THE INSTITVTION OF Christian Religion.

Written in Latine by M. *Iohn Calvin.*

Translated into English according to the Authours last Edition.

With sundry Tables to finde the principall matters intreated of in this Booke.

And also the declaration of places of Scripture therein expounded.

By THOMAS NORTON.

Whereunto there are newly added in the margine of the Booke, Notes containing in briefe the substance of the matter handled in each Section.

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THE TRANSLATOR TO the Reader.

GOod Reader, here is now offered you the ſixth time printed in Engliſh *M. Calvins* booke of the Inſtitution of Chriſtian Religion; a booke of great labour to the Author, and of great profit to the Church of God. *M. Calvin* firſt wrote it when he was a young man, a booke of a ſmall volume, and ſince that ſeaſon he hath at ſundry times publiſhed it with new increaſes, ſtill proteſting, at every edition, himſelfe to be one of thoſe *qui ſcribendo proficiunt, & proficiendo ſcribunt*, which with their writing doe grow in profiting, and with their profiting doe proceed in writing. At length, having in many his other works travelled about expoſition of ſundry books of the Scriptures, and in the ſame finding occaſion to diſcourſe of ſundry common places and matters of doctrine, which being handled according to the occaſions of the Text that were offered him, and not in any other method, were not ſo ready for the Readers uſe: he therefore entred into this purpoſe to enlarge this booke of Inſtitutions, and therein to treat of all thoſe Titles and Common places largely, with this intent, that whenſoever any occaſion fell in his other books to treat of any ſuch cauſe, he would not newly amplifie his books of Commentaries and Expoſitions therewith, but referre his Reader wholly to this Store-houſe and Treaſurie of that ſort of Divine learning. As age and weakneſſe grew upon him, ſo he haſtened his labour; and according to his petition to God, he in a manner ended his life with his worke: for he liued not long after. So great a jewell was meet to be made moſt beneficiall, that is to ſay, applied to moſt common uſe. Therefore in the very beginning of the late Queenes moſt bleſſed raigne I tranſlated it out of Latine into Engliſh, for the commodity of the Church of Chriſt, at the ſpeciall requeſt of my deare friends of worthy memory, *Reginald Woolfe*, and *Edward Whitchurch*; the one her Majeſties Printer for the Hebrew, Greeke and Latine tongues; the other her Highneſſe Printer of the Booke of Common Prayer. I performed my worke in the houſe of my ſaid friend *Edward Whitchurch*, a man well knowne to be of upright heart and dealing, an ancient zealous Goſpeller, as plaine and true a friend as ever I knew living, and as deſirous to doe any thing to common good,

ſpecially by the advancement of true Religion. At my ſaid firſt edition of this booke I conſidered how the Author thereof had of long time purpoſely laboured to write the ſame moſt exactly, and to packe great plenty of matter in ſmall roome of words, yea, and thoſe ſo circumſpectly and preciſely ordered, to avoid the cavillations of ſuch, as for enmity to the truth therein contained, would gladly ſeeke and abuſe all advantages which might be found by any overſight in penning of it, that the ſentences were thereby become ſo full, as nothing might well be added without idle ſuperfluity, and againe ſo nicely pared, that nothing could be miniſhed without taking away ſome neceſſary ſubſtance of matter therein expreſſed. This manner of writing, beſide the peculiar termes of arts and figures, and the difficulties of the matters themſelves, being thorowout interlaced with the Schoolmens controverſies, made a great hardnes in the Authors owne booke, in that tongue wherein otherwiſe he is both plentifull and eaſie: inſomuch that it ſufficeth not to reade him once, unleſſe you can be content to reade in vaine. This conſideration encumbred me with great doubtfulneſſe for the whole order and frame of my tranſlation. If I ſhould follow the words, I ſaw that of neceſſity the hardneſſe in the tranſlation muſt needs be greater than was in the tongue, wherein it was originally written. If I ſhould leave the courſe of words, and grant my ſelfe liberty after the naturall manner of mine owne tongue; to ſay that in Engliſh which I conceived to be his meaning in Latine, I plainly perceived how hardly I might eſcape errour, and on the other ſide in this matter of faith and religion, how perillous it was to erre. For I durſt not preſume to warrant my ſelfe to have his meaning without his words. And they that wote what it is to tranſlate well and faithfully, ſpecially in matters of Religion, do know that not the only grammatical conſtruction of words ſufceth, but the very building and order to obſerve all advantages of vehemence or grace, by placing or accent of words, maketh much to the true ſetting forth of a writers minde. In the end, I reſted upon this determination to follow the words ſo neere as the phraſe of the Engliſh tongue would ſuffer me. Which purpoſe I ſo performed, that if the Engliſh booke were printed in ſuch paper and letter as the Latine is, it ſhould not exceed the Latine in quantity. Wherby, beſide all other commodities that a faithful tranſlator of ſo good a worke may bring, this one benefit is moreover provided for ſuch as are deſirous to attaine ſome knowledge of men the Latine tongue (which is at this time to be wiſhed in many of thoſe for whoſe profeſſion this book moſt fitly ſerveth) that they ſhall not finde any more Engliſh than ſhall ſuffice to conſtrue the Latine withall, except in ſuch few places where the great difference of the phraſes of the languages forced me: ſo that comparing the one with the other, they ſhall both profit in good matter, and furniſh themſelves with underſtanding of that ſpeech, wherein the greateſt treaſures of knowledge are diſcloſed. In the doing hereof, I did not onely truſt mine owne wit or ability, but examined my whole doing from ſentence to ſentence thorowout the whole booke, with conference and overlooking of ſuch learned men, as my tranſlation being allowed by their judgement, I did both ſatisfie mine owne conſcience that I had done truly, and their approving of it might be a good warrant to the Reader, that nothing ſhould herein be delivered him

but

but ſound, unmingled, and uncorrupted doctrine, even in ſuch ſort as the Authour himſelfe had firſt framed it. All that I wrote, the grave, learned, and vertuous man *M. David Whitehead*, (whom I name with honourable remembrance) did among other, compare with the Latine, examining every ſentence thorowout the whole booke. Beſide all this, I privately required many, and generally all men with whom I ever had any talke of this matter, that if they found any thing either not truly tranſlated, or not plainly Engliſhed, they would enforme me thereof, promiſing either to ſatisfie them or to amend it. Since which time I have not beene advertiſed by any man of any thing which they would require to be altered. Neither had I my ſelfe, by reaſon of my profeſſion being otherwiſe occupied, any leaſure to peruſe it. And that is the cauſe why not onely at the ſecond and third time, but alſo at this Impreſſion, you have no change at all in the worke, but altogether as it was before. Indeed I perceived many men well minded and ſtudious of this booke, to require a Table for their eaſe and furtherance. Their honeſt deſire I have fulfilled in the ſecond Edition, and have added thereto a plentifull Table, which is alſo here inſerted, which I have tranſlated out of the Latine, wherein the principall matters diſcourſed in this Booke are named by their due titles in order of Alphabet, and under every title is ſet forth a briefe ſumme of the whole doctrine taught in this Booke concerning the matter belonging to that title or common place: and therewith is added the Booke, Chapter, and Section or diviſion of the Chapter, where the ſame doctrine is more largely expreſſed and proved. And for the readier finding thereof, I have cauſed the number of the Chapters to be ſet upon every leafe in the Booke, and quoted the Sections alſo by their due number with the uſuall figure of Algoriſme. And now at this laſt publiſhing, my friends by whoſe charge it is now newly imprinted in a Roman letter, and ſmaller Volume, with divers other Tables, which ſince my ſecond Edition were gathered by *M. Marlorate*, to be tranſlated, and here added for your benefit. Moreover, whereas in the Edition the ill manner of my ſcribling hand, the interlining of my Copie, and ſome other cauſes well knowne by the workmen of that faculty, made very many faults to paſſe the Printer, I have in the ſecond Impreſſion cauſed the Booke to be compoſed by the printed Copie, and corrected by the written: whereby it muſt needs be that it was much more truly done than the other was, as I my ſelf do know above 300. faults mended. And now at this laſt printing, the compoſing after a printed copy bringeth ſome eaſe, and the diligence uſed about the correction, having beene right faithfully looked unto, it cannot but be much more truly ſet forth. This alſo is performed, that the Volume being ſmaller, with a letter faire and legible, it is of more eaſie price, that it may be of more common uſe, and ſo to more large communicating of ſo great a treaſure to thoſe that deſire Chriſtian knowledge for inſtruction of their faith, and guiding of their duties. Thus on the Printers behalfe and mine, your eaſe and commodity is provided for. Now reſteth your owne diligence for your owne profit, in ſtudying it. To ſpend many words in commending the worke it ſelfe, were needleſſe: yet thus much I thinke I may both not untruly and not vainly ſay, that though many great learned men have written books of Common places of our Religion, as *Melanction*, *Sarcerius*, and

other, whoſe works are very good and profitable to the Church of God: yet by the conſenting judgement of thoſe that underſtand the ſame, there is none to be compared to this worke of *Calvin*, both for his ſubſtantiall ſufficiencie of doctrine, the ſound declaration of truth in Articles of our Religion, the large and learned confirmation of the ſame, & the moſt deep and ſtrong confutation of all old and new hereſies: ſo that (the holy Scriptures excepted) this is one of the moſt profitable books for all ſtudents of Chriſtian Divinity. Wherein (good Readers) as I am glad for the glory of God, and for your benefit, that you may have this profit of my travell; ſo I beſeech you let me have this uſe of your gentleneſſe, that my doings may be conſtrued to ſuch good end as I have meant them: and that if any thing miſlike you by reaſon of hardnes, or any other cauſe that may ſeeme to be my default, you will not forthwith condemne the worke, but reade it oftner: in which doing you will finde (as many have confeſſed to me that they have found by experience that thoſe things which at the firſt reading ſhall diſpleaſe you for hardneſſe, ſhall be found ſo eaſie as ſo hard matter would ſuffer, and for the moſt part more eaſie than ſome other phraſe which ſhould with greater looſneſſe, and ſmoother ſliding away deceive their underſtanding. I confeſſe indeed it is not finely nnd pleaſantly written, nor carrieth with it ſuch delightfull grace of ſpeech as ſome great wiſe men have beſtowed upon ſome fooliſher things; yet it containeth ſound truth ſet forth with faithfull plainneſſe, without wrong done to the Authors meaning: and ſo if you accept and uſe it, you ſhall not faile to have great profit thereby, and I ſhall thinke my labour very well imployed.

THOMAS NORTON



TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE French King his Soveraigne Lord,

IOHN CALVINE wisheth peace and salvation in Christ.

WHen I did first set my hand to this worke, I thought nothing lesse (most noble king) than to write any thing that afterward should bee presented to your majestie. Onely my mind was to teach certaine introductions, whereby they that are touched with some zeale of religion, might be instructed to true godlinesse. And this travell I tooke principally for my countreymen the Frenchmen, of whom I understood very many to hunger and thirst for Christ, but I saw very few that had rightly received so much as any little knowledge of him. And that this was my meaning, the booke it selfe declareth, being framed after a simple and plaine manner of teaching. But when I perceived, that the furious rage of some wicked men hath so farre prevailed in your Realme, that in it there is no roome for sound doctrine: I thought I should doe a thing worth my travell, all in one worke, both to give an instruction for them, and to declare a confession to you: whereby yee may learne what manner of doctrine that is, against which those furious men burne in so great rage, who at this day trouble your realme with sword and fire. For I will not feare to confesse that I have in this worke comprehended in manner, the summe of that selfesame doctrine, against which they crie out, that it ought to be punished with prisonment, banishment, condemnation without judgement, and with fire, that it ought to be chased away by land & sea. I know indeed with how hainous informations they have filled your minde and eares, to make our cause most hatefull unto you: but this of your clemencie ought you to weigh, that there shall be no innocencie, neither in words nor deeds, if it may be enough to accuse. Truly, if any, to bring the same in hatred, shall alledge that this doctrine whereof I go now about to yeeld account unto you, hath been long agoe condemned by consent of all degrees, and attainted by many judgements already given in judiciall courts, all that he saith shall amount to no more but that it hath partly been violently throwne downe by the banding and power of the adversaries thereof, and partly beene traiterously and fraudulently oppressed with their lies and subtle practises and slanders. Herein is violence shewed, that without hearing the cause, bloodie sentences are pronounced against it: herein is fraud, that it is without deserving accused of sedition and evill doings. And that none may thinke that we wrongfully complaine of these things, you your selfe can beare witnes most noble king, with how lying slanders it is daily accused unto you: or, that it tendeth to no other end but to writhe from kings their scepters out of their hands, to throw downe all judges seates and judgements, to subvert all orders and civil government, to trouble the peace & quiet

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of the people, to abolish all lawes, to undoe all proprieties and possessions, finally to turne all things upside downe. And yet you heare the smallest portion. For horrible things they spread abroad among the people: which if they were true, the whole world might worthily judge it with the maintainers thereof, worthy of a thousand fires and gallowes. Who can now marvell that a common hatred is kindled against it, where such most wrongfull accusations are beleeved? Lo, this is the cause that all degrees agree and conspire to the condemning of us and our doctrine. They that sit to judge, being ravished with this affection pronounce for sentences their foreconceived determinations which they brought from home with them: and thinke that they have well enough discharged their duties, if they command no man to be dragme to execution, but such as are found guiltie either by their owne confession or by sufficient witnesse. But of what fault? of that condemned doctrine, say they. But by what law condemned? Herein should have stood the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true. But heere is all libertie once to mutter, utterly cut off from us.

Wherefore I do not unjustly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath beene troublesomly handled or rather carelessely tossed without all order of law, more by outragious heate than judiciall gravitie. Neither yet thinke, that I heere go about to make mine owne private defence, whereby I may procure to my selfe a safe returne into my native countrie, to which although I beare such affection of naturall love as becommeth me: yet as the case now is, I not miscontentedly want it. But I take upon me the common cause of all the godly, yea, and the cause of Christ himselfe, which at this day having beene by all meanes torne and troden downe in your kingdome, lieth as it were in dispaired case, and that indeed rather by the tyrannie of certaine Pharisees than by your owne knowledge. But how that commeth to passe, it is not heere needfull to tell: truly it lieth in great distresse. For thus farre have the ungodly prevailed, that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth hidden as buried and unregarded: as for the sillie poore Church, it is either wasted with cruell slaughters, and so driven away with banishments, or dismaied with threats and terrors, that it dare not once open her mouth. And yet still they continue with such rage and fiercenesse as they are wont, thrusting strongly against the wall already bending and the ruine which themselves have made. In the meane time no man steppeth forth, to set himselfe in defence against such furies. And they if there be any such, that will most of all seeme to favour the truth, say no more but that it were good to pardon the error and unskilfulnesse of ignorant men. For thus the good natured men forsooth do speake, calling that error and unskilfulnesse which they know to be the most certaine truth of God: calling them ignorant men, whose wit they see that Christ hath not so despised, but that he hath vouchsafed to communicate to them the misteries of his heavenly wisdome. So much are all ashamed of the Gospell. It shall be your office (most noble King) not to turne away your eares nor your mind from so just a defence: specially when so great a matter is in question: namely how the glory of God may be maintained safe in earth, how the truth of God may keepe her honour, how Christ may have his kingdome preserved whole among us. This is a matter worthie for your eares, worthie for your judgement, worthie for your royall throne. For, even this thought maketh a true king to acknowledge himselfe in the governance of his kingdome to be the minister of God. Neither doth he now use a kingdome but a robberie, which reigneth not to this end that he may serve the glorie of God. And he is deceived that looketh for a long prosperitie of that kingdom, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heavenly Oracle cannot prove vaine, whereby it is proclaimed that the people shall be scattered abroad where prophecie faileth. Neither ought the contempt of our baseneſſe to withdraw you from this purpose. We verily know right well, how poore and abject sillie men we be, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcasts of the world, or whatsoever viler thing may be named: so that there remaineth nothing for us to glorie upon before God, but his only mercie, whereby we are without any our deserving received into the hope of eternall salvation: and before men, nothing but our weakenesse, which among them it is taken for a most great shame to confesse so much as in countenance. But our doctrine must be advanced hie above all glorie of the world, must stand unvanquishable above all power: because it is not ours, but the doctrine of the living God and of his Christ, whom the Father hath appointed king to beare rule even from sea to sea, and from the rivers even to the ends of the earth: and so to beare

Prov. 19. 18.

Dan. 3. 31. Esai. 11. 4. Psal. 2. 9.

rule,

rule, that striking the whole earth with the only rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and silver glistering thereof, as it were potters vessels: as the Prophets prophesie of the royalty of his kingdome. Our adversaries indeed doe crie out to the contrarie, and say that we falsly pretend the word of God, whereof we be most wicked corrupters. But how this is not only a malicious slander, but also a notable shamelesnesse, you your selfe by reading our confession, may according to your wisedoms judge. Yet heere it is also good to say somewhat, either to moove you to willingnesse and heedfulnesse, or at the least to prepare you a way to the reading of it. Paul, when he willed all prophecie to be framed to the agreeablenesse of faith, hath set a most sure rule wherby the expounding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is already in our hands. For what doth better or more fitly agree with faith, than to acknowledge our selves naked of all vertue, that of God we may be clothed? empty of all good, that of him we may be filled? the bond servants of sinne, that of him we may be made free? blinde, that of him we may be enlightned? lame, that of him we may be made streight? feeble, that of him we may be upholden? to take from our selves all matter of glorying, that he alone may be glorious only, and in him we may glorie? When we say these and such like things, they interrupt vs and crie out that by this meane is overthrowne I wot not what, blind light of nature, stained preparations, free-will, workes meritorious of eternall salvation, together with their supererogations: because they cannot abide that the whole prayse and glory of all goodnesse, vertue, righteousnesse, and wisdome should remaine in God. But wee read not that they were blamed that haue drawne too much out of the fountaine of living water: on the contrary side they are sharply rebuked which have digged to themselves pits, broken pits, which are not able to hold water. Againe, what is more agreeable with faith, than to promise to themselves that God will be to them a favourable Father, where Christ is acknowledged to bee a brother and procurer of favour? than assuredly to looke for all things joyfull and prosperous at his hand, whose unspeakeable love toward vs hath proceeded so farre, that he hath not spared his only begotten Sonne, but that he gave him for vs? than to rest in sure looking for salvation and eternall life, where we thinke upon Christ given of the Father, in whom such treasures are hidden? Heere they step in against vs, and crie out that this certaintie of affiance is not without arrogancie and presumption. But as nothing of our selves, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glorie, but that we should learne to glorie in the Lord. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kind of wicked men, unlesse you plainly finde that we are in trouble and railed at, because we put our trust in the living God: because we beleeve that this is the eternall life, to know one true God, and him whom he hath sent Jesus Christ. For this hope, some of vs are bound in irons, some are whipped, some are caried about in mockage, some are condemned without judgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terribly accursed, some with slanders, and handled in most hainous wise. Now looke upon our adversaries (I speake of the degree of Priests, at whose becke and will the other exercise enmities against vs) and consider with me a little while, with what zeale they be carried. As for the true religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they easily give leave both to themselves and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what every man beleeve or not beleeve concerning God and Christ, so that he doth with an unexpressed faith (as they call it) submit his minde to the judgement of the Church: neither are they much mooved, if it happen that the glory of God be defiled with manifest blasphemies, so that no man lift up his finger against the supremacie of the Apostolike Sea, and authoritie of our holie mother the Church. Why therefore doe they with so great cruelties and fiercenesse fight for the Masse, Purgatorie, Pilgrimages, and such trifles, so farre foorth, that they say that without most expressed faith (as I may so call it) of these things, godlinesse cannot stand: whereas yet they proove not that any of these things come out of the word of God. Why so? but because their bellie is their god, their kitchin is their religion: which being taken away, they thinke that they shall not only be no Christians, but also no men. For though some of them doe plenteously glut themselves, and other some live with gnawing of poore crusts, yet they live all of one pot, which without these warming helpes should not only waxe cold, but also throughly freeze. Therefore how much more euery of them is carefull for his belly, so much more earnest warriour he is for their faith. Finally

Rom. 12. 6.

Ierem. 2. 13.

Rom. 8. 32.

1. Tim 4. 10.
Iohn 17. 3.

nally they all endevour themselves to this, to keepe still either both kingdome safe, and their belly full: but of pure zeale none of them sheweth any token, be it never so little. Neither yet so doe they cease to slander our doctrine, and by all the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suspicion. They call it new, and lately forged: they cavill that it is doubtfull, and uncertaine: they demand by what miracles it is confirmed: they aske whether it be meete that it should prevaile against the consent of so many holy fathers, and the most ancient custome: they presse upon us to confesse it to be schismaticall, which moveth warre against the Church, or that the Church hath lien dead in many ages, in which no such thing hath beene heard of. Last of all they say that there need no arguments, for (say they) it may by the fruits be judged of what sort it is, namely which hath bred so huge a heape of sects, so many turmoiles of seditions, so great licentiousnesse of vices. Truly full easie it is for them, to triumph upon a forsaken cause before the light-beleeving and ignorant multitude. But if we might also have our turne likewise allowed us to speake; verily this sharpe heate would soone be cooled wherwith they doe so with full mouth and licentiously as unpunishedly foame against us.

First whereas they call it new, they doe great wrong to God, whose holy word deserved not to be accused of newnesse. To them indeede I nothing doubt that it is new, to whom Christ is new, and his Gospell is new. But they that knew that preaching of Paul to be old, that Jesus Christ died for our sinnes, and rose againe for our justification, shall finde nothing new among us. Whereas it hath long lien hidden, unknowne, and buried: that is the fault of the ungodlinesse of men. Now sith it is by the bountifulnesse of God restored to us, it ought at least by right of full restitution to receive againe the title of ancyentie.

Rom.4.25.

Out of the same fountaine of ignorance springeth this, that they take it for doubtfull and uncertaine. This verily is it which the Lord by his Prophet complaineth, that the oxe knew his owner, and the asse his masters stall, but his people knew not him. But howsoever they mocke at the uncertaintie of it: if they were driven to seale their owne doctrine with their owne blood, and with losse of their life, men might see how much they set by it. But farre other is our assiance, which dreadeth neither the terrour of death, nor yet the very judgement seat of God.

Esay 1.13.

Whereas they require miracles of us, they deale unreasonably with us. For we coine no new Gospell, but hold fast the selfe same Gospell, for confirming of the truth whereof, all the miracles doe serve that ever Christ and his Apostles have done. But this thing they have speciall above us, that they can even to this day confirme their faith with continuall miracles. Yea but rather they alleadge miracles, which may weaken a mind otherwise well established: they are so either trifling and worthie to be Laughed at, or vaine and lying. And yet, although they were never so monstrous, they ought not to have been of any value against the word of God: forasmuch as the name of God ought both in every place and at every time to be hallowed, whether it be by miracles or by naturall order of things. This false colour might peradventure have made the better shew, if the Scripture did not informe us of the lawfull end and use of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke also saith, that the Lord did beare witnesse to the word of his grace, when signes and wonders were shewed by the hands of the Apostles. Wherewith wholly agreeth that saying of the Apostle, that when the Gospell was preached, salvation was confirmed by this, that the Lord did beare witnesse to it with signes, and wonders, and divers powers. But those things which we heare to be the sealings of the Gospell, shall we turne to the destroying of the credit of the Gospell? those things which are appointed onely to stablish the truth, shall we applie to confirming of lies? Therefore it is meet that the doctrine, which (as the Evangelists saith) goeth before miracles, be first examined and tryed. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tend not to the seeking of the glorie of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongfully esteemed which are drawne to any other end than to glorifie the name of God alone. And we ought to remember that Sathan hath his miracles, which although they be jugling deceits rather than true powers: yet are such as may deceive the ignorant and unskilfull. Magicians and enchanters have beene alwaies famous in miracles: wonderfull miracles have nourished idolatrie: which yet doe not prove to us, that the superstition of Magicians and idolaters is lawfull. And with this battering ram in the old time the Donatists did shake the simplicitie of the common people, for that they excelled in miracles. Therefore we doe now make the same answer to our adversaries,

Marke 16.20.

Actes 14.3.

Heb.2.4.

Iohn 7.18. and 8.50.

which

which Auguſtine *then made to the* Donatiſts : *that the Lord hath made us warie againſt ſuch miracle-workers, when he foretold that there ſhould come falſe Prophets, which with lying ſignes, and divers wonders, ſhould if it were poſſible, bring the elect into errour. And* Paul *hath given warning that the kingdome of Antichriſt ſhould be with all power, and ſignes, and lying wonders. But theſe miracles (ſay they) are done not of idols, not of ſorcerers, not of falſe Prophets, but of the Saints. As though we knew not that this is the craft of Satan, to tranſfigure himſelfe into an Angell of light. In old time the Ægyptians worſhipped* Jeremie, *which was buried among them, with ſacrifices, and other divine honours. Did not they abuſe the holy Prophet of God to idolatry? And yet by ſuch worſhippings of his tombe, they obtained that they thought the healing of the ſtinging of the ſerpents, to be the juſt reward thereof. What ſhall we ſay: but that this hath beene, and ever ſhall be the moſt juſt vengeance of God, to ſend ſtrength of illuſion to them that have not received the love of truth, that they may beleeve lying? Therefore we want not miracles, and thoſe certaine, and not ſubject to cavillations. As for miracles which they bring forth for themſelves, they are meere illuſions of Satan, foraſmuch as they lead away the people from the true worſhipping of their God, to vanity.*

Hieron. in præfat. Jerem.

2 Theſſ. 2. 11.

Moreover, they doe ſlanderouſly ſet the Fathers againſt us, (I meane the ancient Fathers and the writers of the age as yet more uncorrupted) as though they had them for maintainers of ungodlineſſe: by whoſe authority if the debate were to be ended, the better part of the victorie (to ſpeake even moſt modeſtly) would bend to our ſide. But whereas many things have beene excellently well and wiſely written of thoſe Fathers, and in ſome things, that hath hapned to them which is wont to happen to men: thoſe good naturall children forſooth, according to the rightneſſe that they have, both of wit, judgement, and minde, doe worſhip onely their faults and errours: and thoſe things which are well ſpoken, they either marke not, or feigne as if they knew them not, or doe corrupt them: ſo as a man may ſay, that their care was altogether to gather dung in the gold of the Fathers. Then they oppreſſe us with importunate crying out againſt us, as deſpiſers and enemies of the Fathers. But we doe ſo not deſpiſe them, that if it were the matter of my preſent purpoſe, I could very eaſily prove by their conſenting voyces, the greater part of theſe things that we ſay at this day. But we ſo read their writings, that we alway remember, that all things are ours, to ſerve us, not to have dominion over us: and that wee are Chriſts alone, whom we muſt obey in all things without exception. Who ſo keepeth not this choice, ſhall have nothing certaine in Religion: foraſmuch as thoſe holy men were ignorant of many things, doe oftentimes ſtrive one with another, yea, and ſometimes fight with themſelves. Not without cauſe (ſay they) we are warned of Salomon, *that we paſſe not the old bounds which our Fathers have ſet. But there is not all one rule in the bounding of fields, and the obedience of faith, which ought to be ſo framed that it forget her people, and the houſe of her father. If they have ſo great delight to uſe allegories, why doe they not rather expound the Apoſtles, than any other to be their fathers, whoſe appointed bounds it is not lawfull to plucke up? For ſo did* Hierome *expound it, whoſe words they have regiſtred among their Canons. But if they will have the bounds of the ſame Fathers, whom they meane, to be ſtedfaſtly kept: why doe they ſo oft as they liſt, ſo licentiouſly paſſe them? Of the number of the fathers were they, of whom the one ſaid, that our God eateth not, nor drinketh,, and that therefore he needeth neither cups nor diſhes: the other ſaid that the holy things require not gold, and that thoſe things pleaſe not with gold, which are not bought with gold. Therefore they paſſe the bound, which are in the holy things ſo much delighted with gold, ſilver, ivorie, marble, precious ſtones, and ſilks, and thinke that God is not rightly worſhipped, unleſſe altogether they bee diſſolutely ſet out with exquiſite gorgeouſneſſe, or rather with outragious exceſſe. A Father was he which ſaid, that hee therefore did freely eat fleſh on the day in which other abſtained, becauſe hee was a Chriſtian. Therefore they paſſe the bounds, when they accurſe the ſoule that taſteth fleſh in Lent. Fathers were they, of whom the one ſaid, that a Monke which laboureth not with his hands, is judged as evill as a violent taker, or (if you will) a robber: the other ſaid, that it is not lawfull for Monks to live of other mens goods, although they be continually buſied in contemplations, in Prayers, in ſtudie. This bound alſo they have paſſed, when they placed the idle and barrell bellies of Monks in ſtewes and brothel houſes, to bee fatted with other mens ſubſtance. A father was he, which ſaid, that it is a horrible abomination to ſee any image painted, either of Chriſt or of any Saint in the temples of chriſtians. Neither was this pronounced by the mouth of one man alone, but alſo decreed by an Eccleſiaſticall Councell, that that which is worſhipped*

1 Cor. 3. 21.

Prov. 22. 28. Pſal 45. 11.

Acatius Tripart. Hiſt. 11. cap. 16. Ambroſ. de offic. lib. 2. c. 28.

Spyridion tripart. lib. 1. c. 10. Tripart. hiſt. li. 8. cap. 1. Auguſt. de opere monach. cap. 17. Epiphan in Epiſt ad Hier. verſa. Concil Eliberti. cap. 36.

should not be painted on wals. They are farre from holding themselves within these bounds, when they leave not one corner without images. Another Father counselled, that having done the duty of naturall kindnesse toward the dead in burying them, we should let them rest. These bounds they breake, when they cast into men a continuall carefulnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the Sacrament of the Supper so remaineth and ceaseth not, as in the Lord Christ remaineth the substance and nature of man joyned with the substance of God. Therefore they passe measure, which faigne that after the words of the Lord rehearsed, the substance of bread and wine ceaseth, that it may be transsubstantiate into his body and blood. Fathers were they, which as they delivered to the whole Church but one Sacrament of Thanksgiving, and as they debarred from it wicked and hainous evill doers: so did grievously condemne all those, which being present did not communicate of it. How farre have they removed those bounds, when they fill not onely Churches, but also private houses with their masses, and admit all men to looke upon them, and every man so much more gladly, as he more largely payeth, how uncleane and wicked soever they bee: but allure no man to faith in Christ, and faithfull communicating of the Sacraments: yea, rather doe boastingly set out to sale their owne worke for the grace and merit of Christ. Fathers were they, of whom the one decreed, that they should be altogether debarred from the use of the holy Supper of Christ, which holding themselves contented with partaking of the one kinde, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the blood of the Lord ought not to be denied, for the confession whereof they are commanded to shed their owne blood. These bounds also they have taken away, when they have by an inviolable law commanded the selfe same thing which the one of these Fathers punished with excommunication, and the other reproved with a strong reason. A Father was he, which affirmed it to be rashnesse to determine any thing of a doubtfull matter on the one side or the other, without cleere and evident witnessings of the Scripture. This bound they forgot, when they stablished so many constitutions, so many canons, so many masterly determinations, without any word of God. A Father was he, which among other heresies reproached Montanus with this, that he was the first that had charged men with lawes of fastings. This bound also they have farre passed, when they commanded fasting with most straight lawes. A Father was he, which denied that marriage ought to be forbidden to Ministers of the Church, and pronounced a mans lying with his owne wife to be chastity: And Fathers were they, which agreed to his authority. Beyond these bounds have they gone, when they severely enjoyned unmarried life to their sacrificers. A Father was he which judged, that onely Christ ought to be heard, of whom it is said, Heare him: and that we ought not to have regard, what other men which were before us have said or done, but what Christ (which is the first of all) hath commanded. This bound neither doe they appoint to themselves, nor doe suffer other to have it appointed them, when they set both over themselves and other, any masters whatsoever they be, rather than Christ. A Father was he, which affirmed that the Church ought not to set it selfe before Christ, because he alway judged truly: but the judges of the Church, as men, are commonly deceived. They breaking through this bound also, sticke not to affirme, that the whole authority of the Scripture hangeth upon the awardment of the Church. All the Fathers have with one heart accursed, and with one mouth pronounced it abominable, that the holy Word of God should be entangled with the subtilties of Sophisters, and brawlings of Logicians. Doe they hold themselves within these bounds, when they goe about nothing else in their whole life, but with endlesse strifes, and more than sophisticall brabblings to wrap and encumber the simplicitie of the Scripture? so that if the Fathers were now raised to life againe, and should heare such an art of brawling, which these men call speculative Divinity, they would beleeve that nothing lesse is done than any disputation had of God. But my talke should spread it selfe beyond due bounds, if I would reckon up how boldly these men shake off the yoke of the Fathers, whose obedient children they would seeme to be, truly both moneths and yeares would be too little for me. And yet they are of so extreame and desperate shamelesnesse, that they dare blame us, for that we sticke not to passe the ancient bounds.

But now whereas they call us to custome, they nothing prevaile. For we should be most unjustly dealt with, if we should be driven to yeeld to custome. Truly if the judgements of men were right, custome should bee taken of the good. But it oftentimes happeth that men doe otherwise. For, that which is seene to be done of many, by and by obtaineth the right of a custome,

Ambros. de Abra. lib. 1. c. 9.

Gelasius Papa in Concil. Roma.

Chrysost in 1. cap Ephes.

Calixt. Papa de consecrat. dist. 2.

Gelasius canon. Comperimus. De consecrat. dist. 2.

Cypr. Epist. 2 lib. 1. de Lapsis.

August. lib. 2. de peccat. mer. cap. ult.

Apol. Eccles. hist. lib. 5. cap. 12.

Paphnutius tripart. hist. lib. 2. cap. 14.

Cypr. Epist. 2. lib. 2.

August. cap. 2. contra Cresc. gramm.

ſtome. But the ſtate of men hath ſcarcely at any time beene in ſo good caſe, that the better things pleaſed the greater number. Therefore for the moſt part of the private vices, of many hath beene made a publike errour, or rather a common conſent of vices, which now thoſe good men would have to ſtand for a Law. Who ſo have eies, doe ſee that not onely one ſea of evill hath overflowed, but many poiſonous peſtilences have invaded the world, that all things runne headlong to ruine: ſo that either the matters of men muſt be utterly deſpaired, or wee muſt lay hand unto, or rather uſe violence upon ſo great evils. And remedie is by no other reaſon driven away, but becauſe we have now long time accuſtomed us to evills. But be it that publike errour have place in matters of common weale: yet in the kingdome of God his onely truth is to be heard and regarded, to which by no ſucceeding courſe of yeeres, by no cuſtome, by no conſpired agreement, may any preſcription bee limited. So in old time Eſay taught the elect of God, that they ſhould not ſay Conſpiring, to all things in which the people ſaid Conſpiring: that is to ſay, that they ſhould not conſpire together to the wicked agreement of the people, nor ſhould feare and dread the peoples feare: but rather that they ſhould ſanctifie the Lord of hoſte, and he ſhould be their feare and dread. Now therefore let them as much as they liſt object againſt us both paſſed and preſent ages, if we ſanctifie the Lord of hoſtes, we will not be much afraid. For whether it be that many ages have conſented to like ungodlineſſe, hee is ſtrong to take vengeance to the third and fourth generation: or if the whole world together conſpire into one ſelfe ſame wickednes, he hath by experience taught what is the end of them that offend with the multitude, when he did with a general overflowing deſtroy the whole kind of men, preſerving Noe with a ſmall houſhold, which ſhould by his faith being but one man condemne the whole world. Finally an evill cuſtome, is none other than a common peſtilence, in which they doe neverthelesſe die that die with companie of a multitude. Moreover they ought to have conſidered that which Cyprian ſaith in certaine places, that they which ſin by ignorance, although they cannot cleare themſelves from all fault, yet may ſeeme after ſome manner accuſable: but who ſo obſtinately refuſe the truth offered by the grace of God, they have nothing to pretend for their excuſe.

Decret. diſt. 8. ca ſi. Ex. de conſuet.

Eſai. 8. 12.

Gen 7. 1. Heb. 11. 7.

Epiſt. 3. lib. 1. & 1 p epiſt. ad Julian. de hæreſ. baptiza.

As for their double horned argument, they doe not drive us to ſo hard a ſtraight wih it, to compell us to confeſſe, that either the Church hath lien dead a certaine time, or that wee have controverſie againſt the Church. Truly the church of Chriſt hath lived and ſhall live, ſo long as Chriſt ſhall raigne at the right hand of the father: by whoſe hand ſhe is upholden, by whoſe ſuccour ſhe is defended, by whoſe power ſhe keepeth her ſafety. For hee will undoubtedly performe that which he hath once promiſed, that he will be preſent with his even untill the ending of the world. Againſt it now we have no warre at all. For we do with one conſent together with all the people of the faithfull honour and worſhip the one God and Chriſt the Lord, in like ſort as hee hath alway been worſhipped of all the godly. But they themſelves not a little way erre from the truth, when they acknowledge no church, but which they ſee with preſent eie, and goe about to compaſſe it about with thoſe bounds in which it is not encloſed. Upon theſe points hangeth our controverſie: firſt that they affirme that the forme of the church is alway appearing & to be ſeen: then, that they ſet the ſame forme in the ſea of the Church of Rome, and in the order of their prelates. We on the contrary ſide affirme, both that the church may conſiſt of no appearing forme, and that the forme it ſelfe is not contained in that outward ſhining ſhew, which they fooliſhly, have in admiration, but hath a farre other marke, namely, the pure preaching of the word of God, and the right miniſtration of ſacraments. They are in a rage, unleſſ the church may bee alwaies pointed out with a finger. But how oft hapned it in the people of the Jewes to be ſo deformed, that there appeared no forme at all? What forme thinke we to have ſhined, when Helias bewailed that he alone was left? How lang ſince the comming of Chriſt hath it lien hid without forme? How ſince that time hath it been ſo oppreſſed with wars, ſeditions, and hereſies, that it ſhined out on no ſide? If they had lived at that time, would they have beleeved that there was any Church? but it was ſaid to Helias, that there were preſerved ſeven thouſand men, which had not bowed their knee before Baal. Neither ought it to bee doubtfull to us but that Chriſt hath alway reigned in earth ſince he aſcended into heaven. But if the godly had then ſought any diſcernable forme with their eies, ſhould they not by and by have been diſcouraged. And verily Hilarie accounted it even alreadie in his time for a moſt great fault, that being occupied with the fooliſh admiration of the dignitie of Biſhops, they marked not a deadly peſtilence lurking under that viſor. For thus he ſaith: One thing I warne you, beware of Amichriſt: for you are

Matth. 28. 20.

1 King. 19. 12.

Contra Auxentium.

ill taken with the love of wals: ye doe ill worship the Church of God in houses and buildings: under them ye do ill thrust in the name of peace. It is doubtfull that in those, Antichrist shall sit. Mountaines, and woods, and lakes, and prisons, and caves are safer for me. For in these the Prophets, when they were either abiding or throwne into them, did prophecie. But what doth the world at this day honour in his horned bishops, but that it thinketh them to be the holy Prelats of Religion, whom it seeth to be heads over great Cities? Away therfore with such foolish esteeming. But rather let us leave this to the Lord, for as much as he alone knoweth who be his, and sometime also taketh away from the sight of men the outward knowledge of his Church. That is (I grant) a horrible vengeance of God upon the earth. But if the wickednesse of men so deserve, why doe we seeke to withstand the just vengeance of God? In such wise the Lord both in times past hath taken vengeance of the unthankfulnes of men. For because they would not receive his truth, and had quenched his light, he suffered them being blinded in sense, both to be mocked with lies full of absurdity, and to be drowned in deepe darknesse, so that there was no face of the true Church to be seene. Yet in the meane time he saved his both being scattered abroad, and lying hidden in the middest of errours and darknesse, from destruction. And no marvell, For he can skill to save both in the very confusion of Babylon, and in the flame of the burning oven. But whereas they would have the forme of the Church to be judged by I wote not what vaine pompous shew: how perillous that is, I will rather point unto, than declare, lest I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostiloke Sea, and the Bishops that are anointed and consecrate by him, so that they be trimmed with fillets and Miters, doe represent the Church, and ought to be taken for the Church: and therefore they cannot erre. How so? Because they are Pastors of the Church, and consecrate to the Lord. And were not Aaron and the other Rulers of Israel also Pastors? But Aaron and his sonnes after that they were made Priests, did yet erre when they made the Calfe. After this reason, why should not the foure hundred Prophets which lied to Achab, have represented the Church? But the Church was on Micheas side, being indeed but one man alone, and unregarded, but out of whose mouth came truth. Did not the false Prophets in resemblance beare both the name and face of the Church, when they did with one violent assault rise up against Jeremy, and with threatning boasted that it was not possible that the Law should perish from the Priest, counsell from the wise man, the word from the Prophet? Jeremy alone was sent against the whole company of the Prophets, to declare from the Lord, that it should come to passe, that the Law should perish from the Priest, counsell from the Wise man, and the word from the Prophet. Did not such a glistering shew shine in that councell which the Bishops, Scribes, and Pharisees assembled, to take advises together for the killing of Christ? Now let them goe and sticke fast in the outward visor, that they may make Christ and all the Prophets of God, schismatikes: and on the other side make the ministers of Satan, the instruments of the Holy Ghost. If they speake as they thinke, let them faithfully answer me, in what nation and place they thinke that the Church remained since the time that by the decrees of the Councell at Basile, Eugenius was thrust downe and deprived from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not only of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinals and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne up by the favour of Princes, he recovered his Papacie safe againe. That election of Aymee, which had beene orderly made by the authority of a generall and holy Synode, vanished away in a smoke; seeing that he himselfe was appeased with a Cardinals hat, as it were a barking dogge with a peece of bread cast unto him. Out of the bosome of these heretikes, rebels, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abbots, and Priests, that have beene since. Here they are taken, and can goe no further. For to whether side will they give the name of the Church? Will they deny that the Councell was generall, which wanted nothing to the outward Majestie: namely, which being solemnly summoned by two Buls, and well framed in the order of all things, continued in the same dignity to the last nd? Will they confesse Eugenius with all his company a schismatike, by whom they all are sanctified? Therefore either let them otherwise define the forme of the Church, or they all, as many as there are of them, shall be of us accounted schismatikes, which wittingly and willingly have beene ordered of Heretikes. If it had never before beene knowne that the

2 Tim. 2. 19.

Exod 32. 4.

1 King. 22. 11. Jerem. 18. 18.

Church

Church is not bound to outward pompes, they themselves may be to us a large proofe. which under that glorious title of the Church have so long so proudly boasted themselves, whereas yet they were the deadly pestilences of the Church. I speake not of their manners, and those tragicall doings wherewith their whole life swarmeth full: because they say, that they be the Pharisees which are to be heard, not to be followed. But if you will spare some of your leasure to reade our writings, you shall plainly know that the very doctrine, the doctrine it selfe, for the which they say that they be the Church, is a deadly butcherie of soules, the firebrand, ruine, and destruction of the Church.

Finally, they doe not uprightly enough, when they doe spitefully rehearse how great troubles, uproares, and contentions, the preaching of our doctrine hath drawne with it, and what fruits it now beareth in many. For the blame of these evils is unworthily laid upon it which ought rather to have beene imputed to the malice of Satan. This is as it were a certaine naturall property of the Word of God, that whensoever it riseth up, Satan is never quiet or sleeping. This is the most sure and most trusty marke, whereby it is discerned from lying doctrines, which doe easily shew forth themselues, when they are received with favourable eares of all men, and are heard of the world rejoycing at them. So in certaine ages past, when all things were drowned in deepe darknesse, the Lord of this world made a sport and a play in manner of all men, and lay idle and tooke his pleasure like a certaine Sardanapalus *in sound peace. For, what should hee else do but laugh and play, being in quiet and peaceable possession of his kingdome? But when the light shining from above somewhat scattered abroad his darknesse, when that strong man troubled and assailed his kingdome, then he began to shake off his wonted drowsinesse, and hastily to arme himselfe. And first he stirred up the force of men, whereby he might violently oppresse the truth beginning to shine. By which when he nothing prevailed, he turned to slubtill entrappings. He stirred up dissentions and disagreements of doctrine by his Catabaptists, and other monstrous lewd men, whereby he might darken it, and at length utterly quench it. And now he continueth to assaile it with both engines. For hee travelleth both by the force and power of men to plucke up that seed: and with his darnell (as much as in him lieth) to choake it, that it may not grow and beare fruit. But all this he doth in vaine, if we beare the warning of God, which both hath long before opened his craft unto us, that he should not take us unaware, and hath armed us with sufficient defences against all his engines. But how great malitiousnesse is it to lay upon the Word of God, the hatred either of the seditions, which naughty and rebellious men doe stirre up, or the sects which deceivers doe raise against it? Yet it is no new example,* Elias *was asked whether it were not he that troubled* Israel. *Christ was esteemed of the Jewes a seditious man. The Apostles were accused of making a commotion among the people. What other thing do they which at this day do father upon us all the troubles, uproares & contentions that boile up against us? But what is to be answered to such,* Elias *hath taught us: namely, that it is not we that scatter errors, or stir up uproares: but it is they themselves which wrestle against the power of God. But as that one thing alone is sufficient to beat backe their rashnesse, so againe we ought to meet with the weaknesse of other, who oftentimes happen to be moved with such offences, and in their dismaying to waver. But let them, to the end that they may not faint with this dismaying, and be discouraged, know that the Apostles in their time felt by experience the same things that now happen unto us. There were unlearned & unstedfast men, which wrested to their owne destruction, those things that* Paul *had written by the inspiration of God as* Peter *saith. There were despisers of God, that when they heard that sin abounded, to the end that grace might more abound, by and by objected; We will then abide in sinne, that grace may abound. When they heard that the faithfull are not under the law, they by and by answered, We will then sinne, because we are not under the Law but under grace. There were that accused him as an exhorter to evill. There entred privily many false Apostles to destroy the Churches which he had builded. Some by envie and contention, and not purely, yea, and maliciously preached the Gospell, thinking to adde more affliction to his bands. Somewhere the Gospell not much profited. All sought their owne, and not the things of Jesus Christ. Some went backward, dogs to their vomit, and swine to their wallowing in the mire. The most part did draw the libertie of the spirit to the licentiousnesse of the flesh. Many brethren crept in, by whom there came afterward great danger to the godly. Among the brethren themselves were many strifes raised up. What should the Apostles have done in this cast? Should they not either have dissembled for a time, or rather altogether have given over and forsaken the Gospell, which they*

1 King. 18.

2 Pet 3.16. Rom. 6.1. & 15.

Phil.1.15.

saw to be the seed-plot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for helpe in such distresse this came in their mind, that Christ is the stone of stumbling, and rocke of offence, set unto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed, went forward boldly through all dangers of uproares and offences. With the same thought we ought also to be upholden, forasmuch as Paul testifieth, that this is the perpetuall property of the Gospell, to be the savour of death unto death to them that perish, although it were ordained to this use, that it should be the savour of life unto life, and the power of God unto the salvation of the faithfull: which verily we should also feele, if we did not with our unthankfulnesse corrupt this so singular a benefit of God, and turne that to our owne destruction, which ought to have beene to us the onely defence of our safety.

Luk.2.34.

1 Cor.2.16.

But now I returne to you, my Soveraigne Lord. Let those false reports nothing move you, by which our adversaries travell to cast you in feare of us, with saying that by this new Gospell (for so they call it) nothing is hunted for and sought, but occasion of seditions, and unpunished liberty of vices. For our God is not the Author of division, but of peace: and the Sonne of God is not the minister of sinne, which came to destroy all the works of the Devill. And we are unworthily accused of such desires, whereof we never gave any suspition, were it never so small. It is likely that we forsooth doe practise the overthrowing of kingdomes, of whom there hath never beene heard any one seditious word, whose life hath ever beene knowne quiet and simple, when we lived under you, and which now being chased from home; yet cease not to pray for all things prosperous to you and your kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behaviours although many things may be found faulty, yet there is nothing worthy of so great reproaching: neither have we with so ill successe (by the grace of God) profited in the Gospell, but that our life may be to these back-biters an exemplar of chastitie, liberality, mercy, temperance, patience, modestie, and whatsoever other vertue. Verily it is by the proofe it selfe evident, that we doe unfainedly feare and worship God, forasmuch as we desire that his name be hallowed both by our life and our death: and envie it selfe is compelled to beare of some of us a witnesse of innocencie and civill uprightnesse, in whom this onely thing was punished with death, which ought to have beene accounted for a singular praise. But if any under pretence of the Gospell doe stirre up tumults, (as hitherto it hath not beene found, that there have beene any such in your Realme) if any pretend the liberty of the grace of God to defend the licentiousnesse of their vices, (of which sort I have knowne many) there be lawes, and penalties of lawes, by which they may according to their deservings be sharply punished: yet so, that in the meane time the Gospell of God be not evill spoken off, for the wickednesse of naughty men. Thus have you (O King) the venomous unjustice of the slanderers largely enough declared, that you may not with an eare of too easie beleefe bend to their reports. I feare me also lest it be too largely set out, forasmuch as this Preface is in a manner come to the quantity of a whole Booke of defence, whereby I intended not to make a defence in deed, but onely to mollifie your minde aforehand, to give audience to the disclosing of our cause: which your minde, though it be now turned away and enstranged from us, yea, and enflamed against us, yet we trust that we shall be able to recover the favour thereof, if you shall once have without displeasure and troublous affection, read over this our confession, which we will to be in stead of a defence for us to your Majestie. But if the whisperings of the malitious doe so possesse your eares, that there is no place for accused men to speake for themselves: and if those outragious furies doe still, with your winking at them, exercise cruelty with prisoning, tormenting, cutting and burning; we shall indeed, as sheepe appointed to the slaughter, bee brought to all extremities, yet so that in our patience we shall possesse our soules, and wait for the strong hand of the Lord: which shall without doubt be present in time, and stretch forth it selfe armed, both to deliver the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assuredusse.

The Lord the King of Kings stablish your throne with righteousnesse, and your seat with equitie, most noble King.

At *Basile*, the first day of *August*, in the yeare, 1536.

JOHN CALVINE
to the Reader.

AT the first setting out of this worke, because I did not looke for that successe, which the Lord of his unmeasurable goodnesse hath given, I had (as men use to doe in small works) for the most part lightly passed it over. But when I understood that it was received with that favour of all the godly, which I never durst have desired, much lesse have hoped for; as I verily felt in my heart that much more was given to me than I had deserved, so I thought it should be a great unthankfulnesse if I should not at the least after my slender ability endevour to answer so favourable affections toward me, and which of themselves provoked my diligence. And this I attempted not onely in the second setting forth of it: but how often since that time the worke had beene imprinted, so oft it hath bin enriched with some encrease. But although I did not then repent me of the labour that I had employed: yet I never held my selfe contented, till it was disposed into that order which is now set before you. Now I trust I have given you that which may be allowed by all your judgements. Truly with how great endevour I have applyed my selfe to the doing of this service to the Church of God, I may bring forth for an evident witnesse, that this last Winter, when I thought that the Feaver Quartane had summoned mee to death, how much more the sickenesse enforced upon me, so much lesse I spared my selfe, till I might leave this booke to over-live me, which might make some part of thankfull recompence to so gentle provoking of the godly, I had rather indeed it had beene done sooner: but it is soone enough, if well enough. And I shall then thinke that it is come abroad in good season, when I shall perceive that it hath brought yet more plentifull fruit, than it hath done heretofore to the Church of God. This is my onely desire. And truly full ill it were with me, if I did not holding my selfe contented with the allowance of God alone, despise the judgement of men, whether they be the fooliſh & froward judgements of the unskillfull, or the wrongfull and malicious of the wicked. For although God hath thorowly setled my minde to the endevour both of enlarging his kingdome, and of helping the common profit: and though I am cleere in mine owne conscience, and have

have himſelfe and the Angels to witneſſe with me, that ſince I tooke upon me the office of a teacher in the Church, I have tended to none other purpoſe but that I might profit the Church in maintaining the doctrine of godlineſſe: yet I thinke there is no man that hath beene ſnatched at, bitten and torne in ſunder with more ſlanders than I. When my Epiſtle was now printing, I was certainly informed that at *Angsburgh* where the aſſembly of the ſtates of the Empire was holden, there was a rumour ſpread abroad of my revolting to the Papacie, and the ſame was more greedily received in the Courts of Princes than was meet. This forſooth is their thankfulneſſe who are not ignorant of many trials had of my ſtedfaſtneſſe, which trials as they ſhake off ſo foule a ſlander, ſo they ſhould with all indifferent and gentle Judges have defended me from it. But the Devill with his whole rout is deceived, if in oppreſſing me with filthy lies, hee thinke that by his unjuſt dealing I ſhall be either the more diſcouraged or made the leſſe diligent: becauſe I truſt that the Lord of his unmeaſurable goodneſſe will grant me that I may with even ſufferance continue in the courſe of his holy calling. Whereof I give to the godly Readers a new proofe in this ſetting forth this booke. Now in this travell, this was my purpoſe ſo to prepare and furniſh them that be ſtudious of holy Divinitie to the reading of the Word of God, that they may both have an eaſie entrie into it, and goe forward in it without ſtumbling: for I thinke that I have in all points ſo knit up together the ſumme of Religion, and diſpoſed the ſame in ſuch order, that whoſoever ſhall well have it in minde, it ſhall not bee hard for him to determine both what hee ought chiefly to ſeeke in Scripture: and to what marke to apply whatſoever is contained in it. Therefore this as it were a way being once made plaine, if I ſhall hereafter ſet forth any expoſitions of Scripture, becauſe I ſhall not need to enter into long diſputations of articles of doctrine, and to wander out into common places: I will alway knit them up ſhortly. By this meane the godly Reader ſhall be eaſed of great paine and tediouſneſſe, ſo that hee come furniſhed aforehand with the knowledge of this preſent worke, as with a neceſſary inſtrument. But becauſe the intent of this purpoſe, doth cleerely as in mirrors appeare in ſo many commentaries of mine, I had rather to declare indeed what it is, than to ſet it out in words. Farewell friendly Reader, and if thou receive any fruit of my labours, helpe mee with thy prayers to God our Father.

At Geneva *the firſt day of* Auguſt, *in the yeare,* 1559.

Auguſtine in his vij. Epiſtle.

I profeſſe my ſelfe to be one of the number of them which write in profiting, and profit in writing.

WHAT

What Chapters are contained in the Bookes of this Institution.

In the first Booke which intreateth of the knowledge of God the Creator: are contained xviij. Chapters.

THat the knowledge of God and of our selves, are things conjoyned: and how they be linked the one with the other.

2. What it is to know God, and to what end tendeth the knowledge of him.

3. That the knowledge of God is naturally planted in the mindes of men.

4. That the same knowledge is either choked or corrupted, partly by ignorance, and partly by malice.

5. That the knowledge of God doth shiningly appeare in the making of the world, and in the continuall government thereof.

6. That to attaine to God the Creator, it is needfull to have the Scripture to be our guide and mistresse.

7. By what testimonie the Scripture ought to be stablished, that it is the witnesse of the holy Ghost, that the authority thereof may remaine certaine: And that it is a wicked invention to say, that the credit thereof doth hang upon the judgement of the Church.

8. That so farre as mans reason may beare, there are sufficient proofes to stablish the credit of the Scripture.

9. That those phantasticall men, which forsaking Scripture, resort unto revelation, doe overthrow all the principles of godlinesse.

10. That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.

11. That it is unlawfull to attribute unto God a visible forme, and that generally they forsake God, so many as doe erect to themselves any images

12. That God is severally discerned from idols, that he may be onely and wholly worshipped.

13. That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.

14. That the Scripture even in the creation of the world, and of all things, doth by certaine markes put difference betweene the true God, an feigned gods.

15. What a one man was created; wherein there is entreated of the powers of the soule, and of the image of God, of free-will, and of the first integrity of nature.

16. That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his providence doth governe all the parts thereof.

17. Whereto and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.

18. That God doth so use the service of wicked men, and so boweth their mindes to put his judgement in execution, that yet still himselfe remaineth pure from all spot.

In the second Booke, which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the Fathers in the time of the Law, and then to us in the Gospell: are contained xvij. Chapters.

1. THat by *Adams* sinne and falling away, mankinde became accursed, and did degenerate from his first estate: wherein is entreated of originall sinne.

2. That man is now spoiled of the freedome of will, and made subject to miserable bondage.

3. That out of the corrupt nature of man proceedeth nothing but damnable.

4. How God worketh in the hearts of men.

5. A confutation of the objections that are wont to be brought for the defence of free will.

6. That man being lost, must seeke for redemption in Christ.

7. That the Law was given, not to hold still the people in it, but to nourish the hope of salvation in Christ, untill his comming.

8. An exposition of the morall Law.

9. That Christ although he was knowne to the Jewes under the Law, yet was he delivered onely by the Gospell.

10. Of the likenesse of the old & new Testament.

11. Of the difference of the one Testament from the other.

12. That it behooved that Christ to performe the office of the Mediatour, should bee made man.

13. That Christ tooke upon him the true substance of the flesh of man.

14. How the natures of the Mediatour doe make one person.

15. That we may know to what end Christ was sent of his father, and what he brought us: three things are principally to be considered in him, his Propheticall office, his Kingdome, and his Priesthood.

16. How Christ hath fulfilled the office of a Redeemer, to purchase salvation for us, wherein is entreated of his Death and Resurrection, and his Ascending into heaven.

17. That it is truly and properly said, that Christ hath deserved Gods favour and salvation for us.

In the third Booke, which intreateth of the manner how to receive the grace of Christ, and what fruits come thereof to us, and what effects follow of it: are contained xxv. Chapters.

1. THat those things which are spoken of Christ doe profit us, by secret working of the holy Ghost.
2. Of Faith, wherein both is the definition of it, and the properties that it hath are declared.
3. That we are regenerate by faith, wherein is intreated of repentance
4. That all that the Sophisters babble in their Schooles of penance, is farre from the pureneſſe of the Goſpell: where is intreated of confeſſion and Sanctification.
5. Of the ſupplyings which they adde to ſatisfaction, as pardons and purgatory.
6. Of the life of a Chriſtian man. And firſt by what arguments the Scripture exhorteth us thereunto.
7. The ſumme of a Chriſtian life: where is intreated of the forſaking of our ſelves.
8. Of the bearing of the Croſſe, which is a part of the forſaking of our ſelves.
9. Of the meditation of the life to come.
10. How we ought to uſe this preſent life, and the helps thereof.
11. Of the Juſtification of faith, and firſt of the definition of the name, and of the thing.
12. That to the end we may be fully perſwaded of the free Juſtification, we muſt lift up our minds to the Judgement ſeat of God.
13. That there are two things to be marked in free juſtification.
14. What is the beginning of Juſtification, and the continuall proceeding thereof.
15. That thoſe things that are commonly boaſted concerning the merits of works, doe overthrow as well the praiſe of God in giving of righteouſneſſe, as alſo the aſſuredneſſe of ſalvation.
16. A confutation of the ſlanders, whereby the Papiſts goe about to bring this doctrine in hatred.
17. The agreement of the promiſes of the Law and the Goſpell.
18. That of the reward, the righteouſneſſe of works is ill gathered.
19. Of Chriſtian libertie.
20. Of Prayer, which is the chiefe exerciſe of faith, and whereby we daily receive the benefits of God.
21. Of the eternall election, whereby God hath predeſtinate ſome to ſalvation, ſome other to deſtruction.
22. A confirmation of this doctrine by the teſtimonies of Scripture.
23. A confutation of the ſlanders wherewith this doctrine hath alway beene unjuſtly charged.
24. That election is ſtabliſhed by the calling of God: and that the reprobate doe bring upon themſelves juſt deſtruction, to which they are appointed.
25. Of the laſt Reſurrection.

In the fourth Booke, which intreateth of the outward meanes or helps whereby God calleth us into the fellowſhip of Christ, and holdeth us in it: are contained xx. Chapters.

1. OF the true Church, with which we ought to keepe unity, becauſe it is the mother of all the godly.
2. A compariſon of the falſe Church with the true Church.
3. Of the teachers and Miniſters of the Church, and of their election and office.
4. Of the ſtate of the old Church, and of the manner of governing that was in uſe before the Papacie.
5. That the old forme of government is utterly overthrowne by the tyranny of the Papacie.
6. Of the ſupremacie of the Sea of Rome.
7. Of the beginning and increaſing of the Papacie of Rome, untill it advanced it ſelfe to this height, whereby both the libertie of the Church hath beene oppreſſed, and all the right government thereof overthrowne.
8. Of the power of the Church as touching the articles of faith: and with how unbrideled licentiouſneſſe it hath in the Papacie been wreſted to corrupt all pureneſſe of doctrine.
9. Of Councels, and of their authority.
10. Of the power in making of Lawes, wherein the Pope and his have uſed a moſt cruell tyrannie and butcherie upon ſoules.
11. Of the juriſdiction of the Church and the abuſe thereof ſuch as is ſeene in the Papacie.
12. Of the diſcipline of the Church, whereof the chiefe uſe is in the cenſures and excommunication.
13. Of vowes, by raſh promiſing whereof each man hath miſerably entangled himſelfe.
14. Of Sacraments.
15. Of Baptiſme.
16. That the Baptiſme of Infants doth very well agree with the inſtitution of Chriſt, and the nature of the ſigne.
17. Of the holy Supper of Chriſt, and what it availeth us.
18. Of the Popiſh Maſſe, by which ſacrilege the Supper of Chriſt hath not onely beene prophaned, but alſo brought to nought.
19. Of the five falſly named Sacraments: where is declared, that the other five which have beene hitherto commonly taken for Sacraments, are not Sacraments: and then is ſhewed what manner of things they be.
20. Of civill government.

THE FIRST BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth of the knowledge of God the Creator.

THE FIRST CHAPTER.

That the knowledge of God and of our selves, are things conjoyned: and how they be linked the one to the other.

THE whole summe in a manner of all our wisdome, which onely ought to be accounted true and perfect wisdome, consisteth in two parts; that is to say, The knowledge of God, and of our selves. But whereas these two knowledges be with many bonds linked together; yet whether goeth before or engendreth the other, it is hard to discerne. For first, no man can looke upon himselfe, but he must needs by and by turne all his senses to the beholding of God, in whom he liveth and is moved: because it is plaine, that those gifts wherewith we be endued, are not of our selves, yea, even that we have being is nothing else but an essence in the one God. Finally, by these good things that are as by drop-meale powred into us from heaven, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good things that abideth in God. Specially that miserable ruine, whereinto the fall of the first man hath throwne us, compelleth us to lift up our eyes, not onely being foodlesse and hungry, to crave from thence that which we lacke, but also being awakened with feare, to learne humility. For as there is found in man a certaine world of all miseries, and since we have beene spoiled of the divine apparell, our shamefull nakednesse discloseth an infinite heape of filthy disgracements: it must needs be that every man be pricked with knowledge in conscience of his owne unhappinesse, to make him come at the least unto some knowledge of God. So by the understanding of our ignorance, vanity, beggery, weaknesse, perversnesse, and corruption, wee learne to reknowledge, that no where else but in the Lord abideth the true light of wisdome, sound vertue, perfect abundance of all good things, and purity of righteousnesse. And so by our owne evils we are stirred to consider the good things of God: and we cannot earnestly aspire toward him, untill we beginne to mislike our selves. For of all men what one is there, that would not willingly rest in himselfe? Yea, who doth not rest, so long as hee knoweth not himselfe, that is to say, so long as he is contented with his owne gifts, and ignorant or unmindfull of his owne misery? Therefore every man is by the knowledge of himselfe, not onely pricked forward to seeke God, but also led as it were by the hand to finde him.

Wether we consider our being, the gifts where with we are endued, or the evils that are found in us, we are thereby led to the knowledge of God.

2. Againe, it is certaine, that man never commeth unto the true knowledge of himselfe, unlesse he hath first beholden the face of God, and from beholding thereof doe descend to looke into himselfe. For (such is the pride that is naturally planted in us) wee alway thinke our selves righteous, innocent, wise, and holy, untill that with manifest prooses wee be convinced of our unrighteousnesse, filthinesse, folly, and uncleannesse. But we are not convinced thereof, if we looke upon our selves only, and not upon God also, who is the onely rule whereby this judgement ought to be tried. For because we are naturally inclined to hypocrisie, therefore a certaine valne resemblance of righteousnesse doth abundantly content us in stead of righteousnesse indeed. And because there appeareth nothing among us, nor about us, that is not defiled with much filthinesse, therefore that which is somewhat lesse filthy pleaseth us as though it were most pure, so long as we hold our selves within the bounds of mans uncleannesse. Like as the eye which is used to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, wee may yet more plainly discerne by our bodily sense how much we are blinded in considering the powers of the soule. For if at mid-day wee eithe looke downe upon the ground, or behold those things that round about lie open before our eyes, then we thinke our selves to have very assured and piercing force of sight: but when we looke up to the Sunne, and behold it with fixed eyes, then that same sharpnesse that was of great force upon the ground, is with so great brightnesse by and by dazeled and confounded, that wee are compelled to confesse, that the same sharp sight which we had in considering earthly things, when it commeth to the Sunne, is but meere dulnesse. Even so commeth it to passe in weighing our spirituall good things. For while we looke no further than the earth, so long being contented with our owne righteousnesse, wisdome and strength, we doe sweetly flatter our selves, and thinke us in manner halfe gods. But if wee once beginne to raise up our thought unto God, and to weigh what a one he is, and how exact is the perfection of his righteousnesse, wisdome, and power, after the rule whereof we ought to be framed: then that which before did please us in our selves with false pretence of righteousnesse, shall become loathsome to us as greatest wickednesse: then that which did marvellously deceive us under colour of wisdome, shall stinke before us as extreame folly: then that which did beare the face of strength shall be proved to be most miserable weaknesse. So slender doth that, which in us seemeth even most perfect, answer in proportion to the pureneſſe of God.

The beholding of the Majestie of God moueth men to see their owne baseneſſe.

3. Hereof proceedeth that trembling and amazednesse, wherewith the Scripture in many places reciteth that the holy men were stricken and astonished so oft as they perceived the presence of God. For when wee see that they which in his absence did stand assured and unmoved, so soone as he discloseth his glory, beginne so to quake, and are so dismayed, that they fall downe, yea are swallowed up, and in manner are destroyed with feare of death: it is to be gathered thereby, that man is never sufficiently touched and inwardly moved with knowledge of his owne baseneſſe, untill hee have compared himselfe to the Majestie of God. But of such dismaying wee have often examples both in the Judges and in the Prophets: so that this was a common saying among the people of God: We shall die, because the Lord hath appeared vnto us. And therefore the history of *Iob*, to throw men downe with knowledge of their owne folly, weaknesse, and uncleannesse, bringeth alway his principall proofe from describing Gods wisdome, strength, and cleanenesse. And that not without cause. For we see how *Abraham*, the neerer that hee came to behold the glory of God, the better acknowledged himselfe to be earth and dust. We see how *Elias* could not abide to tarry his comming to him with uncovered face: so terrible is the beholding of him. And what may man doe that is but corruption and a worme, when even the Cherubins for very feare must hide their faces? Even this is it that the Prophet *Esay* speaketh of: The Sunne shall blush, and the Moone shall be ashamed, when the Lord of hosts shall reigne, that is to say, when hee displayeth his brightnesse, and bringeth it neerer to sight, then in comparison thereof the brightest thing of all shall be darkned. But howsoever the knowledge of God and of our selves are with mutuall knot linked together, yet the order of right teaching requireth, that first we intreat of the knowledge of God, and afterward come downe to speake of the knowledge of our selves

Judg. 13.22. Esay 6.5. Luk. 2.1.

Gen. 18.17.

1 King. 19.13. Esai. 24.23.

Esai. 3.10. & 19.

THE

THE SECOND CHAPTER.

What it is to know God, and to what end tendeth the knowledge of him.

I Meane by the knowledge of God, not onely that knowledge, whereby we conceive that there is some God, but also that, whereby we learne so much as behoveth us to know of him, and as is profitable for his glory: finally so much as is expedient. For, to speake properly, we cannot say that God is knowne where there is no religion nor godlinesse. But here I doe not yet touch that speciall kinde of knowledge whereby those men that are in themselves reprobate and accursed, do conceive God the Redeemer in Christ the Mediator: but I speake onely of that first and simple manner of knowledge, whereunto the very order of nature would have led us, if *Adam* had continued in state of innocencie. For although no man, sith mankinde is in this ruine, can perceive God to be either a father, or authour of salvation, or in any wise favourable, unlesse Christ come as a meane to pacifie him towards us: yet it is one thing to feele, that God our Maker doth by his power sustaine us, by his providence governe us, by his goodnesse nourish us, and endue us with all kinds of blessings: and another thing to embrace the grace of reconciliation offered us in Christ. Whereas therefore the Lord first simply appeareth as well by the making of the world, as by the generall doctrine of the Scripture, to be the Creator, and then in the face of Christ to be the Redeemer: hereupon arise two sorts of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our minde cannot conceive the knowledge of God, but that it must give to him some kinde of worship, yet shall it not be sufficient simply to know that it is he onely that ought to be honoured and worshipped of all men, unlesse we be also perswaded that he is the fountaine of all good things, to the end that we should seeke for nothing elsewhere but in him. I meane hereby, not onely for that as he hath once created this world, so by his infinite power he sustaineth it, by his wisdome he governeth it, by his goodnesse hee preserveth it, and specially mankinde he ruleth by his righteousnesse and judgement, suffereth by his mercy, and savegardeth by his defence: but also because there can no where be found any one drop either of wisdome, or of light, or of righteousnesse, or of power, or of uprightnesse, or of sincere truth, which floweth not from him, or whereof he is not the cause; to this end verily, that we should learne to looke for and crave all these things at his hand, and with thanksgiving account them received of him. For this feeling of the powers of God is to us a meere schoolmaster of godlinesse, out of which springeth Religion: Godlinesse I call a reverence of God, joyned with love of him, which is procured by knowledge of his benefits. For men will never with willing obedience submit themselves to God, untill they perceive that they owe all things to him, that they are nourished by his fatherly care, that he is to them the authour of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yeeld themselves truly and with all their heart wholly to him, unlesse they assuredly beleeve that in him is perfect felicity reposed for them.

The knowledge whereby we conceive that there is a God, that he is the creator and preserver of all things that are, and the onely giver of good things, breedeth godlinesse and obedience.

2. Therefore they doe but trifle with vaine speculations, which in intreating of this question, doe make it their purpose to discusse what thing God is, where it rather behoveth us to know what manner one he is, and what agreeth with his nature. For to what end serveth it to confesse as the Epicure doth, that there is a God, which doth one delight himselfe with idlenesse, having no care of the world? Finally, what profiteth it to know such a God with whom we have nothing to doe? But rather the knowledge of him ought to serve to this end, first to frame us to feare and reverence: then that by it guiding and teaching us, wee may learne to crave all good things at his hand, and to account them received of him. For how can any thought of God enter into thy minde, but that thou must therewithall by and by thinke, that forasmuch as thou art his creature, therefore thou art of right subject and bound to his authority, that thou owest him thy life, that whatsoever thou enterprisest, whatsoever thou doest, ought to be directed to him? If this be true, then truly it followeth that thy life is perversly corrupted if it be not framed to obeying of him, forasmuch as his will ought to

How the knowledge of divers properties of God brought forth divers vertues in us.

be our law to live by. Againe, thou canſt not cleerly ſee him, but that thou muſt needs know that hee is the fountaine and originall of all good things, whereupon ſhould grow both a deſire to cleave unto him, and an aſſured truſt in him, if mans owne corruptneſſe did not draw his minde from the right ſearching of him. For firſt of all, the godly minde doth not as by a dreame imagine to her ſelfe any God at adventure, but ſtedfaſtly beholdeth the onely one and true God: and doth not falſly forge of him whatſoever her ſelfe liketh, but is content to beleeve him to be ſuch a one as he diſcloſeth himſelfe, and doth alway with great diligence beware that with preſumptuous raſhneſſe ſhe paſſe not beyond his will, and ſo wander out of the way. And when ſhe ſo knoweth him, becauſe ſhe underſtandeth that he governeth all things, ſhe aſſuredly truſteth that he is her ſafe keeper and defender, and therefore wholly committeth her ſelfe to his faith, becauſe ſhe underſtandeth that he is the authour of all good things: therefore if any thing trouble her, or if ſhe want any thing, by and by ſhe flieth to him for ſuccour, looking for helpe at his hand. Becauſe ſhe is perſwaded that he is good and mercifull, therefore with aſſured confidence ſhe reſteth on him, and doubteth not in all her evils to finde ready remedy in his mercifull kindneſſe. Becauſe ſhe knoweth him to bee her Lord and father, therefore ſhee determineth that hee is worthy that ſhee ſhould in all things have regard to his authority, reverence his majeſty, procure the advancement of his glory, and obey his commandements. Becauſe ſhe ſeeth that he is a righteous Judge, and armed with his ſeverity to puniſh ſinners, therefore ſhe alway ſetteth his judgement ſeat before her eyes, and with feare of him withdraweth and reſtraineth her ſelfe from provoking his wrath. Yet is ſhe not ſo afraid with the feeling of his judgement, that ſhe would convey her ſelfe from it, although there were a way open to eſcape it: but rather ſhe doth no leſſe love him, while he extendeth vengeance upon the wicked, then while he is beneficiall to the godly, foraſmuch as ſhe underſtandeth that it doth no leſſe belong to his glory, that he hath in ſtore puniſhment for the wicked and euill doers, than that he hath reward of eternall life for the righteous. Moreouer ſhee doth not for onely feare of puniſhmeut refraine her ſelfe from ſinning: but becauſe ſhe loveth and reverenceth him as her father, attendeth on him and honoureth him as her Lord, therefore although there were no hell at all, yet ſhe dreadeth his onely diſpleaſure. Now behold what is the pure and true religion, even faith joyned with an earneſt feare of God, ſo that feare may containe in it a willing reverence, and draw with it a right forme of worſhipping, ſuch as is appointed in the law. And this is the more heedfully to be noted, becauſe all men generally doe worſhip God, but few doe reuerence him, while each where is great pompous ſhew in ceremonies, but the pureneſſe of heart is rare to be found.

It is in vaine to know God, of whom the moſt godleſſe have a kinde of feeling, unleſſe we know him ſo, that we alſo worſhip him.

3. Truly, they that judge rightly, will alway hold this for certaine, that there is graven in the minds of men a certaine feeling of the God-head, which never can be blotted out. Yea, that this perſwaſion, that there is a God, is even from their generation naturally planted in them, and deeply rooted within their bones, the very obſtinacie of the wicked is a ſubſtantiall witneſſe, which with their furious ſtriving, yet can never winde themſelves out of the feare of God. Although *Diagoras* and ſuch other doe jeſt and laugh at all that hath in all ages beene beleeved concerning religion: although *Dionyſius* doe ſcoffe at the heavenly judgement: yet that is but a laughter from the teeth forward, becauſe inwardly the worme of conſcience gnaweth them much more ſharply than all hot fearing irons. I alleadge not this that *Cicero* ſaith, that errours by continuance of time grow out of uſe, and religion daily more and more encreaſeth and waxeth better. For the world (as a little hereafter we ſhall have occaſion to ſhew) travelleth as much as in it lyeth to ſhake off all knowledge of God, and by all meanes to corrupt the worſhipping of him. But this onely I ſay, that when the dull hardneſſe which the wicked do deſirouſly labour to get to deſpiſe God withall, doth lie pining-ly in their hearts, yet the ſame feeling of God, which they would moſt of all deſire to have utterly deſtroyed, liveth ſtill, and ſometime doth utter it ſelfe: whereby we gather that it is no ſuch doctrine as is firſt to be learned in Schooles, but ſuch a one whereof every man is a teacher to himſelfe even from his mothers wombe, and ſuch a one as nature ſuffereth none to forget, although many bend all their endeyour to ſhake it out of

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their minde. Now, if all men be borne and doe live to this end, to know God, and the knowledge of God is but fickle and lightly vanisheth away, unlesse it proceed thus farre: it is evident, that they all swerve out of kinde from the law of their creation, that doe not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselves were not ignorant. For *Plato* meant nothing else, when he oftentimes taught, that the soveraigne good of the soule is the likenesse of God, when the soule having throughly conceived the knowledge of him is wholly transformed into him. Therefore very aptly doth *Grillus* reason in *Plutarch*, where he affirmeth, that men, if religion be once taken from their life, are not onely nothing better than bruit beasts, but also many wayes much more miserable, for that being subiect to so many sorts of evils, they continually draw forth a troublesome unquiet life: and therefore the worshipping of God is the onely thing that maketh them better than bruit beasts, by which alone they aspire to immortality.

In Phedrone & thecteto.

THE THIRD CHAPTER.

That the knowledge of God is naturally planted in the minds of men.

Why God hath imprinted some knowledge of himself in all mens minds, as that all nations, even idolaters themselves doe prove.

WE hold it out of controversie, that there is in the minde of man, even by naturall instinction, a certaine feeling of the Godhead. For to the end that no man should flee to the pretence of ignorance, God himselfe hath planted in all men a certaine understanding of his divine Majestie, the remembrance whereof, with powring in now and then as it were new drops, he continually reneweth: that when all, not one excepted, doe know that there is a God, and that he is their maker, they may all be condemned by their owne testimony, for that they have not both worshipped him, and dedicated their life to his will. But truly if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more than among the grossest sorts of people and fartheſt from civill order of humanity. But (as the heathen man saith) there is no nation so barbarous, no kinde of people so savage, in whom resteth not this perswasion that there is a God. And even they that in other parts of their life seeme very little to differ from bruit beasts, yet doe continually keepe a certaine seed of Religion. So throughly hath this common principle possessed all mens minds, and so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath beene no Countrey, no City, yea, no house, that could be without religion, in this is implied a certaine secret confession, that a feeling of the Godhead is written in the hearts of all men. Yea, and idolatry it selfe is a substantiall proofe of this perswasion. For we know how unwillingly man abaseth himselfe to honour other creatures above himselfe. Therefore when he had rather worship a blocke and a stone, than he would be thought to have no God, it appeareth that this imprinted perswasion of God is of most great force, which is impossible to be razed out of the minde of man, that it is much more easie to have the affection of nature broken, as indeed it is broken when man from his owne naturall swelling pride of his owne will, stoopeth downe even to the baseſt creatures to honour God.

Cicero de nat. Deor.

Yea, they which doe most deny it, shew most that it cannot reasonably be denied.

2. Wherefore it is most vaine which some doe say, that religion was devised by the subtilty and craft of a few, by this policie, to keepe the simple people in awe, whereas they themselves that procured others to worship God, beleeved nothing lesse than that there was any God at all. I grant indeed that subtill men have invented many things in Religion, whereby to bring the people to a reverence, and cast them in a feare, to make their minds the more pliable to obedience: But this they could never have brought to passe, unlesse the minds of men had beene already before hand perswaded that there was a God, out of which perswasion as out of seed springeth that ready inclination to religion. Neither is it likely that even they which subtilly deceived the simple sort with colour of religion, were themselves altogether without knowledge of God. For though in times past there have beene some, and at this day there arise up many that deny that there is any God: yet whether they will or no, they oftentimes feele that which they are desirous not to know. We reade of none that ever did breake forth into more presumptuous and unbrideled despising of God, than *Caius Caligula*: yet

none more miserably trembled when any token of Gods wrath appeared. And so against his will he quaked for feare of him whom of wilfull purpose he endevoured to despise. And the same may a man commonly see to happen to such as he was. For the bolder despiser of God that any man is, the more is he troubled at the very noise of the falling of a leafe. And whence commeth that, but from the revengement of Gods majesty, which doth so much the more vehemently strike their consciences as they more labour to flie away from it? They doe indeed looke about for all the starting holes that may be, to hide themselves from the presence of the Lord: but whether they will or no, they are still holden fast tied. For howsoever sometime it seemeth to vanish away for a moment, yet it often returneth againe, and with new assault doth run upon them: so that the rest which they have, if they have any at all, from torment of conscience, is much like to the sleepe of drunkards or franticke men, which even while they sleepe doe not quietly rest, because they are at every moment vexed with horrible and dreadfull dreames. Therefore the very ungodly themselves serve for an example to prove that there alway liveth in all mens minds some knowledge of God.

THE FOVRTH CHAPTER.

That the same knowledge is either choaked or corrupted, partly by ignorance, and partly by malice.

The erroneous imagination which superstitious persons have of God, cannot be excused for that they are the cause of their owne blindnesse.

BUt as experience teacheth that God hath sowne the seed of religion in all men, so scarcely may be found the hundreth man, that having it conceived in his heart doth cherish it, but no man in whom it ripeneth, so farre is it off, that any fruit appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some doe of set purpose maliciously revolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to passe that there remaineth no true godlinesse in the world. But whereas I said that some by errour fall into superstition, I meane not thereby as though their simplicity might excuse them from blame, because the blindnesse that they have, is commonly alway mingled both with proud vanity and with stubbornesse. Vanity and the same joyned with pride appeareth in this, that they miserable men both in the seeking of God, doe not climbe above themselves as they ought to have done, but measure him according to the proportion of their owne fleshly dulnesse, and also neglecting the sound manner of searching for him, doe curiously flie to vaine speculations. And so they conceive him not such a one as he offereth himselfe, but doe imagine him such a one as of their owne rash presumption they have forged him. Which gulfe being once opened, what way soever they stirre their feet, they must needs alway runne headlong into destruction. For whatsoever afterward they goe about toward the worshipping and service of God, they cannot account it done to him, because they worship him not, but rather the device of their owne heart, and their owne dreame in stead of him. This perversnesse doth *Paul* expresly touch, where he saith, That they were made fooles when they coveted to be wise. He had before said, that they were made vaine in their imaginations: but lest any man should thereby excuse them from blame, he addeth further, that they are worthily blinded because not contented with sobriety, but presumptuously taking upon themselves more than they ought, they wilfully bring darknesse upon them, yea with vaine and froward pride doe make themselves fooles. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not onely vaine curiosity, but also a greedinesse to know more than is meet for them, joyned with a false confidence.

Rom. 1. 22.

Psal. 13. 1. *Malitious sinners are said to thinke there is no God, not as if they did precisely deny him to be, but because they la-*

2. As for this that *David* saith, That the wicked and mad men thinke in their hearts, that there is no God: First that it is meant onely of those that choaking the light of nature, doe of purpose make themselves senslesse, as we shall see againe a little hereafter. Even as we see that many after that they have beene hardned with boldnesse and custome of sinning, doe furiously put from them all the remembrance of God, which yet is by very feeling of nature inwardly ministred into their minds. Now *David*, to make their madnesse the more detestable, bringeth them in as though they precisely denied, that there is any God: although they take not from him his being, but because in taking from

from him his judgement and providence, they ſhut him up idle in heaven. For whereas nothing leſſe agreeth with the nature of God, than to throw away the government of the world, and leave it to fortune, to winke at the ſinnes of men, ſo as they may live in licentious outrage unpuniſhed; whoſoever he be that quenching the feare of the heavenly judgement, doth careleſly follow his owne affections, he denieth that there is a God. And this is the juſt vengeance of God, to draw a fatneſſe over their hearts, ſo that the wicked when they have once cloſed their eyes, even in ſeeing may not ſee. And *David* in another place is the beſt expounder of his owne meaning, where he ſaith: That the feare of God is not before the eyes of the wicked. Againe, that in their evill doings they proudly rejoyce at themſelves; becauſe they perſwade themſelves that God doth not looke upon them. Therefore although they be compelled to acknowledge ſome God, yet they doe rob him of his glory, in withdrawing from him his power. For as God (as *Paul* witneſſeth) cannot deny himſelfe, becauſe he continually abideth like himſelfe: ſo it is truly ſaid, that theſe men in fayning God to be a dead and vaine image, doe deny God. Moreover it is to be noted, that although they wreſtle againſt their owne naturall feeling, and do deſire not onely to ſhake out God from thence, but alſo to deſtroy him in heaven: yet their dull hardneſſe can never ſo farre prevaile, but that God ſometime draweth them backe to his judgement ſeat. But foraſmuch as they are not withholden with any feare from running violently againſt God: therefore it is certaine that there raigneth in them a brutiſh forgetfulneſſe of God, ſo long as that blinde pang of rage doth ſo forcibly carry them.

bour to put off from themſelves all feeling of his power, which notwithſtanding they cannot doe.

Pſal. 30 6. 2.
Pſal. 10. 11.

2 Tim. 1. 13.

3. So is that vaine defence overthrowne, which many are wont to pretend for excuſe of their ſuperſtition. For they thinke, that any devotion to religion ſufficeth, whatſoever it be, though it be never ſo much contrary to order and truth. But they conſider not, that true Religion ought to be framed according to the will of God, as by a perpetuall rule: and that God himſelfe abideth alway like himſelfe, and is no imagined Ghoſt or phantaſie, that may be diverſly faſhioned after every mans liking. And truly we may plainly ſee with how lying deceits ſuperſtition mocketh God, whileſhe goeth about to doe him pleaſure. For catching hold of thoſe things in a manner onely, which God hath teſtified that he careth not for, ſhe either contemptuouſly uſeth, or openly refuſeth thoſe things that he appointeth and ſaith to be pleaſant unto him. Therefore whoſoever do ſet up new invented formes of worſhipping God, they worſhip and honour their owne doting devices: becauſe they durſt not ſo trifle with God, unleſſe they had firſt faigned a God, agreeing with the follies of their trifling toyes. Wherefore the Apoſtle pronounceth, that that unſtayed and wandring opinion of the majeſtie of God, is a very not knowing of God. When (ſaith he) yee knew not God, yee ſerved them that in nature were no Gods. And in another place he ſaith, that the Epheſians were without a God at ſuch time as they ſtrayed from the right knowledge of the one God. And at leaſt in this caſe, it differeth not much, whether thou beleeve one God or many, becauſe in both caſes thou departeſt from and forſakeſt the true God: whom when thou haſt once forſaken, there is nothing left with thee but a deteſtable Idoll. It followeth therefore, that we muſt determine with *Lactantius*, that there is no lawfully allowable Religion, but that which is joyned with truth.

God alloweth no devotion but that which ſpringeth from the true knowledge of his name.

Gal. 4. 8.
Epheſ. 2. 12.

4. There is alſo a ſecond fault, that they neither have at any time any conſideration of God, but againſt their wils, nor doe approach toward him, till for all their holding backe they be forcibly drawne to him: and even then alſo they haue not a willing feare that proceedeth from reverence of Gods majeſtie, but onely a ſervile and conſtrained feare, which the judgement of God wringeth out of them: which judgement becauſe they cannot eſcape, therefore they dread it, but yet ſo, as therewithall they abhorre it. And ſo that ſaying of *Statius*, that feare firſt made gods in the world, may be fitly ſpoken of ungodlineſſe, and of this kinde of ungodlineſſe onely. They that have a minde abhorring from the juſtice of God, doe heartily wiſh to have his throne of judgement overthrowne, which they know to ſtand for puniſhment of offences againſt his juſtice. by which affection they warre againſt God, who cannot be without his judgement. But when they underſtand that his power impoſſible to bee avoided, hangeth over them: becauſe they can neither by force remove it, nor by flight eſcape it, therefore they

God acceptеth not their ſervice who ſeeke him onely by feare in caſes of extremity, which nevertheleſſe doth prove that there was a ſeed of the knowledge of God which lay before ſuppreſſed in them.

they feare it. So leſt they ſhould in all things ſeeme to deſpiſe him, whoſe majeſtie ſtill preſſeth upon them, they uſe a certaine outward forme of Religion, ſuch as it is: but in the meane time they ceaſe not to defile themſelves with all kinde of vices, to joyne outragious miſchiefes to miſchiefes, untill they have in all points violated the holy law of the Lord, and deſtroyed his whole righteouſneſſe, or at leaſt they are not ſo holden backe with that fained feare of God, but that they ſweetly reſt in their ſinnes, and flatter themſelves, and had rather to follow the intemperance of their fleſh, than reſtraine it with the bridle of the holy Ghoſt. But foraſmuch as the ſame is but a void and lying ſhadow of religion, yea, ſcarcely worthy to be called a ſhadow: hereby againe is eaſily gathered, how much the true godlineſſe, which is powred into the hearts of the faithfull, I meane that out of which Religion ſpringeth, doth differ from this confuſed knowledge of God. And yet the hypocrites would obtaine by crooked compaſſes, to ſeeme nigh unto God, whom they flie from. For whereas there ought to have beene one continuall unbroken courſe of obedience in their whole life, they in a manner in all their doings careleſly rebelling againſt him, labour with a few ſacrifices to appeaſe him. Whereas they ought to have ſerved him with holineſſe of life and ſincereneſſe of heart, they invent triflings and obſervances of no value, to procure his favour withall. Yea, they doe the more licentiouſly lie dull in their owne dregs, becauſe they truſt that they may be diſcharged againſt him with their owne mockeries of propitiatory ſatisfactions. Finally, whereas their affiance ought to have beene faſtened in him, they neglecting him doe reſt in themſelves, or in creatures. At length they entangle themſelves with ſuch a heape of errours, that the darke miſt of malice doth choake, and at laſt utterly quench thoſe ſparks, that glimmeringly ſhined to make them ſee the glory of God. Yet that ſeed ſtill remaineth which can by no meane be plucked up by the root, to beleeve that there is a certaine Godhead: but the ſame ſeed is ſo corrupted, that it bringeth forth of it none other but very evill fruits. Yea thereby is that which I travell to prove more certainly gathered, that there is a feeling of the Godhead naturally graven in the hearts of men, foraſmuch as the very reprobates themſelves are of neceſſity enforced to confeſſe it. In quiet proſperity they pleaſantly mocke at God, yea, they are full of talke and prating to diminiſh the greatneſſe of his power: but if once any deſperation touch them, it ſtirreth them up to ſeeke the ſame God, and miniſtreth them ſudden ſhort prayers: by which it may appeare, that they were not utterly ignorant of God, but that the ſame which ought ſooner to have beene uttered, was by obſtinacie ſuppreſſed.

THE FIFTH CHAPTER.

That the knowledge of God doth ſhiningly appeare in the making of the world, and in the continuall government thereof.

Gods power and Godhead ſhineth ſo clearely in the world, that it may be ſeene of all be they never ſo dull.

MOreover becauſe the furtheſt end of bleſſed life ſtandeth in the knowledge of God: that the way to felicity ſhould be ſtopped to none, therefore God hath not onely planted in the minds of men that ſeed of Religion which we have ſpoken of, but alſo hath ſo diſcloſed himſelfe in the whole workmanſhip of the world, and daily ſo manifeſtly preſenteth himſelfe, that men cannot open their eyes, but they muſt needs behold him. His ſubſtance indeed is incomprehenſible, ſo that his divine Majeſtie farre ſurmounteth all mens ſenſes: but he hath in all his works graven certaine marks of his glory, and thoſe ſo plaine and notably diſcernable, that the excuſe of ignorance is taken away from men, be they never ſo groſſe and dull witted. Therefore the Prophet rightly crieth out, That he is clothed with light as with a garment: as if he ſhould have ſaid, that then he firſt began to come forth to be ſeene in viſible apparell, ſince the time that he firſt diſplayed his enſigne in the creation of the world, by which even now what way ſoever we turne our eyes, he appeareth glorious unto us. In the ſame place alſo the ſame Prophet aptly compareth the heavens as they be diſplayed abroad to his royall pavillions: he ſaith that he hath framed his Parlours in the waters, that the clouds are his chariots, that he rideth upon the wings of the winds, that the winds and lightnings are his ſwift meſſengers. And becauſe the glory of his

Pſal. 104. 2.

power

power and wisdome doth more fully shine above, therefore commonly the heaven is called his palace. And first of all, what way soever thou turne thy eyes, there is no peece of the world, be it never so small, wherein are not seene at least some sparkles of his glory to shine. But as for this most large and beautifull frame, thou canst not with one view peruse the wide compasse of it, but that thou must needs be on every side overwhelmed with the infinite force of the brightnesse thereof. Wherefore the author of the Epistle to the *Hebrewes* doth very well call the ages of the world the spectacle of invisible things, for that the so orderly framing of the world serveth us for a mirrour wherein we may behold God, which otherwise is invisible. For which cause the Prophet assigneth to the heavenly creatures a language that all nations understand, for that in them there is a more evident testification of the God-head, than that it ought to escape the consideration of any nation, be they never so dull. Which thing the Apostle declaring more plainly, saith, That there is disclosed vnto men so much as was behoofefull to be knowne concerning God: because all men without exception, doe throughly see his invisible things even to his very power and God-head, which they understand by the creation of the world.

Heb.11.3.

Psal.19.1.

Rom.1.19.

2. As for his wonderfull wisdome, there are innumerable proofes both in heaven and in earth that witnesse it: I meane not onely that secreter sort of things, for the neerer marking whereof, *Astrologie*, *Physicke*, and all naturall Philosophy serveth, but even those things that thrust themselves in sight of every one, even of the rudest unlearned man, so that men cannot open their eyes but they must needs be witnesses of them. But truly they that have digested, yea or but tasted the liberall Arts, being holpen by the aid thereof, doe proceed much farther to looke into the secrets of Gods wisdome. Yet is there no man so hindered by lacke of knowledge of those Arts, but that hee throughly seeth abundantly enough of cunning workmanship in Gods workes, to bring him in admiration of the workman thereof. As for example, to the searching out of the movings of the starres, appointing of their places, measuring of their distances, and noting of their properties, there needeth Art and an exacter diligence: by which being throughly perceived, as the providence of God is the more manifestly disclosed, so it is convenient, that the minde rise somewhat the higher thereby to behold his glory. But forasmuch as the unlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eyes, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so severally well ordered and disposed variety doth of it selfe shew forth it selfe: it is evident that there is no man to whom God doth not largely open his wisdome. Likewise it requireth a singular sharpnesse of wit, to weigh with such cunning as *Galen* doth, the knitting together, the proportionall agreement, the beauty, and use in the frame of mans body: but by all mens confession, the body of man doth utter in very shew of it selfe so cunning a compacting togither, that for it the maker of it may worthily bee judged wonderfull.

His wisdome, though the learned more nearly, yet the rudest may plainly enough perceive.

In lib. de usu part.

3. And therefore certaine of the Philosophers in old time did not without cause call man a little world, because he is a rare representation of the power, goodnesse and wisdome of God, and containeth in himselfe miracles enough to occupie our mindes, if we will be content to make them. And for this reason *Paul*, after that hee had said that the very blinde men may finde out God by groping for him, by and by saith further, that he is not to be sought farre off, because all men doe feele undoubtedly within themselves the heavenly grace wherewith they be quickned. But if we need to goe no further than our selves, to finde and take hold of God: what pardon shall his slothfulnesse deserve that will not vouchsafe to descend into himselfe to finde God? And the same is the reason why *David*, when he had shortly spoken in the advancement of the wonderfull name and honour of God that doth every where gloriously shine, by and by crieth out: What is man that thou art mindfull of him? Againe, Out of the mouth of infants and sucking babes thou hast stablished strength. For so hee pronounceth that not onely in the whole kinde of man is a mirrour of the works of God, but also that the very infants while they yet hang on their mothers brests, have tongues eloquent enough to preach his glory, so that there needeth no other Orators. And there-

We need not seeke farre for the knowledge of God when in our owne faces we may see him. Act.17.27.

Psal.8.5.

therefore he doubteth not to set their mouthes in the vaward, as being strongly armed to subdue their madnesse, that would according to their devillish pride covet to extinguish the name of God. And hereupon ariseth that which *Paul* alleageth out of *Aratus*, that we are the off-spring of God: because he garnishing us with such excellencie, hath testified that he is our father. Like as even by common reason, and as it were by information of experience, the prophane Poets called him the father of men. And truly no man will assentingly and willingly yeeld himselfe to serve God, but he that having tasted his fatherly love, is mutually allured to love and worship him.

Act. 17. 28.

4. * And here is disclosed the foule unthankfulnesse of men, which while they have within themselves a work-house gloriously furnished with innumerable works of God, and also a shop stuffed with inestimable plenty of riches, and when they ought to burst forth into praising of him, are contrariwise puffed up and doe swell with so much the greater pride. They feele how diversly in marvellous wise God worketh in them: they are taught by experience it selfe, how great variety of gifts they possesse by his liberalitie: whether they will or no, they are enforced to know that these are the tokens of his Godhead: and yet they suppresse it close within them. Truly they need not to goe out of themselves, so that they would not in presumptuously taking upon themselves that which is given from heaven, burie within the ground that which brightly giveth light to their mindes to see God. But even at this day the earth beareth many monstrous spirits, which sticke not to abuse the whole seed of the god-head that is sowne in mans nature, and to employ it to suppresse the name of God. How detestable, I pray you, is this madnesse, that man finding God a hundred times in his body and his soule, should by the very same pretence of excellencie deny that there is a God? They will not say, that they are by chance made different from bruit beasts. But they pretend a cloke of nature, whom they account the maker of all things, and so doe convey God away. They see that exquisite workmanship in all their members, from their mouth and their eyes even to the nailes of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of the soule, doe represent a divine nature that doth not easily suffer it selfe to be hid: unlesse the Epicureans like the Giants Cyclopes would (bearing themselves bold upon this high degree) outragiously make warre against God. Doe the whole treasures of the heavenly wisdome so meet together, to rule a worme of five feet long: and shall the whole universality of the world be without this prerogative? First to agree that there is a certaine instrumentall thing that answereth to all the parts of man, doth so serve nothing at all to obscure the honour of God that it rather doth more gloriously set it out. Let the Epicure answer me, what meeting of undivisible bodies, boyling the meat and drinke in man, doth dispose part into excrements and part into bloud, and bringeth to passe that there is in all the members of man such an endevouring to doe their office, even as if so many severall soules did by common advice rule one body.

* *Their unthankefulnesse unworthy of detestation who ascribe the operations of their bodies and soules in such wise to nature that they hide the power of God which worketh in them.*

5. But I have not now to doe with that stie of Swine. I rather speake unto them, that being given to subtilties, would by crooked conveyance with that cold saying of *Aristotle*, both to destroy the immortality of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they binde the soule to the body, that it cannot continue without the body, and with praises of nature they doe as much as in them is, suppresse the name of God. But the powers of the soule are farre from being inclosed in those exercises that serve the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the starres, to learne the greatnesse of one, to know what space they be distant one from another, with what swiftnesse or slownesse they goe their courses, how many degrees they decline this way or that way? I grant indeed that there is some use of Astrologie: but my meaning is onely to shew that in this so deepe searching out of heavenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe severally from the body. I have shewed one example, by which it shall be easie for the Readers to gather the rest. Truly the manifold nimblenesse of the soule, by which it surveyeth both heaven and earth, joyneth things past with things to come, keepeth in memory things heard long before, and expresseth each thing to it

They obscure the glory of God, who binde the soule in such sort unto the body that they take from it those operations which depending not at all upon corporall instruments, doe both shew the divine nature of the soule, and the powerfull providence of him that created it.

it selfe by imagination, also the ingeniousnesse by which it inventeth things incredible, and which is the mother of so many marvellous arts, are sure tokens of divine nature in man. Beside that, even in sleeping it doth not onely roll and turne it selfe, but also conceiveth many things profitable, reasoneth of many things, and also prophecieth of things to come. What shall we in this case say, but that the signes of immortality that are imprinted in man, cannot be blotted out? Now what reason may beare that man shall be of divine nature, and not acknowledge his Creator? Shall we forsooth by judgement that is put into us discerne betweene right and wrong, and shall there be no Judge in heaven? Shall we even in our sleepe have abiding with us some remnant of understanding, and shall no God be waking in governing the world? Shall we be so counted the inventers of so many arts and profitable things, that God shall be defrauded of his praise, whereas yet experience sufficiently teacheth, that from another and not from our selves, all that we have, is in divers wise distributed among us? As for that, which some doe babble of the secret inspiration that giveth livelinesse to the world, it is not onely weake, but also ungodly. They like well that famous saying of *Virgil*:

First heaven and earth, and flowing fields of seas, Æn. 6.
The shining globe of Moone, and Titans starres,
Spirit feeds within, and throughout all the lims,
Infused minde the whole huge masse doth move,
And with the large bigge body mixe it selfe.
Thence come the kinds of men and eke of beasts,
And lives of flying fowles, and monsters strange,
That water beares within the marble Sea.
A fierie livelinesse and heavenly race there is
Within those seeds, &c.

Forsooth, that the world that was created for a spectacle of the glory of God, should be the Creator of it selfe. So in another place the same Author following the common opinion of the Greeks and Latine, saith:

Some say that Bees have part of minde divine,
And heavenly draughts. For eke they say that God Geo. 4.
Goes through the coasts of land, and creeks of Sea,
And through deepe skie. And hence the flocks and herds,
And men, and all the kinds of savage beasts
Each at their birth receive their subtill lives.
And thereto are they rendred all at last,
And all resolved are return'd againe.
No place there is for death: but lively they,
Flie into number of the stars above,
And take their place within the lofty skie.

Loe, what that hungrie speculation of the universall minde that giveth soule and livelinesse to the world, availeth to engender and nouriish godlinesse in the hearts of men. Which doth also better appeare by the blasphemous sayings of the filthy dogge *Lucretius*, which are derived from the same principle. Even this is it, to make a shadowish God, to drive farre away the true God whom we ought to feare and worship. I grant indeed that this may be godlily said, so that it proceed from a godly minde, that Nature is God: but because it is a hard and an unproper manner of speech, for as much as nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religiousnesse, it is hurtfull to wrap up God confusedly with the inferiour course of his works. Let us therefore remember, so oft as any man considereth his owne nature, that there is one God which so governeth all natures, that his will is to have us looke unto him, our faith to be directed to him, and him to be worshipped and called upon of us: because there is nothing more against conveniencie of reason, than for us to enjoy those excellent gifts that savour of divine nature in us, and to despise the Author that freely doth give them unto us. Now as concerning his power with how notable examples doth it forceably draw us to consider it, unlesse perhaps we may be ignorant, of how great a strength it is with his onely word to uphold this infinite

infinite masse of heaven and earth, with his onely becke, sometime to shake the heaven with noise of thunders, to burne up each thing with lightnings, to set the aire on fire with lightning flames, sometime to trouble it with divers sorts of tempests, and by and by the same God when he list in one moment to make faire weather: to hold in the Sea as if it hanged in the aire, which with his heighth seemeth to threaten continuall destruction to the earth, sometime in horrible wise to raise it up with outragious violence of winds, and sometime to appease the waves and make it calme againe. For proofe hereof doe serve all the praises of God gathered of the testimonies of nature, specially in the booke of *Iob* and in *Esay*, which now of purpose I overpasse, because they shall elsewhere have another place fitter for them, where I shall entreat of the creation of the world according to the Scriptures. Onely my meaning was now to touch, that both strangers and they of the household of God have this way of seeking God common to them both, that is, to follow these first draughts which both above and beneath doe as in a shadow set forth a lively image of him. And now the same power leadeth us to consider his eternitie. For it must needs be that he from whom all things have their beginning, is ofeternall continuance, and hath his beginning of himselfe. But now if any man enquire the cause whereby hee both was once lead to create all these things, and is now moved to preserve them: we shall finde that his only goodnesse was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure us to the love of him, forasmuch as there is no creature (as the Prophet saith) upon which his mercy is not powred out.

The workes of God in cherishing the good, punishing the wicked, and calling sinners home unto himselfe, are proofes of his exceeding power and vertue.

6. Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doth appeare no lesse evident proofe of his powers. For in governing the fellowship of men he so ordereth his providence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his favourable kindnesse to the godly, and his severity to the wicked and evill doers. For not doubtfull are the punishments that he layeth upon hainous offences: like as hee doth openly shew himselfe a defender and revenger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessitie, asswageth and comforteth their sorrowes, releeveth their calamities, and by all meanes provideth for their safety. Neither ought it any thing to deface the perpetuall rule of his justice, that he oftentimes permitteth wicked men and evill doers for a time to rejoyce unpunished: and on the other side suffereth good and innocent to be tossed with many adversities, yea and to be oppressed with the malice and unjust dealing of the ungodly. But rather a much contrary consideration ought to enter into our mindes: that when by manifest shew of his wrath he punisheth one sinne, we should therefore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe unpunished, wee should thereupon thinke that there shall be another judgement to which they are deferred to be then punished. Likewise how great matter doth it minister us to consider his mercy while he oftentimes ceaseth not to shew his unwearied bountifulnesse upon miserable sinners in calling them home to him with more than fatherly tendernesse, untill he have subdued their frowardnesse with doing them good?

The goodnesse of God is shewed by delivering men that are in miserie, his strength by overthrowing them that are mighty, his wisdome by disposing all things in fittest opportunitie.

7. To this end, where the Prophet particularly rehearseth, how God in cases past hope, doth suddenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether hee defend them wandering in wilderneſſe from the wild beasts, and at length leadeth them into the way againe, or ministreth food to the needy and hungry, or delivereth prisoners out of horrible dungeons and iron bands or bringeth men in perill of shipwracke safe unto the haven, or healeth the halfe dead of diseases, or scorcheth the earth with heat and drineſſe, or maketh it fruitfull with secret watering of his grace, or advanceth the basest of the rascall people, or throweth downe the noble Peeres from the high degree of dignity: by such examples shewed forth, hee gathereth that those things which are judged chances happening by fortune, are so many testimonies of the heavenly providence and specially of his fatherly kindnesse, and that thereby is given matter of rejoycing to the godly, and the wicked and reprobate have their mouthes stopped. But because the greater part infected with their errours are blind in so cleere a place of beholding, therfore he crieth out, that it is

a gift of rare and singular wisdome, wisely to weigh these works of God: by sight whereof they nothing profit, that otherwise seeme most cleere sighted. And truly how much soever the glory of God doth apparantly shine before them, yet scarsely the hundreth man is a true beholder of it. Likewise his power and wisdome are no more hid in darkenesse: whereof the one, his power, doth notably appeare, when the fierce outragiousnesse of the wicked being in all mens opinion unconquerable, is beaten flat in one moment, their arrogancie tamed, their strongest holds rased, their weapons and armour broken in peeces, their strengths subdued, their devises overthrowne, and themselves fall with their own weight: the presumtuous boldnesse, that advanced it selfe aboue the heavens, is throwne downe even to the bottome point of the earth againe, the lowly are lifted up out of the dust, and the needy raised from the dunghill, the oppressed and afflicted are drawne out of extreame distresse, men in despaired estate are restored to good hope, and unarmed beare away the victory from the armed, few from many; the feeble from the strong. As for his wisdome, it selfe sheweth it selfe manifestly excellent, while it disposeth every thing in fittest opportunitie, confoundeth the wisdome of the world bee it never so pearcing, findeth out the subtill in their subtiltie, finally, governeth all things by most convenient order.

Psal. 113. 7.

1 Cor. 3. 19.

8. Wee see that it needeth no long or labourſome demonstration, to fetch our testimonies, to serve for the glorious declaration and proofe of Gods majestie: for by these few that we have touched, it appeareth that which way soever a man chance to looke, they are so common and ready that they may be easily marked with the eie, and pointed out with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculation, doth but flie about in the braine, but such as shall be sound and fruitfull, if it be rightly conceived and take roote in our hearts. For the Lord is declared by his powers, the force whereof because wee feele within us, and doe enjoy the benefits of them, it must needs bee that wee bee inwardly moved much more lively with such a knowledge, than if wee should imagine God to be such an one, of whom wee should have no feeling. Whereby wee understand that this is the righteſt way and fittest order to seeke God, not to attempt to enter deepely with presumptuous curiosity throughly to discusse his substance, which is rather to be reverently worshipped than scrupulously searched: but rather to behold him in his workes, by which he maketh himselfe neere and familiar, and doth in a manner communicate himselfe unto us. And this the Apostle meant, when he said, that God is not to be sought a farre off, forasmuch as hee with his most present power dwelleth within every one of us. Wherefore *David* having before confessed his unspeakeable greatnesse, when he descendeth to the particular rehearsall of his workes, protesteth, that the same will shew forth it selfe. Therefore we also ought to give our selves into such a searching out of God, as may so hold our wit suspended with admiration, that it may therewithall throughly move us with effectuall feeling. And, as *Augustine* teacheth in another place, because we are not able to conceive him, it behooveth us as it were fainting under the burden of his greatnesse, to looke unto his workes, that we may be refreshed with his goodnesse.

The true knowledge of God consisteth not in the curious searching of his nature, but in the inward feeling of his power.

Act. 17. 27.

Psal. 145.

In Psal. 144.

9. Then such a knowledge ought not onely to stirre us up to the worshipping of God, but also to awake us, and raise us to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his severity, are but begun and not halfe full: without doubt we must thinke, that heerein hee doth but make a shew afore hand of those things, whereof the open disclosing and full deliverance is deferred unto another life. On the other side, when wee see that the godly are by the ungodly grieved with afflictions, troubled with injuries, oppressed with slanders, and vexed with despightfull dealings and reproches: contrariwise that wicked doers doe flourish, prosper, and obtaine quiet with honour, yea, and that unpunished: wee must by and by gather that there shall be another life, wherein is laid up in store both due revenge for wickednesse, and reward for righteousnesse. Moreover when wee note that the faithfull are often chastised with the rods of the Lord, wee may most certainely determine that much lesse the ungodly shall escape his scourges. For very well is that spoken of *Augustine*. If every sinne should now bee punished with open

The knowledge of those things which here God worketh upon man, doth give us a taste of that which shall be more fully accomplished in the life to come, specially if we consider his effectuall working in our selves.

De civi dei.c.8

paine, it would be thought that nothing were reserved to the last Judgement. Againe, if God should now openly punish no sinne, it would be beleeved, that there were no providence of God. Therefore we must confesse, that in every particular worke of God, but principally in the universall generality of them, the powers of God are set forth as it were in painted tables, by which all mankind is provoked and allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas these his powers doe in his works most brightly appeare, yet what they principally tend unto, of what valour they be, and to what end we ought to weigh them: this we then onely attaine to understand when we descend into our selves, and do consider by what meanes God doth shew forth in us his life, wisdome, and power, and doth use towards us his righteousnesse, goodnesse, and mercifull kindnesse. For though *David* justly complaineth that the unbeleeving doe dote in folly, because they weigh not the deepe counsels of God in his governance of mankinde: yet that is also most true, which he saith in another place, that the wonderfull wisdome of God in that behalfe exceedeth the haires of our head. But because this point shall hereafter in place convenient be more largely entreated, therefore I doe at this time passe it over.

Psal. 92. 7.

Psal. 40. 13.

10. But with how great brightnesse soever God doth in the mirrour of his workes shew by representation both himselfe and his immortall kingdome: yet such is our grosse blockishnesse, that we stand dully amased at so plaine testimonies, so that they passe away from us without profit. For as touching the frame and most beautifull placing of the world, how many a one is there of us, that when he either lifteth up his eies to heaven, or casteth them about on the divers countries of the earth, doth direct his minde to remembrance of the creator, and doth not rather rest in beholding the workes without having regard of the workman? But as touching those things that dayly happen beside the order of naturall course, how many a one is there that doth not more thinke that men are rather whirled about and rowled by blinde unadvisednesse of fortune, than governed by providence of God? But if at any time wee bee by the guiding and direction of these things driven to the consideration of God, (as all men must needs be) yet so soone as we have without advisement conceived a feeling of some godhead, we by and by slide away to the dotages or erroneous inventions of our flesh, and with our vanitie we corrupt the pure veritie of God. So herein indeed we differ one from another, that every man privately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that we all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wits are subject, but also the most excellent and those that otherwise are endued with singular sharpnesse of understanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe over all the rest, which are much more unreasonably foolish. *Plato* himselfe, the most religious and sober of all the rest, vainely erreth in his round globe. Now what might not chance to the other, when the chiefe of them, whose part was to give light to the rest, doe themselves so erre and stumble? Likewise where Gods governance of mens matters doth so plainly prove his providence, that it cannot be denied; yet this doth no more prevaile with men, than if they beleeved that all things are tossed up and downe with the rash will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

God manifesting himselfe, men profit not by it, because they beehold things done without regarding the doer, or they ascribe that to fortune which he doth, or if they have some feeling of God, they deprave it with doting fancies, which fault is common unto all, even the sharpest witted.

11. *Hereof proceedeth that unmeasurable sinke of errors, wherewith the whole world hath beene filled and overflowne. For each mans wit is to himselfe as a maze, so that it is no marvell that every severall nation was diversly drawne into severall devises, and not that only, but also that each severall man had his severall gods by himselfe. For since that rash presumption and wantonnesse was joyned to ignorance and darkenesse, there hath beene scarcely at any time any one man found, that did not forge to himselfe an idoll or fansie in steed of God. Truly, even as out of a wide and large spring doe issue waters, so the infinite number of gods hath flowed out of the wit of man, while every man over licentiously straying, erroneously deviseth this or that

Men when they trust to their owne wits, become in their opinions concerning God, either vaine as the Stoikes, and the Ægyptians, or irreligious as the Epicures, or irresolute as Symonides.

that concerning God himselfe. And yet I need not here to make a register of the superstitions, wherewith the world hath beene entangled: because both in so doing I should never have end, and also though I speake not one word of them, yet by so many corruptions it sufficiently appeareth how horrible is the blindenesse of mans minde. I passe over the rude and unlearned people. But among the Philosophers, which enterprised with reason and learning to pearce into heaven, how shamefull is the disagreement? With the higher wit that any of them was endued, and filled with Art and Science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one doe narrowly looke upon, he shall finde them to be but vanishing false colours. The Stoicks seemed in their owne conceit to speake very wisely, that out of all the parts of nature may be gathered divers names of God, and yet that God being but one is not thereby torne in sunder. As though we were not already more than enough enclined to vanity, unlesse a manifold plenty of Gods set before us, should further and more violently draw us into error. Also the Ægyptians mysticall science of divinity sheweth, that they all diligently endevoured to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceive the simple and ignorant: but no mortall man ever invented any thing, whereby religion hath not beene fouly corrupted. And this so confuse diversity emboldened the Epicures and other grosse despisers of godlinesse, by little and little to cast off all feeling of God. For when they saw the wisest of all to strive in contrary opinions, they sticked not out of their disagreements, and out of the foolish or apparantly erroneous doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themselves while they search for God, which is none at all. And this they thought that they might freely doe without punishment, because it was better briefly to deny utterly, that there is any God, than to faigne uncertaine gods, and so to raise up contentions that never should have end. And too much fondly doe they reason, or rather cast a mist to hide their ungodlinesse by ignorance of men, whereby it is no reason that any thing should be taken away from God. But for as much as all doe confesse, that there is nothing, about which both the learned and unlearned do so much disagree, therupon is gathered that the wits of men are more then dull and blinde in the heavenly mysteries, that do so erre in seeking out of God. Some other do praise that answer of *Symonides*, which being demanded of King *Hieron*, what God was, defired to have a daies respite granted him to study upon it. And when the next day following, the King demanded the same question, hee required two daies respite, and so oftentimes doubling the number of daies at length answered: How much the more I consider it, so much the harder the matter seemeth unto me. But granting that he did wisely to suspend his sentence of so darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can know nothing certainely, soundly, and plainely concerning God, but only are tyed to confused principles to worship an unknowne God.

12 Now we must also hold, that all they that corrupt the pure religion (as all they must needs do that are given to their owne opinion) do depart from the one God. They will boast that their meaning is otherwise: but what they meane, or what they perswade themselves maketh not much to the matter, sith the holy Ghost pronounceth, that all they are Apostataes, that according to the darkenes of their own minde, do thrust devils in the place of God. For this reason, *Paul* pronounceth that the *Ephesians* were without a God, till they had learned by the Gospell, what it was to worship the true God. And wee must not thinke this to be spoken of one nation onely, forasmuch as hee generally affirmeth in another place, that all men were become vaine in their imaginations, since that in the creation of world, the Maiesty of the Creator was disclosed unto them. And therefore the Scripture, to make place for the true and one onely God, condemneth of falsehood and lying, whatsoever Godhead in old time was celebrate among the Gentiles and leave no God at all, but in the mount Sion, where flourished the peculiar knowledge of God. Truely, among the Gentiles the Samaritanes in Christs time seemed to approch nigheſt to true godlinesse: and yet we heare it spoken by Christs own mouth, that they knew not what they worshipped. Whereupon followeth, that they were deceived with vaine errour, Finally, although they were not all infected

It cannot be true worshipping of God which is grounded only upon common reason, custome, or consent of men, being not taught by the law what God they ought to worship.
Ephe. 2. 12.
Rom. 1. 21.

Abac. 2. 18. 20.

Iohn 4. 22.

with groſſe faults, or fell into open idolatries, yet was there no true and approved religion that was grounded onely upon common reaſon. For albeit, that there were a few that were not ſo mad as the common people were, yet this doctrine of *Paul* remaineth certainely true, that the Princes of this world conceive not the wiſdome of God. Now if the moſt excellent have wandred in darkneſſe, what is to be ſaid of the very dregs? Wherefore it is no marvell, if the holy Ghoſt doe refuſe as baſtard worſhippings all formes of worſhipping, deviſed by the will of men. Becauſe in heavenly myſteries opinion conceived by wit of men, although it doe not alway breed a heape of errors, yet is alway the mother of errour. And though there come no worſe of it, yet is this no ſmall fault, at adventure, to worſhip an unknowne God: of which fault, all they by Chriſts owne mouth are pronounced guiltie, that are not taught by the law what God they ought to worſhip. And truly the beſt lawmakers that ever were, proceeded no further, than to ſay that religion was grounded upon common conſent. Yea, and in *Xenophon*, *Socrates* praiſed the anſwer of *Apollo*, wherein he willed that every man ſhould worſhip gods after the manner of the country, and the cuſtome of his owne Citie. But how came mortall men by this power, of their owne authoritie to determine that which far ſurmounteth the world? or who can ſo reſt in the decrees of the elders, or common ordinances of peoples, as to receive without doubting a God delivered by mans deviſe? Every man rather will ſtand to his owne judgement, than yeeld himſelfe to the will of another. Sith therefore it is too weake and feeble a bond of godlineſſe, in worſhipping of God to follow either a cuſtome of a City or the conſent of antiquity, it remaineth that God himſelfe muſt teſtifie of himſelfe from heaven.

1 Cor. 2. 8.

John 4. 22.

13. In vaine therefore ſo many lampes lightned do ſhine in the edifice of the world, to ſhew forth the glory of the creator, which doe ſo every way diſplay their beames upon us, that yet of themſelves they can not bring us into the right way. Indeed they raiſe up certain ſparkles, but ſuch as be choked up before that they can ſpread abroad any full brightneſſe. Therfore the Apoſtle in the ſame place where he calleth the ages of the world, images of things inviſible, ſaith further, that by faith is perceived, that they were framed by the word of God, meaning thereby that the inviſible Godhead is indeed repreſented by ſuch ſhewes, but that we have no eies to ſee the ſame throughly, unleſſe they be enlightned by the revelation of God through faith. And *Paul*, where he teacheth that by the creation of the world, was diſcloſed that which was to bee knowne concerning God, doth not meane ſuch a diſcloſing as may be comprehended by the wit of men: but rather ſheweth that the ſame proceedeth no further but to make them unexcuſable. The ſame *Paul* alſo, although in one place he ſaith, that God is not to be ſought a far off as one that dwelleth within us: yet in another place teacheth to what end that neereneſſe availeth. In the ages paſt (ſaith he) God ſuffered the nations to walke in their own waies: yet he left not himſelfe without teſtimonie doing good from heaven, giving ſhowers and fruitfull ſeaſons, filling the hearts of men with food and gladneſſe. Howſoever therefore the Lord be not without teſtimony, while with his great and manifold bountifulneſſe he ſweetly allureth men to the knowledge of him: yet for all that, they ceaſe not to follow their owne waies, that is to ſay, their damnable errours.

By the creatures of the world we cannot aſpire to the true knowledge of God, except our hearts be alſo inlightned by him through faith.

Heb. 11. 3.

Act. 17. & 27.

Act. 13. & 16.

14. But although we want naturall power, whereby we cannot climbe up unto the pure and cleere knowledge of God, yet becauſe the fault of our dulneſſe is in our ſelves therefore all colour of excuſe is cut away from us. For wee cannot ſo pretend ignorance, but that even our conſcience doth ſtill condemne us of ſlothfulneſſe and unthankfulneſſe. It is a defence forſooth right worthy to be received, if a man will alleage that he wanted eares to heare the truth, for the publiſhing whereof the very dumbe creatures have loud voices: if a man ſhall ſay that hee cannot ſee thoſe things with his eies, which the creatures without eies doe ſhew him: if man ſhall lay for his excuſe the feebleneſſe of his wit, where all creatures without reaſon doe inſtruct him: Wherefore ſith all things do ſhew us the right way, we are worthily put from al excuſe of our wandring and ſtraying out of the way. But howſoever it is to bee imputed to the fault of men, that they doe by and by corrupt the ſeede of the knowledge of God ſowne in their mindes by marvellous workmanſhip of nature, ſo that it groweth not to good and cleane fruit: yet it is moſt true that we are not ſufficiently inſtructed by that bare and

Our ignorance nevertheleſſe becauſe it commeth by our owne fault is without excuſe

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simple testimony, that the creatures doe honorably declare of Gods glory. For so soone as we have taken by the beholding of the world a small taste of the Godhead, wee leaving the true God, doe in stead of him raise up dreames and fantasies of our owne braine, and doe convey hither and thither from the true fountaine the praise of righteousnesse, wisdome, goodnesse and power. Moreover we doe so either obscure, or by ill esteeming them, deprave his daily doings, that we take away both from them their glory, and from the author his due praise.

THE SIXTH CHAPTER.

That, to attaine to God the Creator, it is needfull to have the Scripture to be our guide and mistris.

The true Creator and governor of the world cannot perfectly be knowne without the word. which meanes, God hath used ever sith the beginning, to instruct his people by.

THerefore although that same brightnesse, which both in heaven and earth shineth in the eyes of all men, doth sufficiently take away all defence from the wickednesse of men, even so as God, to wrap all mankinde in one guiltinesse, doth shew his divine majestie to all without exception as it were portraied out in his creatures: yet is it necessarie that we have also another and a better helpe that may rightly direct us to the very Creator of the world. Therefore not in vaine he hath added the light of his word, that thereby he might be knowne to salvation. And this prerogative he hath vouchsafed to give us, whom it pleased him more neerely and more familiarly to draw together to himselfe. For because he saw the mindes of all men to be carried about with wandering and unstedfast motion, after hee had chosen the Iewes to his peculiar flocke, hee compassed them in as it were with barres, that they should not wander out in vanitie as other did. And not without cause hee holdeth us with the same meane in the true knowledge of himselfe. For otherwise even they should quickly swarve away that seeme to stand stedfast in comparison of other. For as old men, or purblind, or they whose eies are dimme sighted, if you lay a faire booke before them, though they perceive that there is somewhat written therein, yet can they not read two words together: but being holpen with spectacles set betweene them and it, they begin to read distinctly: so the Scripture gathering up together in our mindes the knowledge of God, which otherwise is but confused, doth remove the mist, and plainely shew us the true God. This therefore is a singular gift, that to the instruction of his Church God useth not onely dumbe teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipped, but also therewithall pronounceth that he himselfe is the same God, whom we ought to worship: and doth not onely teach the elect to looke upon God, but also presenteth himselfe unto them to be looked upon. This order hath he kept from the beginning toward his church, beside these common instructions to give them also his word. Which is the righter and certainer marke to know him by. And it is not to be doubted, that *Adam*, *Noe*, *Abraham*, and the rest of the fathers by this helpe attained to that familiar knowledge which made them, as it were, severally different from the unbeleevers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was needfull for them to know God not onely to be the Creator, but also the Redeemer: as doubtlesse they obtained both by the word. For that kinde of knowledge whereby was given to understand who is the God, by whom the world was made and is governed, in order came before the other: and then was that other inward knowledge adjoyned, which only quickneth dead soules, whereby God, is knowne not onely to bee the maker of the world, & the only author and judg of al things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world and corruption of nature, I will omit also to entreat of the remedy thereof. Therfore let the readers remember that I do not yet speake of the covenant, whereby God hath adopted to himselfe the children of *Abraham*, and of that speciall part of doctrine whereby the faithfull have alway beene peculiarly severed from the prophane nations: because that doctrine was founded upon Christ: but I speake how we ought to learne by the Scripture, that God which is the Creator of the world, is by certaine markes severally

discerned from the counterfaite multitude of false gods. And then the order it selfe shall conveniently bring us to the redeemer. But although we shall alleage many testimonies out of the new Testament, and some also out of the law and the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this end, to prove that in the scripture is disclosed unto us God the creator of the world, and in the scripture is set forth what we ought to think of him, to the end that we should not seeke about the bush for an uncertaine godhead.

The fathers, which knew God by the word, knew also the word to be of God, who hath published the same in writing that all ages might be taught by it.

2. But whether God were knowne to the fathers by oracles and visions, or whether by the meane and ministration of men hee informed them of that which they should from hand to hand deliver to their posterity: yet it is undoubtedly true, that in their hearts was engraven a stedfast certainty of doctrine, so as they might bee perswaded and understand, that it which they had learned came from God. For God alwaies made undoubted assurance for credit of his word, which farre exceeded all uncertaine opinion. At length that by continuall proceeding of doctrine, the truth surviving in all ages might still remaine in the world, the same oracles which he had left with the fathers, his pleasure was to have, as it were, enrolled in publick tables. For this intent was the law published, whereunto after were added the Prophets for expositors. For though there were divers uses of the law, as hereafter shall better appeare in place convenient: and especially the principall purpose of *Moses*, and all the Prophets was to teach the manner of reconciliation betweene God and men, for which cause also *Paul* calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrine of faith and repentance which sheweth forth Christ the mediator, the Scripture doth by certaine markes and tokens paint out the onely and true God, in that that he hath created and doth governe the world, to the end he should be severally knowne and not reckoned in the false number of faigned gods. Therefore although it behooveth man earnestly to bend his eies to consider the workes of God, forasmuch as hee is set, as it were, in this gorgeous stage to bee a beholder of them: yet principally ought hee to bend his eares to the word, that hee may better profit thereby. And therefore it is no marvell that they which are borne in darkenesse doe more and more waxe hard in their amazed dulnesse, because very few of them doe give themselves pliable to learne of the word of God, whereby to keepe them within their bounds, but they rather rejoyce in their own vanity. Thus then ought we to hold, that to the end true religion may shine among us, wee must take our beginning at the heavenly doctrine. And that no man can have any taste be it never so litle of true and sound doctrine, unlesse he have been scholar to the Scripture. And from hence groweth the original of true understanding, that we reverently embrace whatsoever it pleaseth God therein to testifie of himselfe. For not onely the perfect and in all points absolute faith, but also all right knowledge of God springeth from obedience. And truly in this behalfe God of his singular providence hath provided for men in and for all ages.

Rom. 10. 4.

For many causes it was needfull the word should be written, and that we should tie our selves thereunto.

3. For if we consider how slipperie an inclination mans minde hath to slide into forgetfulnesse of God, how great a readinesse to fall into all kind of errors, how great a lust to forge oftentimes new and counterfeit religions, we may thereby perceive how necessary it was to have the heavenly doctrine so put in writing, that it should not either perish by forgetfulnesse, or grow vaine by errour, or be corrupted by boldnesse of men. Sith therefore it is manifest that God hath alway used the helpe of his word, toward all those whom it pleased him at any time fruitfully to instruct, because hee foresaw that his image imprinted in the most beautifull forme of the world was not sufficiently effectuall: Therefore it behooveth us to travell this straight way, if we earnestly covet to attaine to the true beholding of God. We must, I say, come to his word, wherein God is well and lively set out by his workes, when his workes be weighed not after the perversnesse of our owne judgement, but according to the rule of the eternall truth. If we swarve from that word, as I said even now, although we run never so fast: yet wee shall never attaine to the marke, because the course of our running is out of the way. For thus we must thinke, that the brightnesse of the face of God, which the Apostle calleth such as cannot be attained unto, is unto us like a maze, out of which wee cannot unwrap our selves, unlesse we be by the line of the word guided into it: so that it is much better for

1 Tim. 6. 16.

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us to halt in this way, than to runne never so fast in another. And therefore *David* often-times when he teacheth that superstitions are to be taken away out of the world, that pure religion may flourish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeth to himselfe a lawfull governement: because errors can never be rooted out of the hearts of men, till the true knowledge of God be planted. Psal. 9 & 96. 97. 99. &c.

4. Therefore the same Prophet, after that he hath recited that the heavens declare the glory of God, that the firmament sheweth forth the workes of his hands, that the orderly succeeding course of daies and nights preacheth his majestie, then descendeth to make mention of his word. The law of the Lord (saith he) is undefiled, converting soules: the witnesse of the Lord is faithfull, giving wisedome to litle ones: the righteousnesse of the Lord are upright, making hearts cheerefull, the commandement of the Lord is bright, giving light to the eies. For although he comprehendeth also the other uses of the law, yet in generall hee meaneth, that forasmuch as God doth in vaine call unto him all nations by the beholding of the heaven and earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29. Psalme, where the Prophet having preached of the terrible voice of God, which in thunder, winds, showers, whirlewinds, and stormes, shaketh the earth, maketh the mountaines to tremble and breaketh the Cedar trees: in the end at last hee goeth further and saith, that his praises are sung in the sanctuarie, because the unbeleevers are deafe and heare not all the voices of God that resound in the aire. And in like manner in another Psalme, after that he had described the terrible waves of the Sea, he thus concludeth: thy testimonies are verified, the beautie of thy temple is holinesse for ever. And out of this meaning also proceeded that which Christ said to the woman of Samaria, that her nation and the rest did honor that which they knew not, and that onely the Iewes did worship the true God. For whereas the wit of man by reason of the feebleneſſe thereof can by no meanes attaine unto God, but being holpen and lifted up by his holy word, it followed of necessitie, that all men except the Jewes, did wander in vanitie and error, because they sought God without his word. *It is in vaine to seeke God by contemplation of his creatures without the studie of his word.* Psal. 19. 21. Psal. 93. 5. John 4. 22.

THE SEVENTH CHAPTER.

By what testimonie the Scripture ought to be established, that is, by the witnesse of the holy Ghost, that the authoritie thereof may remaine certaine. And that it is a wicked invention to say, that the credit thereof doth hang upon the judgement of the Church.

BUt before I goe any further, it is needfull to say somewhat of the authority of the Scripture, not onely to prepare mens mindes to reverence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set forth, there is no man of so desperate boldnesse, unlesse he be void of all common sense and naturall wit of man, that dare detogate the credit of him that speaketh it. But because there are not daily oracles given from heaven, and the onely Scriptures remaine, wherein it hath pleased him to preserve his truth to perpetuall memorie; the same scripture by none other meanes is of full credit among the faithfull, but in that they doe beleeve that it is as verily come from heaven, as if they heard the lively voice of God to speake therein. This matter indeed is right worthy both to bee largely entreated of and diligently weighed. But the readers shall pardon mee if heerein I rather regard what the proportion of the worke which I have begunne may beare, than what the largenesse of the matter requireth. There is growne up among the most part of men a most hurtfull errour, that the Scripture hath only so much authority as by common consent of the Church is given unto it: as if the eternall and inviolable truth of God did rest upon the pleasure of men. For so, to the great scorne of the holy Ghost, they aske of us who can assure us that these Scriptures came from God: or who can ascertaine us that they have continued unto our age safe and uncorrupted: who can perswade us, that this one booke ought to be reverently received, and that other to be striken out of the number of Scripture, unlesse the Church did appoint a certaine rule *The credit of the Scripture doth not depend upon the Churches receiving and authorising of it.*

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of all these things? It hangeth therefore (say they) upon the determination of the Church, both what reverence is due to the Scripture, and what bookes are to be reckened in the canon thereof. So these robbers of Gods honour, while they seeke under colour of the Church to bring in an unbridled tyrannie, care nothing with what absurdities they snare both themselves and other, so that they may enforce this one thing to be beleeved among the simple, that the Church can doe all things. But if it be so: what shall become of the poore consciences that seeke stedfast assurance of eternall life, if all the promises that remaine thereof, stand and be stayed onely upon the judgement of men? When they receiue such answer, shall they cease to wauer and tremble? Againe to what scornes of the vngodly is our faith made subject? into how great suspition with all men is it brought, if this be beleeved, that it hath but as it were a borrowed credit by the favour of men?

Ephe. 2. 20. *The Church depending upon the Scripture, doth not by her testimonie give it credit, but because it hath an evidence of certaintie with it selfe, doth therefore of dutie acknowlede it to be the truth of God.*

2. But such babblers are well confuted even with one word of the Apostle. He testifieth that the Church is builded upon the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles bee the foundation of the Church: then must it needs be, that the same doctrine stood in stedfast certaintie, before that the Church began to be. Neither can they well cavill, that although the Church take her first beginning thereof, yet it remaineth doubtfull what is to be said of the writings of the Prophets and Apostles, unlesse the judgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets and preaching of the Apostles: whersoever that doctrine shall be found, the allowed credit thereof was surely before the Church, without which the Church it selfe had never beene. Therefore it is a vaine forged device, that the Church hath power to judge the Scripture, so as the certainty of the Scripture should be thought to hang vpon the will of the Church. Wherefore when the Church doth receive the Scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that otherwise should be in controuersie, make it authentike and of credit: but because she acknowledgeth it to bee the trueth of her God, according to her dutie of godlinesse, without delay she doth honour it. Whereas they demand, how shall we be perswaded it came from God, unlesse we resort to the decree of the Church? This is all one as if a man should aske, how shall we learne to know light from darkenesse, white from black, or sweete from sower? For the Scripture sheweth in it selfe no lesse apparent sense of her trueth, than white and blacke things doe of their colour, or sweete and sower things of their taste.

Contra epist. fundamenta. lem ca. 5 *The authoritie of the Church, as S Augustine confesseth, is of force to win unbelevers to their first liking of the Scripture, whereof when once they doe beleeve they set then a sounder foundation whereupon they rest their faith.*

3. I know that they commonly alleadge the saying of *Augustine*, where he saith that he would not beleeve the Gospell, save that the authoritie of the Church mooved him thereto. But how untruly and cavillously it is alleadged for such a meaning, by the whole tenor of his writing it is easie to perceive. He had to doe with the Manichees, which required to be beleeved without gainesaying, when they vaunted that they had the truth on their side, but prooved it not. And to make their *Manichæus* to be beleeved, they pretended the Gospell. Now *Augustine* asketh them what they would doe, if they did light upon a man that would not beleeve the Gospell it selfe, with what manner of perswasion they would draw him to their opinion. Afterward hee saith: I my selfe would not beleeve the Gospell, &c. save that the authority of the Church mooved me thereto. Meaning that he himselfe, when he was a stranger from the faith, could not otherwise be brought to embrace the Gospell for the assured truth of God, but by this, that he was overcome with the authority of the Church. And what marvell is it, if a man not yet knowing Christ, have regard to men? *Augustine* therefore doth not there teach that the faith of the godly is grounded vpon the authority of the Church, nor meaneth that the certainty of the Gospell doth hang thereupon: but simply and only, that there should be no assuredness of the Gospell to the infidels, whereby they might be wonne to Christ, unlesse the consent of the Church did drive them unto it. And the same meaning a little before he doth plainely confirme in this saying: When I shall praise that which I beleeve, and scorne that which thou beleevest, what thinkest thou meet for us to judge or doe? but that we forsake such men as first call us to come and know certaine truths, and after command us to beleeve things uncertaine: and that we follow

Contra. epist. fundamentalem. c. 4.

them

them that require us first to beleeve that which we are not yet able to see, that being made strong by beleeving, we may attaine to understand the thing that we beleeve: not men now, but God himselfe inwardly strengthning and giving light to our minde. These are the very words of *Augustine*, whereby every man may easily gather, that the holy man had not this meaning, to hang the credit that we have to the Scriptures upon the will and awardment of the Church, but onely to shew this, (which wee our selves also doe confesse to be true) that they which are not yet lightned with the spirit of God, are brought by the reverence of the Church unto a willingnesse to be taught, so, as they can finde in their hearts to learne the faith of Christ by the Gospell: and that thus by this meane the authoritie of the Church is an introduction, whereby we are prepared to beleeve the Gospell. For, as we see, his minde is that the assurance of the godly bee stayed upon a far other foundation. Otherwise I doe not deny but that hee often presseth the Manichies with the consent of the whole Church, when he seeketh to proove the same Scripture which they refused. And from hence it came, that hee so reproched *Faustus* for that he did not yeeld himselfe to the truth of the Gospell so grounded, so established, so gloriously renowned and from the very time of the Apostles by certaine successions perpetually commended. But hee never travelleth to this end, to teach that the authoritie which wee acknowledge to be in the Scripture, hangeth upon the determination or decree of men. But onely this, which made much for him in the matter that he disputed of, hee bringeth forth the universall judgement of the Church, wherein he had the advantage of his adversaries. If any desire a fuller proofe hereof, let him read his booke concerning the profit of beleeving. Where he shall finde that there is no other readinesse of beleefe commended unto us by him, but that which only giveth us an entrie, and is unto us a convenient beginning to inquire, as he termeth it: and yet not that we ought to rest upon bare opinion, but to leane to the certaine and sound truth.

Contra Faustum lib. 32.

Aug. de utilitate cred.

4. We ought to hold, as I before said, that the credit of this doctrine is not established in us, untill such time as we be undoubtedly perswaded, that God is the Authour thereof. Therefore the principall proofe of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne sharpe wit, or any such things as procure credit to men that speake: neither stand they upon prooves by reason, but they bring forth the holy name of God, thereby to compell the whole world to obedience. Now we have to see how not onely by probable opinion, but by apparant truth it is evident, that in this behalfe the name of God is not without cause nor deceitfully pretended. If then we will provide well for consciences, that they be not continually carried about with unstedfast doubting, nor may waver, nor stay at every small stop, this manner of perswasion must be fetched deeper than from either the reasons, judgements or the conjectures of men, even from the secret testimonie of the holy Ghost. True indeed it is, that if we listed to worke by way of arguments, many things might be alleadged that may easily proove, if there be any God in heaven, that the law, the prophecies and the Gospell came from him. Yea, although men learned and of deepe judgement would stand up to the contrarie, and would imploy and shew forth the whole force of their wits in this disputation: yet if they bee not so hardened as to become desperately shamelesse, they would be compelled to confesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therein: whereby it may appeare that the doctrine thereof is from heaven. And shortly hereafter we shall see, that all the bookes of the holy Scriptures doe far excell all other writings whatsoever they be. Yea, if we bring thither pure eies and uncorrupted senses wee shall forthwith finde there the majestie of God, which shall subdue all hardnesse of gainsaying, and enforce us to obey him. But yet they doe disorderly, that by disputation travell to establish the perfect credit of the Scripture. And truly although I am not furnished with great dexterity, nor eloquence: yet if I were to contend with the most subtle despisers of God, that have a desire to shew themselves wittie and pleasant in feebling the authority of the Scripture, I trust it should not be hard for me to put to silence their bablings. And if it were profitable to spend labour in confuting their cavillations, I would with no great businesse shake in sunder the brags that they mutter

Although there be reason enough to prove the divine authority of the Scripture against the cavillations of prophane men: yet cannot it hereby find that credit in the hearts of men which the assurance of godlines doth require, except it be inwardly sealed by the testimonie of the holy Ghost, the same being the witnesse which was the author of it.

in

in corners. But though a man doe deliver the ſound word of God from the reproches of men, yet that ſufficeth not forthwith to faſten in their hearts that aſſuredneſſe that godlineſſe requireth. Prophane men becauſe they thinke religion ſtandeth onely in opinion, to the end they would beleeve nothing fondly or lightly, do covet and require to have it prooved to them by reaſon, that *Moſes* and the Prophets ſpake from God. But I anſwer, that the teſtimonie of the holy Ghoſt is better than all reaſon. For as onely God is a convenient witneſſe of himſelfe in his own word, ſo ſhall the ſame word never find credit in the hearts of men, untill it be ſealed up with the inward witneſſe of the holy Ghoſt. It behooveth therefore of neceſſitie that the ſame holy Ghoſt which ſpake by the mouth of the Prophets, doe enter into our hearts to perſwade us, that they faithfully uttered that which was by God commanded them. And this order is very aptly ſet forth by *Eſay* in theſe words: My ſpirit which is in thee, and the words that I have put in thy mouth, and in the mouth of thy ſeed ſhall not faile for ever. It grieveth ſome good men, that they have not ready at hand ſome cleere proofe to alleage, when the wicked doe without puniſhment murmure againſt the word of God: As though the holy Ghoſt were not for this cauſe called both a ſeale and a pledge, becauſe untill hee doe lighten mens mindes, they doe alway waver among many doubtings.

Eſai. 51. 16.

The Scripture for it ſelfe ſake is worthy of credit, which notwithſtanding it doth not obtain in us, till our hearts be ſo enlightned that we therein perceive as it were the very breathing of the divine majeſtie.

5. Let this therefore ſtand for a certainly perſwaded truth, that they whom the holy Ghoſt hath inwardly taught, doe wholly reſt upon the Scripture, and that the ſame Scripture is to be credited for it ſelfe ſake, and ought not to be made ſubject to demonſtration and reaſon: but yet the certainty which it getteth among us, it attaineth by the witnes of the holy Ghoſt. For though by the onely Majeſtie of it ſelfe it procureth reverence to be given to it: yet then onely it throughly pearceth our affections, when it is ſealed in our hearts by the holy Ghoſt. So being lightned by his vertue, we do then beleeve not by our owne judgment, or other mens, that the Scripture is from God: but above all mans jndgement we hold it moſt certainly determined, even as if wee beheld the Majeſtie of God himſelfe there preſent: that by the miniſterie of men it came to us from the very mouth of God. Wee ſeeke not for arguments and likelyhoods to reſt our judgement upon: but as to a thing without all compaſſe of conſideration, wee ſubmit our judgement and wit unto it. And that not in ſuch ſort as ſome are wont ſometime haſtily to take hold of a thing unknowne, which after being throughly perceived diſpleaſeth them: but becauſe we are in our conſciences well aſſured that we hold an invincible truth. Neither in ſuch ſort, as ſilly men are wont to yeeld their minde in thraldome to ſuperſtitions, but becauſe we undoubtedly perceive therein the ſtrength and breathing of the divine majeſtie, wherewith we are drawne and ſtirred to obey, both wittingly and willingly, and yet more lively and effectually than mans will or wit can attaine. And therefore for good cauſe doth God cry out by *Eſay*, that the Prophets with the whole people doe beare him witneſſe, becauſe being taught by prophecies, they did undoubtedly beleeve without guile or uncertaintie that God himſelfe had ſpoken. Such therefore is our perſwaſion, as requireth no reaſons: ſuch is our knowledge, as hath a right good reaſon to mantaine it, even ſuch a one, wherein the minde more aſſuredly and ſtedfaſtly reſteth, than upon any reaſons: ſuch is our feeling, as cannot proceed but by revelation from heaven. I ſpeake now of none other thing but that which every one of the faithfull doth by experience finde in himſelfe, ſaving that my words doe much want of a full declaration of it. I leave heere many things unſpoken, becauſe there wil be elſewhere againe a convenient place to entreat of this matter. Onely now let us know, that onely that is the true faith, which the ſpirit of God doth ſeale in our hearts. Yea with this only reaſon will the ſober reader, and willing to learne be contented. *Eſay* promiſeth, that all the children of the renewed Church ſhall be the ſchollers of God. A ſingular priviledge therein doth God vouchſafe to grant to his elect onely, whom he ſevereth from all the reſt of mankinde. For what is the beginning of true doctrine, but a ready cheerefulneſſe to heare the voice of God? But God requireth to be heard by the mouth of *Moſes*, as it is written: Say not in thy heart, who ſhall aſcend into heaven, or who ſhall deſcend into the deepe? the word is even in thine owne mouth. If it be the pleaſure of God that this treaſure of underſtanding bee laid up in ſtore for his children; it is no marvell nor unlikely, that in the common multitude

Eſai. 48. 10.

Eſai. 54. 13.

Deut. 30. 12. Rom. 10. 6.

of

of men is seene such ignorance and dulnesse. The common multitude I call even the most excellent of them, untill such time as they be graffed in the body of the Church. Moreover *Esay* giving warning that the Prophets doctrine should seeme incredible, not onely to strangers but also to the Jewes that would bee accounted of the household of God, addeth this reason: because the arme of God shall not bee revealed to all men. So oft therfore as the smalnesse of number of the beleevers doth trouble us, on the other side let us call to minde, that none can comprehend the mysteries of God but they to whom it is given.

Rom. 10. 6.

Esa. 53. 1.

THE EIGHT CHAPTER.

That so farre as mans reason may beare, there are sufficient proofes to establish the credit of Scripture.

VNlesse we have this assurance, which is both more excellent and of more force than any judgement of man, in vaine shall the authoritie of Scripture either bee strengthened with arguments, or stablished with consent of the Church, or confirmed with any other meanes of defence. For unlesse this foundation be laid, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, we have embraced it devoutly, and according to the worthinesse of it: then these things become very fit helpes, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is marvellous, how great establishment groweth heereof, when with earnest studie we consider how orderly and well framed a disposition of the divine wisdome appeareth therein, how heavenly a doctrine in every place of it, and nothing savouring of earthlinesse, how beautifull an agreement of all the parts among themselves, and such other things as availe to procure a majesty to writings. But more perfectly are our hearts confirmed when we consider, how we are even violently carried to an admiration of it, rather with dignitie of matter, than with grace of words. For this also was not done without the singular providence of God, that the high mysteries of the heavenly kingdome should for the most part bee uttered under a contemptible baseneſse of words, lest if it had beene beautified with more glorious speech, the wicked should cavill that the onely force of eloquence doth raigne therein. But when that rough and in a manner rude simplicity doth raise up a greater reverence of it selfe than any Rhetoricians eloquence, what may wee judge but that there is a more mightie strength of truth in the holy Scripture, than that it needeth any Art of words? Not without cause therefore the Apostle maketh his argument, to proove that the faith of the Corinthians was grounded upon the power of God, and not upon mans wisdome, because his preaching among them was set forth not with enticing speech of mans wisdome but in plaine evidence of the spirit and of power. For the truth is then set free from all doubting, when not upholden by forraigne aides it selfe alone sufficeth to sustaine it selfe. But how this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they never so cunningly garnished, no one is so farre able to pearce our affection. Read *Demosthenes* or *Cicero*, read *Plato*, *Aristotle*, or any other of all that sort: I grant they shall marvellously allure, delight, move, and ravish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shall so liuely move thy affections, it shall so pearce thy heart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in manner vanish away: so that it is easie to perceive that the Scriptures, which doe farre excell all gifts and graces of mans industrie: doe indeed breath out a certaine divinity.

The Scripture being once devoutly embraced, we are afterward the more established by considering the divine disposition, majesty and agreement which is in it, and the force which it hath in our minds through dignity of matter, not grace of words.

1 Cor. 2. 4.

2. *I grant indeed, that some of the Prophets have an elegant, cleere, yea, and a beautifull phrase of speech, so as their eloquence giveth not place to the prophane writers: and by such examples it pleased the holy Ghost to shew that hee wanted not eloquence, though in the rest hee used a rude and grosse style. But, whether a man read *David*, *Esay*, and such like, who have a sweet and pleasant flowing speech, or *Amos*, the Heardman, *Ieremy* and *Zachary*, whose rougher talke savoureth of countrey rudenes: in every one of them shall appeare the majestie of the holy Ghost that I speake of.

* *All divine writers are not rude, neither be all which are rude divine: but Scripture, whether it speake roughly or smoothly, still it hath something above the excellencie of humane speech.*

Yet

Schoole men and Canonistes.

Yet am I not ignorant, that as Satan is in many things a counterfaiter of God, that with deceitfull resemblance he might the better creepe into simple mens mindes: so hath he craftily spred abroad with rude and in manner barbarous speech those wicked errours wherewith he deceiveth silly men, and hath oft times used discontinued phraises, that under such visor he might hide his deceits. But how vaine and uncleanly is that curious counterfaiting, all men that have but meane understanding doe plainly see. As for the holy Scripture, although froward men labour to bite at many things, yet is it full of such sentences as could not be conceived by man. Let all the Prophets be looked upon, there shall not one be found among them, but he hath farre excelled all mans capacitie, in such sort that those are to be thought, to have no judgement of taste to whom their doctrine is unsavorie.

The Scripture ancienter then all other writings.

3. Other men have largely entreated of this argument, wherefore at this time it sufficeth to touch but a few things, that chiefly make for the principall summe of the whole matter. Beside these points that I have already touched, the very antiquitie of the Scripture is of great weight. For howsoever the Greeke writers tell many fables of the Ægyptian divinitie: yet there remaineth no monument of any religion, but that is farre inferior to the age of *Moses*. And *Moses* deviseth not a new God, but setteth forth the same thing which the Israelites had received in long processe of time, conveied in time to them by their Fathers as it were from hand to hand concerning the everlasting God. For what doth he else but labour to call them backe to the covenant made with *Abraham*? If he had brought a thing never heard of before, hee had had no entrie to begin. But it must needs be that the deliverance from bondage, wherein they were deteined, was a thing well and commonly knowne among them, so that the hearing of the mention therof did forth with raise up all their minds. It is also likely that they were informed of the number of the CCCC yeeres. Now it is to be considered, if *Moses*, which himselfe by so long distance of time was before all other writers, doe from a beginning so long before himselfe, fetch the originall deliverance of his doctrine: how much the holy Scripture then is beyond all other writings in antiquitie?

Moses in that he publisheth things tending to the dishonor of his owne stock, sheweth himselfe to have followed no such humor as common writers amongst men.

4. Unlesse perhaps some list to beleeve the Ægyptians, that stretch their ancientie to six thousand yeeres before the creation of the world. But sith their vaine babling hath been alway scorned even of all the prophane writers themselves, there is no cause why I should spend labour in confuting of it. But *Iosephus* against *Appion*, alleadgeth testimonies worthie to be remembred out of ancient writers, whereby may bee gathered, that by consent of all nations the doctrine that is in the law hath beene famous even from the first ages, although it were neither read nor truely knowne. Now, that neither there should remaine to the malitious any cause of suspition, nor to the wicked any occasion to cavill, God hath for both these dangers provided good remedies. When *Moses* rehearseth what *Iacob* almost three hundred yeeres before had by heavenly inspiration pronounced upon his owne posterity, how doth hee set forth his owne tribe? yea, in the person of *Levi* he spotteth it with eternall infamie. *Semeon* (saith hee) and *Levi* the vessels of wickednesse. My soule come not into their counsell, nor my tongue into their secret. Truly, hee might have passed over that blot with silence, in so doing not onely to please his Father, but also not to staine himselfe and his whole familie with part of the same. How can that writer be suspected, which unconstrainedly publishing by the oracle of the Holy Ghost, that the principall ancester of the familie whereof himselfe descended, was an abominable doer, neither privately provided for his owne honor, nor refused to enter into displeasure of all his owne kinsmen, whom undoubtedly this matter grieved. When also hee rehearseth the wicked murmuring of *Aaron* his owne brother, and *Mary* his sister: shall we say that he spake after the meaning of the flesh, or rather that hee wrote it obeying the commandement of the holy Ghost? Moreover, sith himselfe was highest in authoritie, why did he not leave at least the office of the high priesthood to his owne sonnes, but appointeth them to the basest place? I touch heere onely a few things of many. But in the law it selfe a man shall each where meete with many arguments, that are able to bring full proofe to make men beleeve, that *Moses* without all question commeth from heaven as an Angell of God.

Gen. 4.

Num. 12. 1.

5 Now

5. Now these so many and so notable miracles that he recounteth, are even as many establishments of the law that he delivered, and the doctrine that hee published. For, this that he was carried in a cloud up into the mountaine: that there even to the fortieth day he continued without company of men: that in the very publishing of the law his face did shine as it were beset with sunne beames: that lightnings flashed round about: that thunders and noises were heard each where in the ayre: that a trumpet sounded being not blowne with any mouth of man: that the entrie of the tabernacle by a cloud set betweene, was kept from the sight of the people: that his authoritie was so miraculously revenged with the horrible destruction of *Core*, *Dathan*, and *Abiram*, and all that wicked faction: that the rocke stricken with a rod did by and by powre forth a river: that at his praier it rained Manna from heaven: did not God herein commend him from heaven, as an undoubted Prophet? If any man object against me, that I take these things as confessed, which are not out of controversie, it is easie to answer this cavillation. For seeing that *Moses* in open assembly published all these things, what place was there to faigne before those witnesses that had themselves seen the things done? It is likely forsooth that he would come among them, and rebuking the people of infidelity, stubbornesse, unthankfulnesse, and other sinnes, would have boasted that his doctrine was established in their owne sight with such miracles, which indeed they never saw.

The authoritie of Moses confirmed by miracles. Exod. 24. 18. and 34. 29. and 19. 16. and 40. 34.

Numb. 16. 14. and 20. 10. and 11. 9.

6. For this is also worthie to be noted, so oft as he telleth of any miracles, he therewithall odiously joyneth such things as might stir the whole people to cry out against him, if there had beene never so little occasion. Whereby appeareth, that they were by no other meane brought to agree unto him, but because they were ever more than sufficiently convinced by their owne experience. But because the matter was plainlier knowne, than that the prophane could denie that miracles were done by *Moses*: the father of lying hath ministred them another cavillation, saying, that they were done by Magicall artes and sorcerie. But what like proofe have they to accuse him for a sorcerer, which so farre abhorred from such superstition, that hee commandeth to stone him to death, that doth but aske counsell of sorcerers and soothsaiers? Truly no such deceiver useth his juggling casts, but that he studieth to amaze the mindes of the people to get himselfe a fame. But what doth *Moses?* by this that he crieth out that himselfe and his brother *Aaron* are nothing, but doth only execute those things that God hath appointed, he doth sufficiently wipe away all blots of thinking evill of him. Now if the things themselves be considered, what enchantment could bring to passe, that Manna dayly raining from heaven, should suffice to feed the people? And if any man keepe in store more than is just measure, by the very rotting thereof he should be taught that God did punish his want of beleefe? Beside that, with many great proofes God suffered his servant so to be tried, that now the wicked can nothing prevaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime divers of them conspiring among themselves went about to overthrow the holy servant of God: how could he have beguiled their fury with illusions? And the end that followed, plainly sheweth, that by this meanes his doctrine was stablished to continue to the end of all ages.

His miracles not done by Magicall arts and sorcerie.

Exod. 7. 11.

Leu. 20. Exod. 16.

7. Moreover where he assigneth the chiefe governement to the tribe of *Iuda* in the person of the Patriarch *Iacob*, who can deny that this was done by spirit of prophecie, specially if we weigh in consideration the thing it self, how in comming to passe it proved true? Imagine *Moses* to have beene the first Author of this prophecie: yet from the time that he did first put it in writing, there passed foure hundred yeeres wherein there was no mention of the scepter in the tribe of *Iuda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Benjamin*. When *David* was anointed by *Samuel*, what reason appeared there why the course of inheritance of the kingdome should be changed? who would have looked that there should have come a King out of the base house of a heardman? And when there were in the same house seven brethren, who would have said that that honour should light upon the yongest? By what meane came he to hope to be a King? who can say that this annointment was governed by any arte, travell or policie of man, and not rather that it was a fulfilling of the heavenly prophecie? Likewise those things that *Moses* afore speaketh, albeit

Gen. 49. *Moses by foreshewing things which came to passe long after his decease, declareth that he spake by the inspiration of God.* 1 Sam. 11. 15. 1 Sam. 16.

darkly, concerning the Gentiles to be adopted into the covenant of God, seeing they came to passe almost two thousand yeeres after, doe they not make it plaine, that hee spake by the inspiration of God? I overskip his other tellings aforehand of things, which doe so evidently savour of the revelation of God, that all men that have their sound wit may plainly perceive that it is God that speaketh. To be short, that same one song of his, is a cleere looking glasse, wherein God evidently appeareth.

Deut. 32.

The like proofes appeare in the writings of Esay, Ieremy, Ezechiel, Daniel, and other Prophets to shew that they spake by a divine instinct.

8. But in the other Prophets the same is yet also much more plainely seene. I will choose out onely a few examples, because to gather them all together were too great a labour. When in the time of *Esay* the kingdome of *Iuda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esay* prophecie of the destruction of the Citie, and exile of the people. But admit that yet this was no token plaine enough of the instinct of God, to tell long before of such things as at that time seemed false, and afterward proved true: yet those prophecies that hee uttereth concerning their deliverance, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whom the Chaldees should be subdued, and the people restored to libertie. There passed more than an hundred yeeres from the time that *Esay* so prophecied before that *Cyrus* was borne: for *Cyrus* was borne in the hundreth yeere or thereabouts after the death of *Esay*. No man could then gesse that there should bee any such *Cyrus*, that should have warre with the Babylonians, that should bring subject so mighty a monarchy under his dominion, and make an end of the exile of the people of *Israel*. Doth not this bare telling without any garnishment of words evidently shew, that the things that *Esay* speaketh, are the undoubted oracles of God, and not the conjectures of men? Againe, when *Ieremie*, a little before that the people were carried away, did determine the end of the captivitie within threescore and ten yeeres, and promised returne and libertie, must it not needs be that his tongue was governed by the spirit of God? what shamelessnesse shall it be to denie, that the credit of the Prophets was stablished by such prooves, and that the same thing was fulfilled indeed, which they themselves doe report to make their sayings to be beleeved? Behold, the former things are come to passe, and new things doe I declare before they come forth, I tell you of them. I leave to speake how *Hieremie* and *Ezechiel* being so farre asunder, yet prophecying both at one time, they so agreed in all their sayings, as if either one of them had endited the words for the other to write. What did *Daniel?* Doth he not write continuing prophecies of things to come for the space of six hundred yeares after, in such sort as if he had compiled an history of things already done, and commonly knowne? These things if godly men have well considered, they shall be sufficiently well furnished, to appease the barkings of the wicked. For the plaine proofe hereof, is too cleare to be subject to any cavillations at all.

Iere. 25. 11.

Esay 42.

They are absurd men which aske how we know that any booke was written by Moses, and make it a question, whether ever there were any such man.

9. I know what some learned men doe prate in corners, to shew the quicknesse of their wit in assaulting the truth of God. For they demand, who hath assured us that these things which are read under title of their names, were ever written by *Moses* and the Prophets? Yea, they are so hardy to move this question, whether ever there were any such *Moses* or no. But if a man should call in doubt whether ever there were any *Plato*, or *Aristotle*, or *Cicero*, who would not say, that such madnesse were worthy to be corrected with strokes and stripes? The Law of *Moses* hath beene marvellously preserved, rather by heavenly providence than by diligence of men. And though by the negligence of the Priests it lay buried a little while: yet since the time that the godly King *Iosias* found it, it hath still by continuall succession from age to age bin used in the hands of men. Neither did *Iosias* bring it forth as an unknowne or new thing, but such a thing as had beene ever commonly published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the Temple, and a copie written out thereof, to remaine with the keepers of the Kings Records. Onely this had hapned, that the Priests had ceased to publish the law according to the old accustomed manner, and the people themselves had neglected their wonted reading of it. Yea, there in manner passed no age, wherein the establishment thereof was not confirmed and renewed. They that had *David* in their hands, knew they not of *Moses?* But to speake of them all at once, it is most certaine that their writings

came

came to posterity none otherwise but from hand to hand (as I my terme it) by continuall orderly course of yeeres delivered from their fathers, which had partly heard them speak, and partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

1 Mac. 1. *The miraculous preservation of the law, a token of the divine excellencie thereof.* 2 Mac. 1. 59.

10. As for that which they object out of the history of the Maccabees, to minish the credit of Scripture, it is such a thing as nothing can be devised more fit to stablish the same. But first let us wipe away the colour that they lay upon it, and then let us turne upon themselves the engine that they raise up against us. When Antiochus (say they) commanded all the bookes to be burned, whence are come these copies that wee now have? On the other side I aske them, in what shop they could so soone be made? It is evident, that after the crueltie appeased they were immediatly abroad againe, and were without controversie knowne to be the same of all godly men, that having been brought up in the doctrine of them, did familiarly know them. Yea, when all the wicked men being as it were conspired together, did insolently triumph with reproches upon the Jewes, yet never was there any that durst lay to their charge false changing of their bookes. For whatsoever they thinke the Jewes religion to be, yet still they thinke Moses to be the Author of it. What then doe these praters else, but bewray their owne more than doggish frowardnesse, while they falsely say, that these bookes are changed and new put in their places, whose sacred antiquity is approved by consent of all histories? But to spend no more labour vainely in confuting such foolish cavillations: let us rather hereby consider how great a care God had for the preservation of his word, when beyond the hope of all men he saved it from the outrage of the most cruell tyrant, as out of a present fire: that he endued the godly priests and other with so great constancie, that they sticked not to redeeme this booke even with losse of their life if need were, and so to convey it over to posteritie: that he disappointed the narrow search of so many governours and souldiours. Who can but acknowledge the notable and miraculous worke of God, that these sacred monuments which the wicked verily thought to have beene utterly destroyed, and by and by came abroad againe as fully restored, and that with a great deale more honour? For by and by followed the translating of them into Greeke to publish them throughout the world. And not in this only appeared the miraculous working, that God preserved the tables of his covenant from the bloody proclamations of *Antiochus*: but also that amongst so manifold miserable afflictions of the Jewes, wherewith the whole nation was sometime worne to a few and wasted, and last of all, brought in manner to utter destruction, yet they remained still safe and extant. The Hebrew tongue lay not onely unesteemed, but almost unknowne. And surely had it not been Gods pleasure to have his religion provided for, it had perished altogether For how much the Jewes that were since their returne from exile, were swarued from the naturall use of their mother tongue, appeareth by the Prophets that lived in that age; which is therefore worthy to bee noted, because by this comparison the antiquity of the law and the Prophets is the more plainly perceived. And by whom hath God preserved for us the doctrine of salvation conteined in the law and the Prophets to the end that Christ might in his appointed time be openly shewed? even by the most cruelly bent enemies of Christ, the Jewes, whom Saint *Augustine* doth therefore worthily call the keepers of the Library of the Christian Church, because they have ministred unto us that thing to reade, whereof themselves have no use.

11. * Now if we come to the new Testament, with how sound pillars is the truth thereof upholden? The three Evangelists write the Historie in base and simple speech. Many proud men doe loath that simplicitie, because they take no heed to the chiefe points of doctrine therein, whereby it were easie to gather, that they intreat of heavenly misteries above mans capacity. Surely whosoever hath but one drop of honest shame will be ashamed if he reade the first Chapter of *Luke*. Now, the Sermons of Christ, the summe whereof is shortly comprised by these three Evangelists, doe easily deliver their writing from all contempe. But *Iohn* thundering from an high, those whom he compelleth not to obedience of faith, he throweth downe their stubbornesse more mightily than any thunderbolt. Now let come forth all these sharpenosed fault-finders, that have a great pleasure to shake the reverence of Scripture out

* *The mysteries which the three Evangelists deliver in simple speech, the thundering majestie of Iohn, the rude education of the Apostles before they became teachers, S. Pauls crueltie against Christians before he taught Christianitie, delivereth the doctrine of the new Testament from the contempt of prophane men.*

of their owne and other mens hearts, let them reade *Iohns* Gospell: Will they or no, they shall there finde a thousand sentences that may at least awaken their sluggishnesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The same is to be thought of *Peter* and *Paul*, in whose writings although the more part be blinde, yet the very heavenly majesty in them holdeth all men bound, and as it were fast tied unto it. But this one thing doth sufficiently advance their doctrine above the world, that *Matthew* being before all given to the gaine of his money boorde, *Peter* and *Iohn* brought up in their fisher boates, all grosse unlearned men, had learned nothing in mens schoole that they might deliver to other. *Paul*, not onely from a professed, but also from a cruell and bloudie enemie converted to a new man, with sudden and unhoped change doth shew, that being compelled by heavenly authoritie, he now maintaineth that doctrine, which before he had fought against. Now let these dogs deny that the holy Ghost came downe upon the Apostles, or let them discredit the history: yet still the truth it selfe openly cryeth out, that they were taught by the holy Ghost, which being before time despised men among the rascall people, suddenly began so gloriously to intreat of heavenly mysteries.

No small estimation groweth to the scripture, if the generall and continuall agreement of men in yeelding consent and credit thereunto be considered.

12. There be yet also furthermore many very good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the wils of so many ages have constantly agreed to obey it. And that howsoever Sathan with all the world hath travelled by marvellous meanes, either to oppresse it or overthrow it, or utterly to blot and deface it out of mens remembrance, yet ever still like a palme tree, it hath risen up above, and remained invincible. For there hath not lightly been in old time any Sophister, or Rhetorician that had any more excellent wit than other, but he hath bent his force against the Scripture: yet they all have nothing prevailed. The whole power of the earth hath armed it selfe to destroy it, and yet all their enterprises are vanished away, as in smoke. How could it have resisted being so mightily on each side assailed, if it had had none other defence but mans? Yea, rather it is hereby proved, that it came from God himselfe, that all the travels of men striving against it, yet it hath of her owne power still risen up. Beside that, not one Citie alone, nor one onely nation hath agreed to receive and imbrace it: but so farre as the world extendeth in length and breadth, the Scripture hath attained her credit, by one holy conspiracie of divers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of minds so divers and disagreeing in manner in all things else, ought much to move us, because it appeareth, that the same is brought about none other way, but by working of the heavenly majestie: no small estimation groweth unto it, when we behold their godlines, that do so agree, I meane not of them all, but onely of those, with whom as with lights it pleased God to have his Church to shine.

The dignitie of Scripture not a litle ascertained by the constant sufferings of so many that have sealed it with their blood.

13. Now with what assuredness of minde ought wee to submit us to that doctrine which we see established and witnessed with the bloud of so many holy men? They when they had but once received it, sticked not boldly without feare, yea and with great cheerefulnesse to die for it: how should it then come to passe, that we having it conveied to us with such an assured pledge, should not with certaine and unmooveable perswasion take hold of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloud of so many witnesses, specially when we consider that they suffred death to beare witnes of their faith: and not of a frantike distemperance of brain, as sometime the erroneous spirits are wont to do, but with a firme and constant, and yet sober zeale of God. There bee other reasons and those not few nor weake, whereby the Scripture hath her dignitie and majestie, not onely ascertained unto godly hearts, but also honourably defended against the subtilties of cavillers, yet be they such as bee not of themselves sufficiently available to bring stedfast credit unto it, untill the heavenly Father disclosing therein his majestie, doth bring the reverence thereof out of all controversie. Wherefore then onely the Scripture shall suffice to that knowledge of God that bringeth salvation, when the certeintie thereof shall bee grounded upon the inward perswasion of the holy Ghost. So those testimonies of men that serve to confirme it shall not be vaine, if as second helpes of our weakenesse they follow that

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chiefe and higheſt teſtimony. But they do fondly that will have it perſwaded by proofe to the unfaithfull, that the ſcripture is the word of God, which cannot be known but by faith. For good reaſon therefore doth *Auguſtine* give warning that godlineſſe and peace of minde ought to go before, to make a man underſtand ſomewhat of ſo great matters.

De utilitate credendi.

THE NINTH CHAPTER.

That thoſe fanaticall men, which forſaking Scripture, reſort unto revelation, doe overthrow all the principles of godlineſſe.

NOw they that forſaking the Scripture doe imagine I wot not what way to attaine unto God, are to be thought not ſo much to be holden with errour, as to bee carried with rage. For there have ariſen of late certaine giddie brained men, which moſt preſumptuouſly pretending a ſchoole of the ſpirit, both themſelves doe forſake all reading, and alſo doe ſcorne their ſimplicity which ſtill follow the dead and ſlaying letter as they call it. But I would faine know of theſe men, what ſpirit that is, by whoſe inſpiration they are carried up ſo high, that they dare deſpiſe the doctrine of the Scriptures as childiſh and baſe. For if they anſwer that it is the Spirit of Chriſt, then ſuch careleſneſſe is worthie to be laughed at. For I thinke they will grant, that the Apoſtles of Chriſt and other faithfull in the primitive Church were lightned with none other ſpirit. But none of them did learne of that ſpirit to deſpiſe the word of God: but rather every one was mooved more to reverence it, as their writings do moſt plainly witneſſe. And ſurely ſo was it foretold by the mouth of *Eſay*. For where hee ſaith: My ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed for ever: he doth not binde the old people to the outward doctrine, as though they were ſet to learne to ſpell, but rather he teacheth, that this ſhall be the true and perfect felicity of the new Church under the reigne of Chriſt, that it ſhall no leſſe be led by the voice of God, then by the ſpirit of God. Whereby we gather, that theſe lewd men with wicked ſacriledge doe ſevere aſunder thoſe things that the Prophet hath joyned with an inviolable knot. Moreover, *Paul* being raviſhed up into the third heaven, yet ceaſed not to goe forward in the doctrine of the law and the Prophets, even ſo as he exhorteth *Timothy*, a Doctour of ſingular excellencie to apply reading. And worthily is that commendation to be remembred, wherewith he ſetteth forth the Scripture, ſaying, that it is profitable to teach, to admoniſh, and to reprove, that the ſervants of God may be made perfect. How divelliſh a madneſſe is it to faigne, that the uſe of Scripture is but tranſitory, and laſteth but for a while? which indeed guideth the children of God even to the laſt end? Againe, I would have them anſwer mee this: whether they have taſted of an other ſpirit than that which the Lord promiſed to his diſciples. Although they be vexed with extreme madneſſe, yet I thinke they are not carried with ſuch giddineſſe, that they dare ſo boaſt. But what manner of ſpirit did he ſpeake of in his promiſe? even that ſpirit which ſhould not ſpeak of it ſelfe, but ſhould miniſter and inſpire into their minds thoſe things which he the Lord himſelfe had taught by his word. It is not therfore the office of the ſpirit, which is promiſed us, to faine new and unheard-of revelations, or to coyne a new doctrine, whereby we ſhould bee led from the received doctrine of the Goſpell, but to ſeale in our mindes the ſelfe ſame doctrine that is commended unto us by the Goſpell.

The ſpirit of Chriſt is given not to guide men without the ſcripture, but according to the Scripture.

Eſay. 59. 21.

1 Tim. 4. 13.

2 Tim. 3. 16.

John 16. 13.

2. Whereby we plainly underſtand, that we ought right ſtudiouſly to apply the reading and hearing of the ſcripture, if we liſt to take any uſe and fruit of the ſpirit of God. As alſo *Peter* praiſeth their diligence that are heedfull to the doctrine of the Prophets, which yet might ſeeme to have given place after the riſing of the lights of the Goſpell. On the other ſide, if any ſpirit leaving the wiſdome of the word of God doth thruſt unto us another doctrine, that the ſame ſpirit ought rightfully to bee ſuſpected of vanity and lying. For what? when Satan transformeth himſelfe into an Angell of light, what credit ſhall the holy Ghoſt have among us, if we be not ſeverally knowne by ſome aſſured marke? And truly it hath beene plainly pointed out unto us by the word of the Lord, but that theſe miſerable men doe willingly covet to erre to their

By the Scripture the Spirit is tried whether it be of God or no, Neither is it diſhonorable for the ſpirit ſo to be tried.

2 Pet. 1. 10.

owne deſtruction, while they ſeeke a ſpirit rather from themſelves than from him. But (ſay they) it is diſhonorable, that the ſpirit of God, whom all things ought to obey, ſhould be ſubject to the Scripture. As if this were a diſhonour to the holie Ghoſt to bee every where legall and like to it ſelfe, to agree with it ſelfe in all things and no where to vary. Indeed, if it were to be tried by the rule either of men or of Angels, or any others rule whatſoever, then it might well bee thought, that it were brought into obedience, or if yee liſt ſo to terme it, into bondage. But when it is compared with it ſelfe, when it is conſidered in it ſelfe, who can therefore ſay, that there is any wrong done unto it? But thus it is brought to triall. I grant, but ſuch a triall wherewith it was his owne pleaſure to have his Majeſtie eſtabliſhed. It ought to content us ſo ſoone as he entreth into us. But leaſt under his name the ſpirit of Satan ſhould creepe in, he will have us to know him by that image of himſelfe, which he hath printed in the Scriptures. Hee is the Author of the Scriptures: he cannot be diverſe and unlike himſelfe. Therefore it muſt needs be, that he continually remaine ſuch as he hath ſhewed himſelfe therein. This is no diſhonor unto him, unleſſe perhaps we count it honorable to ſwarve and goe out of kind from himſelfe.

2 Cor. 3. 6. *As the ſcripture is a dead letter when we read it, having not the life of the ſpirit, ſo the ſpirit is a dangerous guide if we follow it leaving the conduct of the ſcripture: they muſt goe hand in hand each affirming and warranting other.*

3. Whereas they cavill that we reſt upon the letter that ſlaieth, heerein they ſuffer puniſhment for deſpiſing of the Scripture. For it is plaine enough that *Paul* there contendeth againſt the falſe Apoſtles, which commending the law without Chriſt did call away the people from the benefit of the new Teſtament, wherein the Lord doth covenant that he will grave his law within the bowels of the faithfull, and write it in their hearts The letter therefore is dead, and the law of the Lord killeth the Readers of it, when it is ſevered from the grace of Chriſt, and not touching the heart, only ſoundeth in the eares. But if it be effectually printed in our hearts by the holy Ghoſt, if it preſent Chriſt unto us: then is it the word of life, converting ſoules, giving wiſdome to litle ones, &c. Alſo in the ſame place the Apoſtle calleth his preaching the miniſtery of the holy Ghoſt: meaning that the holy Ghoſt doth ſo ſticke faſt in his truth which he hath expreſſed in the Scriptures, that then only he putteth forth and diſplaieth his force, when the Scriptures hath her due reverence and dignitie. And it diſagreeth not herewith which I before ſaid, that the word it ſelfe is not much aſſured unto us, unleſſe it be confirmed by the witneſſe of the holy Ghoſt. For with a certaine mutuall knot the Lord hath coupled together the aſſurance of his word and of his ſpirit, ſo that perfect reverence to the word doth then ſettle in our minds when the holy Ghoſt ſhineth upon us to make us therein behold the face of God: and on the other ſide without all feare of being deceived we doe embrace the holy Ghoſt, when we reknowledge him in his owne image, that is, in his word. Thus it is undoubtedly: God brought not abroad his word among men for a ſodaine ſhew, meaning at the comming of his ſpirit by and by to take it againe, but he after ſent the ſame ſpirit with whoſe power he had deſtributed his word, to make and end of his worke with effectuall confirmation of his word. In this ſort Chriſt opened the minds of the two diſciples, not that they ſhould caſt away the Scriptures and wax wiſe of themſelves, but that they ſhould underſtand the Scriptures. Likewiſe *Paul* when he exhorteth the Theſſalonians not to extinguiſh the ſpirit, doth not carry them up on high to vaine ſpeculations without the word, but by and by ſaith further, that prophecies are not to be deſpiſed: wherby without doubt is meant, that the light of the ſpirit is choked up ſo ſoone as prophecies come to be deſpiſed. What ſay theſe proudly ſwelling men, raviſhed with the ſpirit, to theſe things, which reckon this only to be an excellent illumination, when careleſly forſaking and ſaying farewell to the word of God, they both boldly and raſhly doe take hold of all that they have conceived in their ſleepe? Truly, a farre other ſobriety becommeth the children of God: which as they ſee that without the ſpirit of God they are void of all light of truth, ſo doe they know that the word is the inſtrument wherewith the Lord diſtributeth to the faithfull the light of his ſpirit. For they know none other ſpirit but that which dwelt and ſpake in the Apoſtles, by whoſe oracles they are continually called to the hearing of the word.

Luke 24. 27.

1 Theſ. 5. 19.

THE

THE TENTH CHAPTER.

That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.

BUt because we have shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainely set forth, is yet more familiarly and plainely declared in the word: now is it good to consider, whether the Lord shew himselfe such in the Scripture as it pleased him first to bee represented in his workes. But I shall at this time be contented onely to point unto it, whereby the godly minds being admonished, may know what is chiefly to bee searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I doe not yet touch the peculiar covenant, whereby God severed the stocke of *Abraham* from other nations. For even then he appeared the redeemer in receiving to his children by free adoption those that before were enemies. But we are yet about that knowledge that resteth in the creation of the world, and ascendeth not to Christ the mediator. And although by and by it shall be good to alleage certaine places out of the new Testament, for as much as even out of it, both the power of God the Creator, and his providence in preserving of the first nature is approved, yet I warne the Readers before, what is now my purpose to doe, to the end that they passe not the appointed bounds. So for this present, let it suffice us to learne, how God the maker of heaven and earth doth governe the world by him created. Every where is renowned both his fatherly bounty and enclined will to doe good, and there are also examples rehearsed of his severity, which shew him to be a righteous punisher of wicked doings, specially where his sufferance nothing prevaileth with the obstinate.

The same power, providence, mercy, and justice of God which shineth in the creatures of the world, is also taught in holy scripture.

2 In certaine places are set forth more plaine descriptions, wherein his naturall face is as in an image represented to be seene. For in the place where *Moses* describeth it, it seemeth that his meaning was shortly to comprehend all that was lawfull for men to understand of God. The Lord (saith he) the Lord, a mercifull God, and gracious, patient, and of much mercy, and true, which keepest mercy unto thousands, which takest away iniquity and wicked doings, before whom the innocent shall not bee innocent, which rendrest the wickednesse of the fathers to the children and childrens children. Where let us marke, that this eternity and being of himselfe is expressed in the twise repeating of that honourable name: and that then his vertues are rehearsed, in which is described unto us, not what he is in respect to himselfe, but what a one he is toward us: that this knowledge of him may rather stand in a lively feeling, than in an empty and supernaturall speculation. And here wee do heare recited those vertues of his which we noted to shine in the heaven and earth. that is to say, clemency, bounty, mercy, justice, judgement, and truth. For might and power are contained under this name *Elohim*, God. With the same names of addition doe the Prophets set him forth when they meane fully to paint out his holy name. But, because I would not heape up too many examples together, at this present let one Psalme suffice us, wherein the summe of all his vertues is so exactly reckoned up, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainely do we perceive God by information of experience, to be such as he declareth himselfe in his word. In *Ieremy* where he pronounceth, what a one he would have us know him to be, hee setteth forth a description not altogether so full, but yet comming all to one effect. Hee that glorieth, saith he, let him glorie in this, that he knoweth me to bee the Lord that doth mercy, justice, and judgement on the earth. Surely, these three things are very necessary for us to know: Mercy, in which alone consisteth all our salvation: Judgement, which is daily executed upon evill doers, and more grievous is prepared for them to eternall destruction: Justice, whereby the faithfull are preserved and most tenderly cherished. Which things when thou hast conceived, the prophecy saith, thou hast sufficiently enough whereof thou mayest glory in God. And yet here are not omitted either his truth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is here required of his justice, mercy, and judgement, unlesse

Exod. 34 6. *Moses, David, and Ieremy teach the same which heaven and earth doe teach concerning God, namely his power, goodnesse, mercy, holinesse, justice, judgment and truth, and they teach to the same end, that we might yeeld him obedience, and put confidence in him.* Psal. 145. 3.

Jere. 9. 2.

leſſe it did reſt upon his unmooveable truth? And how ſhould we beleeve that he doth governe the earth with juſtice and judgement, but underſtanding his power? And whence commeth his mercy but of his goodneſſe? If then all his waies be mercie, judgement, and juſtice, in them muſt holineſſe alſo needs bee ſeene. And to none other end is directed that knowledge of God that is ſet forth unto us in the Scriptures, than is that knowledge alſo which appeareth imprinted in his creatures, that is to ſay: it firſt moveth us to the feare of God, and then to put confidence in him, to the end we may learne firſt to honour him with perfect innocencie of life and unfaigned obedience, and then to hang altogether upon his goodneſſe.

Howſoever the name of one God was knowne amongſt the Gentiles, their knowledge of him hath beene alwaies ſo corrupted, that the Scripture directing to the true God, giveth ſpeciall warning of theirs as falſe.

3. But heere I meane to gather a ſumme of generall doctrine. And firſt let the readers note, that the Scripture to the end to direct us to the true God, doth expreſſely exclude, and caſt away all the gods of the Gentiles, becauſe commonly in a manner in all ages religion hath beene corrupted. True it is indeed that the name of one God was every where knowne and renowned. For even they that worſhipped a great number of gods, ſo oft as they did ſpeake according to the proper ſenſe of nature, they ſimplie uſed the ſingular name of God, as if they were contented with one God alone. And this was wiſely marked by *Iuſtine* the martyr, which for this purpoſe made a booke of the monarchie of God, where by many teſtimonies he ſheweth that this, that there is but one God, was engraven in the hearts of all men. The ſame thing alſo doth *Tertullian* prove by the common phraſe of ſpeech. But foraſmuch as all without exception are by their owne vanitie either drawne or falne to falſe forged deviſes, and ſo their ſenſes are become vaine, therfore all that ever they naturally underſtood of the being but one God, availed no further, but to make them inexcuſable. For even the wiſeſt of them doe plainly ſhew the wandring errour of their minde, when they wiſh ſome god to aſſiſt them, and ſo in their prayers doe call upon uncertaine gods. Moreover in this, that they imagined God to have many natures, although they thought ſomewhat leſſe abſurdly then the rude people did of *Iupiter*, *Mercurie*, *Venus*, *Minerva*, and other: yet were they not free from the deceits of Satan, and as we have already ſaid elſewhere, whatſoever waies of eſcape the Philoſophers have ſubtilly invented, they cannot purge themſelves of rebellion, but that they all have corrupted the truth of God. For this reaſon *Habacuc* after he had condemned all idols, biddeth to ſeeke God in his owne temple, that the faithfull ſhould not admit him to be any other than ſuch as he had diſcloſed himſelfe by his word.

Aba. 2.

THE ELEVENTH CHAPTER.

That it is unlawfull to attribute unto God a viſible forme, and that generally they forſake God, ſo many as doe erect to themſelves any images.

The Scripture is of no one thing more carefull then leſt men corrupt the glory of God, firſt by conceiving, and then by expreſſing him under any ſhape or ſimilitude.

BUt as the Scripture provided for the rude and groſſe wit of man, uſeth to ſpeake after the common manner: ſo when it meaneth to make ſeverally knowne the true God from the falſe gods, it chiefely compareth him with idols: not that it doth allow theſe inventions that are more ſubtilly and finely taught by the Philoſophers, but the plainlier to diſcloſe the fooliſhneſſe of the world, yea rather their madneſſe in ſeeking God ſo long as they cleave every one to their owne imaginations. Therefore that excluſive definition which we commonly heare, bringeth to nought all that manner of godhead, that men frame to themſelves by their owne opinion, becauſe God himſelfe is the only convenient witnes of himſelfe. In the meane time, ſith this brutiſh groſſeneſſe hath poſſeſſed the whole world, to covet viſible ſhapes of God, and ſo to forge themſelves gods of timber, ſtone, gold, ſilver, and other dead and corruptible matter, wee ought to hold this principle, that with wicked falſhood the glorie of God is corrupted ſo oft as any ſhape is faigned to repreſent him. Therefore God in the law, after hee had once challenged the glory of his deitie to himſelfe alone, meaning to teach us what manner of worſhipping him he alloweth or refuſeth, addeth immediately: Thou ſhalt make thee no graven image, nor any ſimilitude, in which words he reſtraineth our libertie, that wee attempt not to repreſent him with any inviſible image. And there hee ſhortly reckoneth up all the formes wherewith of long time before, ſuperſtition had begun to

Exod 20.4.

turne

turne his truth into lying. For we know that the Persians worshipped the Sun. yea, and so many starres as the fooliſh nations ſaw in the skie, ſo many gods they faigned them. And ſcarce was there any living creature which was not among the Ægyptians a figure of God, But the Grecians were thought to be wiſer than the reſt, becauſe they worſhipped God in the ſhape of a man, But God compareth not images one with another, as though one were more and another leſſe meete to be uſed, but without any exception he rejecteth all images, pictures, and other ſignes, whereby the ſuperſtitious thought to have God neere unto them.

Maximus Tirius Platonicus ſermone. 38.

2. * This is eaſie to be gathered by the reaſons which he joyneth to the prohibition First with *Moſes*: Remember that the Lord hath ſpoken to thee in the vale of *Horeb*. Thou heardeſt a voice, but thou ſaweſt no bodie. Therefore take heed to thy ſelfe, leaſt peradventure thou be deceived and make to thy ſelfe any likeneſſe, &c. Wee ſee how openly God ſetteth his voice againſt all counterfeit ſhapes, that we may know that they forſake God whoſoever doe covet to have viſible formes of him. Of the Prophets onely *Eſay* ſhall be enough, which ſpeaketh oft and much hereof, to teach that the majeſtie of God is defiled with uncomely and fooliſh counterfeiting, when hee being without body, is likened to bodily matter: being inviſible, to a viſible image: being a ſpirit, to a thing without life: being incomprehenſible, to a ſmall lump of timber, ſtone, or gold. In like manner reaſoneth *Paul*: For as much as we are the generation of God, we ought not to thinke that the godhead is like unto gold, or ſilver, or ſtone graven by art and invention of man. Whereby it certainely appeareth, whatſoever images are erected, or pictures painted to expreſſe the ſhape of God, they ſimply diſpleaſe him as certaine diſhonors of his majeſtie. And what marvell is it if the holy Ghoſt doe thunder out theſe oracles from heaven, ſith he compelleth the very wretched and blinde Idolaters themſelves to confeſſe this in earth? It is knowne how *Seneca* complained, as it is to be read in *Auguſtine*. They dedicate (ſaith he) the holy immortall and inviolable Gods in moſt vile and baſe ſtuffe, and put upon them the ſhapes of men and beaſts, and ſome of them with kinde of man and woman mingled together, and with ſundrie ſhapen bodies, and ſuch as they call Gods, which if they ſhould receive breath and meet them, would be reckoned monſters. Whereby againe plainly appeareth, that it is a fond cavillation wherewith the defenders of images ſeeke to eſcape, which ſay, that the Jewes were forbidden images, becauſe they were inclinable to ſuperſtition. As though that thing pertained to one nation only which God bringeth forth of his eternall being, and the continuall order of nature. And *Paul* ſpake not to the Jewes but to the Athenians, when he confuted their errour in counterfeiting a ſhape of God.

Deut 4.10. 12.15.

* *Not only Moſes, Eſay, and Paul, but alſo blind idolaters themſelves have taught, that the majeſtie of God is defiled when he is bodily repreſented in any likeneſſe.*

Eſay. 40 18. & 41.7. & 45.9. & 46.5.

Act. 17.29.

Lib. 6. De civi. dei. cap. 10.

3. * God indeed, I grant, ſometime in certaine ſignes hath given a preſence of his Godhead, ſo as he was ſaid to be beholden face to face, but all theſe ſignes that ever hee ſhewed, did aptly ſerve for meanes to teach, and withall did plainly admoniſh men of an incomprehenſible eſſence. For the cloud and ſmoke, and flame, although they were tokens of the heavenly glorie, yet did they as it were bridle and reſtraine the mindes of men, that they ſhould not attempt to paſſe any further. Wherefore, not *Moſes* himſelfe, to whom God diſcloſed himſelfe moſt familiarly in compariſon of other, obtained by prayer to ſee that face, but received this anſwer, that man is not able to ſuſtaine ſo great brightneſſe. The holy Ghoſt appeared under the likeneſſe of a Dove, but ſith he immediately vaniſhed away, who doth not ſee that by that token of ſo ſhort a continuance of a moment, the faithfull are put in minde, that they ought to beleeve him to bee an inviſible ſpirit, that holding them contented with his vertue and grace, they ſhould make him no outward ſhape. This, that God appeared ſometimes in forme of a man, was a foreſhewing of the revealing that was to be made of him in Chriſt. And therefore it was not lawfull for the Jewes to abuſe this pretence to erect to themſelves a repreſentation of the godhead, in the ſhape of man. Alſo the mercie ſeate wherein God ſhewed forth the preſence of his power in the time of the law, was ſo made, as it might teach that the beſt beholding of the God-head is this, when mens minds are carried beyond themſelves with admiration of it. For the Cherubins with their wings ſtretched abroad did cover it, the veile did hide it, and the place it ſelfe being ſet far inward, did of it ſelfe ſufficiently keepe it ſecret. Therefore it is very plaine that they bee very mad, that

* *Although God have uſed to declare the preſence of his God-head by corporall ſignes yet even therein he hath ſtill given ſome note to ſhew that hereupon we ſhould not preſume to reſt unto our ſelves a repreſentation of that deitie which we cannot comprehend. That I ſpeak having ſuch rudiments is no argument why we ſhould have them becauſe they had, much leſſe worſhip them which they did not.*

Deut. 4.11. Exod. 33.13. Mat. 3.16. Exod. 25.19.

that goe about to defend the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these litle images, but to shew that images are not meete to represent the mysteries of God? for as much as they were made for this purpose, that hiding the mercie seat with their wings, they should not onely keepe backe the eies of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins, shewed them in a vision, with their face covered: whereby they signifie, that so great is the brightnesse of the glory of God, that the Angels themselves are kept from direct beholding it, and the small sparks thereof that shine in the Angels, are withdrawne from our eies. Although yet so many as rightly judge, doe acknowledge that the Cherubins of whom we now speake, pertained onely to the old manner of introduction, as it were of children used in the law. So to draw them now for an example to our age is an absurditie. For that childish age, as I may so terme it, is passed, for the which such rudiments were appointed. And it is much shame, that the panime writers are better expounders of the law of God than the Papists are. *Iuvenall* reprocheth the Jewes, as it were in scorne, that they honour the white clouds and the deitie of heaven. I grant he speaketh perversly and wickedly: and yet he speaketh more truly in saying that they have among them no image of God, than the Papists doe which prate that they had a visible image of God. And whereas that people with a certaine hot hastinesse, brake out oftentimes to seeke them idols, even as waters out of a great fresh spring boile out with violent force: hereby rather let us learne how great is the inclination of our nature to idolatrie, lest throwing upon the Jewes the blame of that fault which is common to all, we sleepe a deadly sleepe under vaine allurements to sinne.

Esay 6.2.

4. *To the same purpose serveth this saying: The idols of the Gentiles are Gold and Silver, even the works of mens hands. Because the Prophet doth gather of the stuffe it selfe, that they are no gods that have a golden or silver image: and he taketh it for confessed truth, that it is a fooliish fained invention whatsoever we conceive of our owne sense concerning God. He nameth rather gold and silver, than clay or stone, that the beautie or the price should not serve to bring a reverence to idols. But hee concludeth generally, that nothing is lesse allowable, then gods to be made of dead stuffe. And in the meane while he standeth as much upon this point, that men are carried away with too mad a rashnesse, which themselves bearing about with them but a borrowed breath, ready to vanish away at every moment, yet dare give the honor of God to idols. Man must needs confesse that himselfe is but a creature of a daies continuance, and yet he will have a piece of mettall to be counted God, to which himselfe gave the beginning to be a God. For whence came the beginning of idols but from the will of men? Very justly doth the heathen Poet give them this taunt:

Psal. 115.4. & 135.15.

* *The matter whereof idols are made, their makers, their measure, doth make them seem worse than mad, which allow the graving, or painting or honouring of such things as the figures of God.*

Horat. serm. 1. sat. 8.

I was sometime a fig tree logg, a blocke that serv'd for nought:
The workman doubted what of me were fittest to be wrought:
A Forme to sit upon, or else a Priap God to be:
At length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life in manner every moment, by his workmanship shall convey the name and honour of God to a dead stocke. But forasmuch as the Epicure in scoffingly jesting hath cared for no religion, let us leave the taunts of him and such as he is, and let the rebuking of the Prophet prick us, or rather thrust us through where he saith, that they are too much beastly witted that with one selfe piece of wood doo make a fire and warme themselves, doe heat the oven to bake bread, doe rost or seeth flesh, and doe make them a God before which they fall downe humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reproch them that they have not learned of the foundations of the earth: for that there is nothing lesse convenient than to bring God to the measure of five foote, which is above all measure and incomprehensible. And yet this same monstrous thing which manifestly repugneth against the order of nature, custome sheweth to be naturall to men. We must moreover hold in mind, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the workes of mens hands which want the authoritie of God: that this may be certaine, that all these manners of

Esay 44.15.

Esa. 40.21.

Esay 2.8. & 31.7. & 57.10. Ose. 14.4. Mic. 5.14.

worshipping

worshipping that men doe devise of themselves are detestable. The Prophet in the Psalme doth amplifie the madnesse of them that therefore are indued with understanding, that they should know that all things are moved with the onely power of God, and yet they pray for helpe to things dead and senceleſſe. But because the corruption of nature carrieth as well all nations, as each man privatly to so great madnesse, at last the holy Ghost thundreth with a terrible curse against them, saying: Let them that make them become like to them, and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a graven image, whereby the fond subtiltie of the Greekes is confuted. For they thinke they are well discharged if they grave not a God, while in painting they doe more licentiously outrage than any other nations. But the Lord forbiddeth an image not onely to be made by the graver, but also to be counterfaited by any other workman, because such counterfaiting is evill, and to the dishonor of his Majestie.

Psal. 115.8.

5. I know that it is a saying more than common among the people, that images are lay mens bookes. *Gregorie* so said, but the spirit of God pronounceth farre otherwise, in whose schoole if *Gregorie* had beene taught, he would never so have spoken. For whereas *Hieremie* plainly saith, that the stocke is a doctrine of vanitie: and whereas *Habacuc* teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying, whatsoever men learne by images concerning God. If any man take exception, and say that the Prophets reproove them onely which abused images to wicked superstition: I grant that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholly which the Papists take for an assured principle, that images are in stead of bookes. For they doe in comparison set images against God, as things directly contrarie, and such as never can agree together. This comparison I say is made in those places which I have alleaged. Sith there is but one true God whom the Jewes did worship, it is amisse and falsly done to forge visible shapes to represent God, and men are miserably deceived, that thereby seeke for knowledge of God. Finally if it were not true that it is a deceitfull and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I win of them, when we shew that it is vanitie and lying, that men doe attempt to represent God with images, we doe nothing but rehearse word for word that which the Prophets have taught.

They who seeke the knowledge of God in such bookes learne nothing but errors and lies by them. Hier. 10.8. Ha. 2.18.

6. Let be read what *Lactantius* and *Eusebius* have written of this matter, which stick not to take it for certaine that they were all mortall, of whom images are to be seene. Likewise *Augustine*: which without doubting pronounceth that it is unlawfull not onely to worship images, but also to set up images to God. And yet saith hee none other thing but the same which many yeeres before was decreed by the Elibertine Councell, where of this is the xxxvi. Chapter. It is ordained that no pictures be had in the Church, that the thing which is honored and worshipped bee not painted on the walls. But most notably is that which in another place *Augustine* alleageth out of *Varro*, and confirmeth it with his owne assent, that they which first brought in the images of gods, both tooke away the feare of God, and brought in errour. If *Varro* alone should say this, peradventure it should be but of small authoritie. Yet ought it of right to make us ashamed, that a heathen man groping in darknesse came to this light, to see that bodily images are therefore unmeete for the majestie of God, because they diminish the feare of God, and increase errour in men. The proofe it selfe witnesseth that this was no lesse truly than wisely spoken. But *Augustine* having borrowed it of *Varro*, bringeth it forth as of his owne minde. And first he admonisheth, that the first errours wherewith men were entangled concerning God, began not of images, but as with new matter added, increased by them. Secondly he expoundeth that the feare of God is therefore minished or rather taken away thereby, because his majestie may easily in the foolishnes, and in the fond and absurd forging of images, grow to contempt. Which second thing I would to God we did not by proofe find to be so true. Whosoever therfore will covet to be rightly taught, let him elsewhere learne than of images, what is meete to be kuowne concerning God.

By Lactantius, Eusebius, Augustine, *the* Elibertine Councell, *and* Varro *himselfe, the counterfaiting of God by imagery condemned as a thing which diminisheth his feare, and bringeth his glory into contempt.* Concil. Elibert. cap 6. & cap. 31. Lib. 4. De civi. dei. ca. 9. & 31.

7. Wherefore if the Papists have any shame, let them no more use this shift to say that

If the imeges which Papists propose as bookes of holines, were not paternes of uncleannesse as they are, yet are they no fit meanes to instruct the people of God, before whom Christ should rather be painted by teaching, than taught by painting.

that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I grant them so much, yet should they not much get thereby for defence of their idols. What monsters they thrust in, in the place of God, is well knowne. The pictures and images that they dedicate to Saints, what are they but examples of extreame riot and uncleanesse, whereunto if any would fashion himselfe, he were worthie to beaten with staves? Surely, the brothel houses can shew harlots more chastly and soberly attired, than their temples shew images of these whom they would have called Virgins: Even as uncomely array give they to the Martyrs. Let them therfore fashion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lie in saying, that they are the bookes of some holinesse. But if it were so, yet then would wee answer, that this is not the right way to teach the faithfull people in holy places, whom God would have there instructed with far other doctrine than with these trifles. God commanded in the Churches a common doctrine to be set forth to all men in preaching of his word, and in his holy mysteries: whereunto they shew themselves to have a minde not very heedfull, that cast their eies about to behold images. But whom doe the Papists call lay and unlearned men, whose unskilfulnesse may beare to be taught onely by images? Forsooth even those whom the Lord knowledgeth for his disciples, to whom hee vouchsafeth to reveale the heavenly wisedome, whom he willeth to be instructed with the wholsome mysteries of his kingdome. I grant indeed as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnesse, but that they are defrauded of that doctrine which onely was meete to instruct them with? For it is for no other cause, that they which had the cure of Churches gave over their office of teaching to idols, but becaus themselves were dumbe. *Paul* testifieth that Christ is in the true preaching of the Gospel painted out, in a manner crucified before our eies. To what purpose then were it to have commonly set up in Churches so many crosses of wood, stone, silver and gold, if this were well and faithfully beaten into the peoples heads, that Christ died to beare our curse upon the crosse, to clense our sinnes with the sacrifice of his body, and to wash them away with his bloud, and finally to reconcile us to God the Father? Of which one thing they might learne more than of a thousand crosses of wood or stone. For perhaps the covetous doe set their minds and eies faster vpon the golden and silver crosses, than upon any words of God.

Gal. 3. 1.

Sap. 14. 15. *Imagerie is ancient and springeth from the ancient root of infidelitie, men not beleeuing or not considering God to be present, unlesse they have some visible signe for advertisement of his presence.* Gen. 31. 19.

8. As concerning the beginning of idols, that is by common consent thought to be true which is written in the booke of Wisedome, that they were the first authors of them, which gave this honour to the dead superstitiously to worship their memory. And truly I grant that this evill custome was very ancient, and I deny not that it was the firebrand wherewith the rage of men being kindled to idolatrie, did more and more burne therein. Yet doe I not grant that this was the first originall of this mischiefe. For it appeareth by *Moses* that images were used before that this curiosity in dedicating the images of dead men, whereof the prophane writers make often mention, were come in ure. When he telleth that *Rachel* had stolne her fathers idols, he speaketh it as of a common fault. Whereby wee may gather that the wit of man is, as I may so call it, a continuall worship of idols. After the generall floud, there was as it were a new regeneration of the world, and yet there passed not many yeeres but that men according to their own lust faigned them gods. And it is likely that the holy Patriarch yet living, his childrens children were given to idolatry, so that to his bitter griefe he saw the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible judgement. For *Thare* and *Nachor* even before the birth of *Abraham* were worshippers of false gods, as *Iosue* testifieth. Seeing the generation of *Sem* so soone swarved, what shall we judge of the posterity of *Cham*, who were alreadie cursed in their father? The mind of man, as it is full of pride and rash boldnes, presumeth to imagin God according to her own conceit: and as it is possessed with dulnes, yea, overwhelmed with grosse ignorance, so it conceiveth vanitie, and a fond fantasie in steed of God: And in these evils is added a new mischiefe, that man attempteth to expresse in workmanship such a god, as he inwardly conceiveth. Thus the minde begetteth the idoll, and the hand bringeth it forth. The example of the Israelites prooveth that this was the beginning of idolatrie, that

Ios. 24. 2.

men

men doe not beleeve that God is among them, unlesse he shew himselfe carnally present. We know not (said they) what is become of this *Moses:* make us gods that may goe before us. They knew that there was a God, whose power they had had experience of in so many miracles: but they did not beleeve that he was nigh unto them, unlesse they did see with their eyes a corporall representation of his face to be a witnesse unto them of the God that governed them. Their minde was therefore to know by the image going before them, that God was the guide of their iourney. This thing daily experience teacheth, that the flesh is alway unquiet till it hath gotten some counterfeit deuice like it selfe, wherein it may vainely delight as in an image of God. In a manner in all ages since the creation of the world, men to obey this blinde desire haue erected signes wherein they imagined God to be present before their carnall eies. Exod. 32. 1.

9 After such invention forged, by and by followeth worshipping. For when men thought that they beheld God in images, they did also worship him in them. At length being both with minds and eyes altogether fastned thereon, they began to waxe more and more brutish, and to wonder at them and haue them in admiration, as if there were some nature of godhead in them. So it appeareth that men brake not out into the worshipping of images, till they were perswaded in some grosse opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore, whether thou represent to thy selfe either God or a creature in the image, when thou fallest downe to worship, thou art already bewitched with some superstition. For this reason the Lord hath forbidden not onely images to be erected that are made to expresse a likenesse of him, but also any titles or stones to be dedicated that should stand to be worshipped. And for the same reason also in the commandement of the law, this other point is added concerning worshipping. For so soone as they haue forged a visible forme for God, they also tie the power of God unto it. So beastly foolish are men, that there they fasten God where they counterfeit him, and therefore must they needs worship it. neither is there any difference whether they simply worship the idol, or God in the idol. This is alway idolatrie when honours due to God are giuen to an idol, under what colour soever it be. And because God will not be worshipped superstitiously, therefore whatsoeuer is giuen to idols is taken from him. Let them take heed hereunto that seeke for pretences to defend the abominable idolatrie, wherewith these many ages past, true religion hath beene drowned and overthrowne. But (say they) the images are not taken for Gods. Neither were the Iewes themselues so unadvised to forget that it was God, by whose hands they had been brought out of Egypt before they made the calfe. Yea when *Aaron* said, that those were the gods by whom they were delivered out of the land of Egypt, they boldly assented, shewing a plaine token of their meaning, that they would still keepe that God that was their deliverer, so that they might see him goe before them in the calfe. Neither is it to be beleeved that the heathen were so grosse as to beleeue, that God was no other thing but stocks and stones. For they changed their images at their pleasure, but still they kept the same gods in their minde: and there were many images of one God, and yet they did not according to the multitude of images faigne them many gods. Besides that, they did daily consecrate new images, yet did they not thinke that they made new gods. Let the excuses be read which *Augustine* saith were pretended by the Idolaters of his age. When they were rebuked, the common sort answered, that they did not worship that visible thing, but the deitie that did in it invisiblie dwell. And they that were of somewhat better religion, as he calleth it, did say that they did neither worship the image, nor the spirit in it, but by the corporall image they did behold the signe of that thing which they ought to worship: How then? All idolaters, whether they were of the Iewes, or of the Gentiles, were none otherwise minded then as I haue said: being not contented with a spirituall understanding of God, they thought by the images he should be more sure & neerer imprinted in them. After once that such disordered counterfeiting of God well liked them, they never ended till daily more & more deluded with new deceits, they imagined that God did shew forth his power in images. And nevertheless, both the Iewes were perswaded that vnder such images they did worship the one true Lord of heauen and earth: and likewise the Gentiles, their false gods, whom yet they fained to dwell in heauen.

From making images to represent God, men were brought first to thinke that his presence was restrained unto those images, then to imagine that there was some divine thing in them, and at length flatly to worship them.

In Psal. 113.

The ſame fault in Papiſts which was in idolatrous Iewes and Gentiles.
In Pſal. 113.

10. Whoſoever denie that it hath thus been done in time paſt, yea within our owne remembrance, they impudently lie. For, why fall they downe before them? And when they pray, why turne they toward them as to the eares of God? For it is true that *Auguſtine* ſaith, that no man prayeth or worſhippeth when he ſo beholdeth an image, but he is ſo affected in minde, that he thinketh himſelfe to be heard of it, or that it will doe for him what he deſireth. Why is there ſuch difference betweene the images of one God, that paſſing by one image with litle reuerence or none done to it, they honour another ſolemnly? Why doe they weary themſelves with vowed pilgrimages to viſit thoſe images whereof they have like at home? Why doe they at this day in defence of them as it were for their religion and countrey, fight to ſlaughter and deſtruction, in ſuch ſort, as they would better ſuffer to have the one onely God, than their idoles to be taken from them? And yet I doe not reckon up the groſſe errours of the common people, which are almoſt infinite, and doe in manner poſſeſſe the hearts of all men. I doe onely ſhew what themſelves doe confeſſe when they meane moſt of all to excuſe themſelves of idolatrie. We doe not call them (ſay they) our gods. No more did the Iewes nor the Gentiles call them theirs in time paſt: and yet the Prophets each where ceaſe not to caſt in their teeth their fornication with ſtocks and ſtones, for doing no more but ſuch things as are daily done by them, that would be counted Chriſtians, that is to ſay that they carnally worſhipped God in ſtocks and ſtones.

The difference that they put betweene themſelues and idolaters, is but a ſhift. They are not acquited from the ſame ſinne becauſe they giue it another name.

11 Although I am not ignorant, nor thinke good to paſſe it over, as if I knew it not, how they ſeeke to eſcape with a more ſubtile diſtinction, whereof I ſhall againe make mention more at large hereafter. For they pretend that the worſhip which they give to images is *Idolodulia*, which is ſervice of images, and not *Idololatria*, which is worſhip of images. For ſo they terme it when they teach that they may lawfully without any wrong done to God, give unto images and pictures that worſhip which they call *Doulia*, or ſeruice. And ſo they thinke themſelves without blame, if they be but the ſervants and not alſo the worſhippers of idoles: as though it were not a little lighter matter to worſhip then to ſerve. And yet while they ſeeke a hole to hide them in the greeke word, they childiſhly diſagree with themſelves. For ſeeing *Latreuein* in Greeke ſignifieth nothing but to worſhip, their ſaying commeth but to this effect, as if they would ſay, that they worſhip indeed their images, but without any worſhipping. And there is no cauſe why they ſhould ſay that I ſeeke to catch them in words: but they themſelves, while they ſeeke to caſt a miſt before the eyes of the ſimple, doe bewray their owne ignorance. And yet though they be never ſo eloquent, they ſhall not attaine by their eloquence to proove unto us, that one ſelfeſame thing, is two ſundry things. Let them (ſay I) ſhew me a difference in the thing it ſelfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot eſcape guiltineſſe of his fault, by giving his ſinne a new deviſed name: ſo it is a very abſurditie to thinke that theſe men be quit by new device of a name, if in the matter it ſelfe they nothing differ from thoſe idolaters whom they themſelves are compelled to condemne. But ſo far are they from prooving that their caſe differeth from the caſe of thoſe idolaters, that rather the fountaine of all this whole miſchiefe is an unorderly counterfeiting, wherein they have ſtrived with them, while both with their owne wit they deviſe, and with their owne hands they frame them ſignifying formes to expreſſe them a faſhion of God.

Images, whether they be of ſtories, or only of bodies may be both made and uſed, ſo that they be not made to repreſent God, nor otherwiſe abuſed when they are made.

12 And yet am I not ſo ſuperſtitious that I thinke no images may be ſuffered at all. But foraſmuch as caruing and painting are the gifts of God, I require that they both be purely and lawfully uſed. Leſt theſe things which God hath given us for his glory and for our owne benefit, be not only defiled by diſordered abuſe, but alſo turned to our owne deſtruction. We thinke it unlawfull to have God faſhioned out in viſible forme, becauſe himſelfe hath forbidden it, and becauſe it cannot be done without ſome defacement of his glory. And leſt they thinke that it is onely we that are in this opinion, they that have been travelled in their workes, ſhall finde that all ſound writers did alway reproove the ſame thing. If then it be not lawfull to make any bodily image of God, much leſſe ſhall it be lawfull to worſhip it for God, or God in it. It remaineth therefore lawfull, that onely thoſe things be painted and graven whereof our eyes are capeable: but that the majeſty of God which is farre above the ſence of our eye, be not

abuſed

abused with uncomely devised shapes. Of this sort are partly histories and things done, partly images and fashions of bodies, without expressing of any things done by them. The first of these have some use in teaching or admonishing a man; but what profit the second can bring save onely delectation, I see not: and yet it is evident, that even such were almost all the images that heretofore have stood up in Churches. Whereby we may judge that they were there set up not by discreet judgement or choice, but by foolish and unadvised desire. I speake not how much amisse and uncomely they were for the most part fashioned, nor how licentiously Painters and Carvers have in this point shewed their wantonnesse, which thing I have already touched. Onely I speake to this end, that though there were no fault in them, yet doe they nothing availe to teach.

Images dangerous and unfit to be in Churches.

13. But leaving also that difference, let us by the way consider, whether it be expedient in Christian Temples to have any images at all, that doe expresse either things done, or the bodies of men. First, if the authority of the ancient Church doe any thing move us, let us remember that for about five hundred yeares together, while religion yet better flourished, and sincere doctrine was in force, the Christian Churches were universally without images. So they were then first brought in for the garnishment of Churches, when the sincerity of ministration was not a little altered. I will not now dispute, what reason they had with them that were the first Authors thereof. But if a man compare age with age, he shall see that they were much swarved from that uprightnesse of them that were without images. What? doe we thinke that those holy Fathers would have suffered the Church to bee so long without the thing which they judged profitable and good for them? But rather because they saw either little or no profit in it, and much danger to lurke underneath it, they did rather of purpose and advisedly reject it, than by ignorance and negligence omit it. Which thing *Augustine* doth also in expresse words testifie: When they be set in such places (saith he) honourably on high, to be seene of them that pray and doe sacrifice, although they want both sense and life, yet with the very likenesse they have of lively members and senses, they so move the weake minds, that they seeme to live and breathe, &c. And in another place: For that shape of members doth worke, and in manner enforce thus much, that the minde living within a body doth think that body to have sense, which he seeth like unto his owne. And a little after: Images doe more availe to bow downe an unhappy soule, by this that they have mouth, eyes, eares, and feet, than to amend it by this, that they neither speake, nor see, nor heare, nor goe. This truly seemeth to be the cause why *Iohn* willed us to beware not onely of worshipping of Images, but also of Images themselves. And we have found it too much in experience, that through the horrible madnesse which hath heretofore possessed the world, to the destruction in a manner of all godlines, so soon as Images be set up in Churches, there is as it were a signe set up of idolatry, because the folly of men cannot refraine it selfe, but it must forthwith run on to superstitious worshippings. But if there were not so much danger hanging therby; yet when I consider for what use temples are ordained, me thinks it is very ill beseeming the holinesse thereof, to receive any other images than these lively and naturall images, which the Lord by his word hath consecrate: I meane Baptisme, and the Lords Supper, and other ceremonies wherewith our eyes ought both more earnestly to bee occupied, and more lively to be moved, than that they should need any other images framed by the wit of men. Loe, this is the incomparable commodity of images, which can by no value be recompenced, if we beleeve the Papists.

Epist. 49.

In Psal. 113.

1 Joh. 5. 21.

The frivolous arguments of Papists, whereby it was disputed in the Nicen Synode, that images were to be had in Churches.

14. I thinke I had spoken enough of this thing already, but that the *Nicene* Synode doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which *Constantine* the Great assembled, but that which was holden eight hundred yeares agoe, by the commandement and authority of *Irene* the Empresse: For that Synode decreed, that Images should not onely be had in Churches, but also worshipped. For whatsoever I should say, the authority of the Synode would make a great prejudice on the other side; although, to say truth, that doth not so much move mee, as make it appeare to the Readers how farre their rage extended, that were more desirous of images than became Christians. But first let us dispatch this: They that at this day maintaine the use of images, alleage the decree of that *Nicene* Synode for their defence.

But there is extant a booke of confutation bearing the name of *Charles* the Great, which by the phraſe wee may gather to have beene written at the ſame time. Therein are recited the ſentences of the Biſhops that were preſent at that Councell, and the arguments wherewith they contended. *Iohn* the Legate of the Eaſt parts ſaid: God created man after his owne image: and thereupon gathered that wee ought to have images. The ſame man thought that images were commended unto us in this ſentence: Shew me thy face becauſe it is beautifull. Another to proove that images ought to be ſet upon altars, cited this teſtimony: No man lighteth a candle and putteth it under a buſhell. Another, to ſhew that the beholding of them is profitable for us, brought forth a verſe out of the Pſalme: The light of thy countenance is ſealed upon us. Another tooke this ſimilitude: As the Patriarchs uſed the Sacrifices of the Gentiles, ſo muſt Chriſtian men have the images of Saints in ſtead of the images of the Gentiles. To the ſame purpoſe have they writhed this ſaying: Lord, I have loved the beauty of thy houſe. But ſpecially witty is the expoſition of this place: As we have heard ſo have we ſeene, that God is not knowne by onely hearing of his word, but alſo by looking upon images. Like is the ſharp device of Biſhop *Theodore*: Marvellous (ſaith he) is God in his Saints. And in another place: In the Saints that are in the earth: therefore this ought to be referred to images. Finally, ſo filthy are their unſavoury follies that it grieveth me to rehearſe them.

Their arguments brought for proofe that they might be worſhipped.

15. When they talke of the worſhipping: then are brought forth the worſhipping of *Pharao*, and of the rod of *Ioſeph*, and of the pillar that *Iacob* ſet up. Albeit in this laſt example, they doe not onely deprave the meaning of the Scripture, but alſo bring in that which is no where to bee read. Then theſe places ſeeme to them marvellous ſtrong and meet prooſes. Worſhip his foot-ſtoole. Againe, worſhip on his holy hill. Againe, all the rich men of the people ſhall worſhip thy countenance. If a man would in ſcorne put the perſonage of a riding foole upon the patrones of Images, could he gather together greater and groſſer follies? But to put all out of doubt, *Theodoſius* Biſhop of Mira, doth ſo earneſtly confirme by the dreames of his Archdeacon, that images ought to be worſhipped, as if he had an oracle from heaven to ſhew for it. Now let the favourers of images, goe and preſſe us with the decree of that Synode. As though thoſe reverend fathers doe not altogether diſcredit themſelves, in either ſo childiſhly handling, or ſo ungodly and fouly tearing the Scriptures.

Honour, and the ſame honour given by that Synod unto images which is due unto God himſelfe.

16. Now come I to thoſe monſtrous impieties, which it is marvell that ever they durſt vomit, and twice marvellous that they were not cried out againſt with high deteſtation of all men. And it is good that this outragiouſly wicked madneſſe be bewrayed, that at leaſt the falſe colour of antiquity may be taken away, which the Papiſts pretend for the worſhipping of images. *Theodoſius* the Biſhop of Amorum pronounceth a curſe againſt all them that will not have images worſhipped. Another imputeth all the calamities of *Grecia* and the Eaſt part to this, that images were not worſhipped. What puniſhment then were the Prophets, the Apoſtles and Martyrs worthy to ſuffer, in whoſe time there were no images? They adde further. If the Emperours image be met with perfume and cenſing: much more is this honour due to the images of Saints. *Conſtantine* Biſhop of *Conſtance* in *Cyprus*, profeſſeth that hee reverently embraceth images, and affirmeth that hee will give to them the ſame honourable manner of worſhip that is due to the Trinity that giveth life. And whoſoever refuſeth ſo to doe, hee curſeth him and ſendeth him away with the *Manichees* and *Marcionites*. And, that yee ſhould not thinke that this was the private ſentence of one man, they did all aſſent unto it. Yea, *Iohn* the Legate of the Eaſt parts being further carried with heat, ſaid, it were better to bring all brothell houſes into the Citie, than to deny the worſhipping of images. At length by conſent of them all it was decreed, that worſe than all heretikes are the Samaritans, and worſe than the Samaritans are the enemies of images. And becauſe the play ſhould not be without his ſolemne farewell, this clauſe was added, let them be glad and rejoce, that having the Image of Chriſt doe offer ſacrifice unto it. Where is now the diſtinction of *Latria* and *Dulia*, wherewith they are wont to ſeeke to blinde the eyes both of God and men? For the Councell without any exception doth give even as much unto images, as unto the living God himſelfe.

The

THE TWELFTH CHAPTER.

That God is severally discerned from idols, that he may be onely and wholly worshipped.

WE said in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, and by the way we touched how he is rightly worshipped, which point shall bee in other places more largely set forth. Now I doe but shortly repeat, that so oft as the Scripture affirmeth that there is but one God, it striveth not for the bare name of God, but withall commandeth this, that whatsoever belongeth to the God-head, be not given to any other. Whereby also appeareth what pure religion doth differ from superstition. *Eusebeia*, in Greeke signifieth as much as true worship, because alway even the blinde themselves groping in darknesse have found that this rule ought to bee holden, that God be not unorderly worshipped. The name of religion although *Cicero* truly and well deriveth from *relegere*, to record, or gather up together: yet is the reason that he assigneth enforced and farre fet, that good worshippers did often record, and diligently weigh what was the truth. I rather thinke that that name is set as a contrary to wandering liberty, because the greater part of the world unadvisedly taketh hold of that which they first meet withall, and flieth about hither and thither: but true godlinesse, to the end it may stand in stedfast state, *religit*, that is to say, doth gather up it selfe together within her bounds. Like as I thinke superstition to have her name hereof, that not being contented with the manner and order prescribed, she heapeth up together a superfluous number of vaine things. But to leave the words, it hath alway beene agreed by the consent of all ages, that religion is with false errors corrupted & perverted. Whereupon we gather that it is a very fond colour which the superstitious doe pretend, when with undiscreet zeale they give themselves leave to doe all things. And although this confession sound in the mouths of all men: yet herein a shamefull ignorance bewrayeth it selfe, that neither they cleave to the one God, nor have any regard of order in the worshipping of him, as we have already shewed. But God, to claime his owne right unto himselfe, crieth out that he is jealous, and that he will be a severe revenger if he be mingled with any fained god. And then he setteth forth the lawfull manner of worshipping, to hold mankind in obedience. He containeth both these points in his law, when first hee bindeth the faithfull unto himselfe that he onely may bee their law-maker: and then he prescribeth a rule whereby to be worshipped after his owne minde. Of the law, because the uses and ends thereof are many, I will intreat in place fit for it. Now I onely touch this point, that thereby men are brideled, that they run not out of the way to wrong worshippings. Now, as I first said, we must hold in minde, that if all that ever properly belongeth to God-head doe not rest in God alone, he is spoiled of his honour, and his worship broken. And there must we somewhat heedfully marke with what subtilties superstition deceiveth. For it doth not so revolt unto strange gods, that it seemeth to forsake the highest God, or to bring him downe into the number of other gods: but whilest she granteth unto him the highest place, she setteth round about him a number of lesser gods: among whom shee divideth his offices. And so (albeit clokedly and craftily) the glory of the God-head is cut in parts, that it remaineth not whole in him. So in the old time, as well they of the Jewes as of the Gentiles did set beneath the father and judge of gods a great rout of gods, which should every one according to his degree in common have with the highest God the government of the heaven and earth. So the Saints that in a few ages past departed this life, are advanced to the fellowship of God, to be worshipped, called upon, and honoured instead of him. And yet with such abhomination wee thinke that the majestie of God is not so much as divided, when indeed it is a great part suppressed and extinguished, saving that wee retaine still a poore opinion of his supreme power: and in the meane time deceived with entangled subtilties, we are suddenly carried to divers gods.

True religion cleaveth to one set frame of worshipping one God, and him alone. Superstition though it make that one God the chiefest, doth nevertheless divide his honour amongst many. 2. De nat. Deorum.

2. For this purpose also was invented the distinction of *Latria* and *Dulia*, as they terme them, that is worship and service, wherby they might freely seeme to give away the honours of God to Angels and dead men. For it is evident, that the worship which

The distinction which Papists make betweene the honor they doe unto God & unto Saints, is unfit and fond.

the Papists give unto Saints, differeth nothing indeed from the worship of God. For all alike without diversity they worship both God and them: saving that when they be charged with it, they wind away with this exception, that they keepe still for God the honour that is due unto him inviolate, because they leave unto him the worship that they call *Latria*. But sith the question standeth upon the matter, and not the word, who would permit them so carelesly to mock in a matter of all matters most weighty? But to let that also passe, yet win they nothing by this distinction, but to prove, that they give worship to one God, and service to another. For *Latria* in Greeke signifieth as much as in Latine *Cultus*, and in English worship, *Dulia* properly signifieth service. And yet sometime in Scripture this difference is confounded together without diversitie. But grant it be a perpetuall difference, then must wee search what both the words may meane. *Dulia* is service, *Latria* is worship. Now no man doubteth that to serve, is more than to worship. For many times a man could hardly beare, to serve him whom he would not sticke to worship. So is it an unequall dealing to give to the Saints that which is the greater, and to leave to God that which is the lesser. But many of the ancient authors have used this distinction. What maketh that matter, if all men doe perceive it to be not only unfit, but altogether very fond?

Gal. 4. 8.
Though civill honour may be done unto men, yet all religious worship not onely worship but service also, yea, and all dutifull behaviours of godlines are so due unto God alone, that they cannot without impietie be made common unto any other.
Mat. 4. 10.
Rev. 19. 10.
Act. 10. 25.

3. Now leaving nice subtilties, let us weigh the matter it self. When *Paul* putteth the *Galathians* in remembrance what they were before that they were lightened in the knowledge of God, he saith that they gave *Duliam* service to those that of nature were no gods. Although he name *Latriam* or worship, is therefore their superstition excusable? He doth nevertheless condemne their perverse superstition, which hee termeth by the name of *Dulia*, service, than if hee had expressed the name of *Latria*, worship. And when Christ repulseth the assault of Sathan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of *Latria* was not brought in question: Satan required but an adoration. Likewise when the Angell reprooved *Iohn*, because he fell downe on his knees before him, we ought not to thinke that *Iohn* was so mad that he would give unto the Angel the honor that was due only to God. But because it was not possible, but that all worship that is joyned with religion savoureth somewhat as pertaining to God, therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read indeed often, that men have beene honoured: but that was a civill honor, as I may so call it. But religion hath another rule, which so soone as it is joyned with worship, bringeth with it a prophane abuse of the honour of God. The same may we see in *Cornelius*. He had not so slenderly profited in godlinesse, but that he had learned to give the soveraigne worship to God alone. Therefore, when he fell downe before *Peter*, he did it not of this meaning, to worship him in the steede of God. And yet did *Peter* earnestly forbid him to doe that which hee did. And why so? but because men doe never so narrowly put difference betweene the worship of God and of his creatures: but that without diversitie they give away that vnto the creature, which belongeth unto God. Wherefore if we have one God, wee must remember that nothing be it never so litle must be taken away from his glorie, but that he keepe still that which is properly his. Therefore *Zachary* when he preacheth of the repairing of the Church, in plaine words expresseth: That there shall not onely be one God, but also that there shall be one name of that God, to the end that he have nothing in common with idols. What manner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his law to prescribe unto men what is lawfull and right, and so to bind them to a certain rule, that every man should not give himselfe leave to devise what forme of worship he list. But because it is not expedient to loade the readers with heaping many matters together, I will not touch that point yet. Onely let it suffice for this time to keep in minde, that every carrying away of the dutifull behaviours of godlinesse to any other then to God alone, is not without robberie of God. And first superstition devised to give divine honours to the Sunne, or other Starres or idols: then followed ambitious pride, which garnishing mortall men with spoiles taken from God, presumed to prophane all that ever was holy. And although this principle remained among them, to honour the soveraigne deitie, yet grew it in use indifferently to offer sacrifices to spirits, lesser gods, or dead men of honour. So slipperie is the

Zac. 14. 9.

way

way to slide into this fault, to make common to a number that which God severely challengeth to himselfe alone.

THE THIRTEENTH CHAPTER.

That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.

THat which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffice not onely to overthrow the fooliſh errors of the common people, but also to confute the fine subtilties of prophane Philosophy. One of the old writers seemed to have said very well, That God is all that we doe see, and all that we doe not see. But by this meane hee hath imagined the God-head to bee powred into all the parts of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparely of his owne essence, yet by those two names of addition that I have rehearsed, he doth both take away all grosse imaginations, and also represse the presumptuous boldnesse of mans mind. For surely his immeasurable greatnesse ought to make us afraid, that wee attempt not to measure him with our sense: and his spirituall nature forbiddeth us to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heaven. For though, as he is incomprehensible, he filleth the earth also: yet because he seeth our mindes by reason of their dulnesse to lie still in the earth, for good cause he lifteth us up above the world, to shake off our sloth and sluggishnesse. And here falleth to ground the errour of the Manichees, which in appointing two originall beginnings, have made the devill in a manner equall with God. Surely, this was as much as to breake the unity of God and restraine his unmeasurableneſse. For where they have presumed to abuse certaine testimonies: that sheweth a foule ignorance, as their errour it selfe sheweth a detestable madnesse. And the Anthropomorphites are also easily confuted, which have imagined God to consist of a body, because oftentimes the Scripture ascribeth unto him a mouth, eares, eyes, hands, and feet. For what man, yea, though he be slenderly witted, doth not understand that God doth so with us speake as it were childishly, as nurses doe with their babes? Therefore such manner of speeches doe not so plainly expresse what God is, as they doe apply the understanding of him to our slender capacity. Which to doe, it behoved of necessity that he descended a great way beneath his owne height.

The Scripture teacheth God to be an essence unmeasurable and spirituall, doth not onely stay men from measuring God by sense and from imagining any earthly thing of him, but also by the one doth convince the Manichees, by the other the Anthropomorphites of madnesse.

2. But hee also setteth out himselfe by another speciall marke, whereby hee may be more neerly knowne. For he so declareth himselfe to be but one, that hee yet giveth himselfe distinctly to be considered in three persons: which except wee learne, a bare and empty name of God without any true God flieth in our braine. And that no man should thinke that he is a threefold God, or that the one essence of God is divided in three persons, we must seeke here a short and easie definition to deliver us from all error. But because many doe make much adoe about this word Person, as a thing invented by man: how justly they doe so, it is best first to see. The Apostle naming the Sonne the engraved forme of the Hypostasis of his Father, he undoubtedly meaneth, that the Father hath some being wherein he differeth from the Sonne. For to take it for essence (as some Expositors have done, as if Christ like a peece of wax printed with a seale did represent the substance of the Father) were not onely hard, but also an absurdity. For sith the essence of God is single or one and undivisible, he that in himselfe containeth it all, and not by peece-meale, or by derivation, but in whole perfection, should very unproperly, yea, fondly be called the engraven forme of him. But because the Father although hee bee in his owne property distinct, hath expressed himselfe wholly in his Sonne, it is for good cause said, that he hath given his Hypostasis, to be seene in him. Wherewith aptly agreeth that which by and by followeth, that he is the brightnesse of his glory. Surely by the Apostles words we gather, that there is a certaine proper Hypostasis in the Father, that shineth in the Sonne: whereby also againe is easily perceived the Hypostasis of the Sonne that distinguisheth him from the father. Like order is in the Holy Ghost, For wee shall by and by prove him to bee God, and yet hee must needs be other than the Father. Yet this distinction is not of the essence, which it is unlawfull

The Scriptures teach one divine essence wherein there are three distinguished, but not divided persons subsisting.

Heb 1.3.

unlawfull to make manifold. Therefore if the Apoſtles teſtimony bee credited, it followeth that there be in God three Hypoſtaſes. This terme ſeeing the Latines have expreſſed with the name of Perſon, it were too much pride and waywardneſſe to brawle about ſo cleare a matter. But if we liſt word for word to tranſlate, we may call it ſubſiſtence. Many in the ſame ſenſe have called it ſubſtance. And the name Perſon hath not beene in uſe among the Latines onely, but alſo the Grecians, perhaps to declare a conſent, have taught that there are three *Proſopa*, that is to ſay, Perſons in God. But they, whether they be Greeks or Latines that differ one from another in the word, doe very well agree in the ſumme of the matter.

With the names of Trinity and Perſon no man ſhould be offended.

3. Now howſoever the heretikes barke at the name of Perſon, or ſome overmuch preciſe men doe carpe that they like not the word fained by device of men: ſith they cannot get of us to ſay, that there be three, whereof every one is wholly God, nor yet that there be many Gods: what unreaſonableneſſe is this, to miſlike words, which expreſſe none other thing but that which is teſtified and approved by the Scriptures? It were better (ſay they) to reſtraine not onely our meanings but alſo our words within the bounds of Scripture, than to device ſtrange names that may bee the beginning of diſagreement and brawling: ſo doe we tire our ſelves with ſtrife about words, ſo the truth is loſt in contending: ſo charity is broken by odiouſly brawling together. If they call that a ſtrange word, which cannot be ſhewed in Scripture, as it is written in number of ſyllables: then they binde us to a hard law, whereby is condemned all expoſition that is not peeced together, with bare laying together of texts of Scripture. But if they meane that to be ſtrange, which being curiouſly deviſed, is ſuperſtitiouſly defended, which maketh more for contention than edification, which is either unaptly, or to no profit uſed, which withdraweth from the ſimplicity of the word of God, then withall my heart I embrace their ſober minde. For I judge that we ought with no leſſe devout reverence to talke of God than to thinke of him, for as much as whatſoever we doe of our ſelves thinke of him, is fooliſh, and whatſoever we ſpeake is unſavoury. But there is a certaine meaſure to be kept. We ought to learne out of the Scriptures a rule both to thinke and ſpeake, whereby to examine all the thoughts of our minde, and words of our mouth. But what withſtandeth us, but that ſuch as in Scripture are to our capacity doubtfull and entangled, wee may in plainer words expreſſe them, being yet ſuch words as doe reverently and faithfully ſerve the truth of the Scripture, and be uſed ſparely, modeſtly, and not without occaſion? Of which ſort there are examples enough. And whereas it ſhall by proofe appeare that the Church of great neceſſity was enforced to uſe the names of Trinity, and Perſons, if any ſhould then finde fault with the newneſſe of words, ſhall he not be juſtly thought to be grieved at the light of the truth, as he hath blamed onely this, that the truth is made ſo plaine and cleare to diſcerne?

The crooked ſubtilties of heretikes hath cauſed ſound beleevers to deviſe new words for plainer opening of that under which their poyſon lurked, as, conſubſtantiall, againſt the Arrians: Perſonall Trinity, againſt the Sabellians.

4. Such newneſſe of words, if it be ſo to bee called, commeth then chiefly in uſe, when the truth is to be defended againſt wranglers that doe mocke it out with cavillations. Which thing we have at this day too much in experience, who have great buſineſſe in vanquiſhing the enemies of true and ſound doctrine. With ſuch folding and crooked winding theſe ſlippery ſnakes doe ſlide away, unleſſe they bee ſtrongly griped and holden hard when they bee taken. So the old Fathers being troubled with contending againſt falſe doctrines, were compelled to ſhew their meaning in exquiſite plainneſſe, leſt they ſhould leave any crooked by-wayes to the wicked, to whom the doubtfull conſtructions of words were hiding holes of errours. *Arrius* confeſſed Chriſt to bee God, and the Sonne of God, becauſe hee could not gaine-ſay the evident words of God, and as if hee had beene ſo ſufficiently diſcharged, did faine a certaine conſent with the reſt. But in the meane while hee ceaſed not to ſcatter abroad that Chriſt was create, and had a beginning as other creatures. But to the end they might draw forth his winding ſubtiltie out of his den, the ancient Fathers went further, prononncing Chriſt to be the eternall Sonne of the Father, and conſubſtantiall with the Father. Hereat wickedneſſe began to boile, when the *Arrians* began to hate and deteſt the name *Omooufion*, conſubſtantiall. But if in the beginning they had ſincerely and with plaine meaning confeſſed Chriſt to be God, they would not now have denied

him

him to bee consubstantiall with the Father. Who dare now blame these good men as brawlers and contentious, because for one little words sake, they were so hot in disputation, and troubled the quiet of the Church? But that little word shewed the difference betweene the true beleeving Christians, and the *Arrians* that were robbers of God. Afterward rose up *Sabellius*, which accounted in a manner for nothing the names of the Father, the Sonne, and Holy Ghost, saying in disputation that they were not made to shew any manner of distinction, but onely were severall additions of God, of which sort there are many. If he came to disputation, hee confessed, that hee beleeved the Father God, the Sonne God, the Holy Ghost God. But afterward he would readily slip away with saying, that he had in no otherwise spoken, than as if he had named God, a strong God, just God, and wise God: and so he sung another song, that the Father is the Sonne, and the Holy Ghost is the Father, without any order, without any distinction. The good Doctors which then had care of godlinesse, to subdue his wickednesse, cryed out on the other side, that there ought to be acknowledged in one God three properties: and to the end to fence themselves against the crooked writhen subtilties with plaine and simple truth, they affirmed, that there did truly subsist in one God, or (which came all to one effect) that there did subsist in the unity of God a Trinity of Persons.

5. If then the names have not beene without cause invented, we ought to take heed, that in rejecting them we be not justly blamed of proud presumptuousnesse. I would to God they were buried indeed, so that this faith were agreed of all men, that the Father, and the Sonne, and the Holy Ghost, be one God: and yet that the Father is not the Sonne, nor the Holy Ghost the Sonne, but distinct by certaine properties. Yet am I not so precise, that I can finde in my heart to strive for bare words. For I note, that the old Fathers, which otherwise speake very religiously of such matters, did not every where agree one with another, nor every one with himselfe. For what formes of speech used by the Councels doth *Hilarie* excuse? To how great libertie doth *Augustine* sometime breake forth? How unlike are the Greeks to the Latines? But of this variance one example shall suffice for this time. When the Latines meant to expresse the word *Omoousion*, they called it Consubstantiall, declaring the substance of the Father and the Sonne to be one, so using the word substance for essence. Whereupon *Hierome* to *Damasus* saith, it is sacriledge to say, that there are three substances in God: and yet above an hundred times you shall finde in *Hilarie*, that there are three substances in God. In the word Hypostasis, how is *Hierome* accumbred? For hee suspecteth that there lurketh poyson in naming three Hypostases in God. And if a man doe use this word in a godly sense, yet he plainly saith, that it is an unproper speech, if he spake unfainedly, and did not rather wittingly and willingly seeke to charge the Bishops of the Eastlands, whom he sought to charge with an unjust slander. Sure this one thing he speaketh not very truly, that in all prophane schooles, *Ousia*, essence is nothing else but Hypostasis, which is proved false by the common and accustomed use. *Augustine* is more modest and gentle, which although he say, that the word Hypostasis in that sense is strange to Latine eares, yet so farre is it off, that he taketh from the Greeks their usuall manner of speaking, that hee also gently beareth with the Latines that had followed the Greeke phrase. And that which *Socrates* writeth in the sixth booke of the Tripartite history, tendeth to this end, as though hee meant that he had by unskilfull men beene wrongfully applied unto this matter. Yea, and the same *Hilary* himselfe layeth it for a great fault to the heretikes charge, that by their waywardnesse he is compelled to put those things in perill of the speech of men, which ought to have beene kept in religiousnesse of mind, plainly confessing that this is to doe things unlawfull, to speake that ought not to be spoken, to attempt things not licenced. A little after, he excuseth himselfe with many words, for that he was so bold to utter new names. For after hee had used the naturall names, Father, Sonne, and Holy Ghost, he addeth, that whatsoever is sought further, is beyond the compasse of speech, beyond the reach of sense, and beyond the capacity of understanding. And in another place hee saith, that happy are the Bishops of Gallia, which neither had, nor received, nor knew any other confession, but that old and simple one, which from the time of the Apostles was received in all Churches. And much like is the excuse of *Augustine*, that this word was wrung out

The words which have beene in this case devised for opening of the truth, so that the things themselves be agreed upon, are neither ever lightly to be urged, nor too wywardly to be refused.

De Trin lib. 5. cap. 8, 9.

De Trin. lib. 2.

out of necessity by reason of the imperfection of mens language in so great a matter: not to expresse that which is, but that it should not be unspoken how the Father, the Sonne, and the Holy Ghost are three. This modestie of the holy men ought to warne us, that wee doe not forthwith so severely, like Censors, note them with infamie that refuse to subscribe and sweare to such words as we propound them: so that they doe it not of pride, of frowardnesse, or of malitious craft. But let them againe consider, by how great necessity we are driven to speake so, that by little and little they may be enured with that proficable manner of speech. Let them also learne to beware, lest sith we must meet on the one side with the *Arrians*, on the other side with *Sabellians*, while they be offended that we cut off occasion from them both to cavill, they bring themselves in suspition, that they be the disciples either of *Arrius* or *Sabellius*. *Arrius* saith, that Christ is God, but he muttereth that he was created, and had a beginning. He saith, Christ is one with the Father, but secretly he whispereth in the eares of his disciples, that he was made one as the other faithfull bee, although by singular prerogative. Say once that Christ is Consubstantiall with his Father, then plucke you off his visor from the dissembler, and yet you adde nothing to the Scripture. *Sabellius* saith, that the severall names, Father, Sonne, and Holy Ghost, signifie nothing in God severally distinct: say that they are three; and he will crie out that you named three Gods. Say that there is in one essence a Trinity of Persons, then shall you in one word both say what the Scripture speaketh, and stop their vaine babling. Now if any be holden with so curious superstition, that they cannot abide these names: yet is there no man, though he would never so faine, that can deny but that when we heare of one, we must understand an unity of substance: when we heare of three in one essence, that it is meant of the persons of the Trinity. Which thing being without fraud confessed, we stay no longer upon words. But I have long agoe found, and that often, that whosoever doe obstinately quarrell about words, doe keepe within them a secret poyson: so that it is better willingly to provoke them, than for their pleasure to speake darkly.

The essence of God is one simple and single thing, wherein there are three subsistences, each differing from the other, having some incommunicable propertie. John 1.1.

6. But leaving disputation of words, I will now beginne to speake of the matter it selfe: I call therefore a Person, a subsistence in the essence of God, which having relation to the other is distinguished from them with uncommunicable propertie. By the name of the subsistence we meane another thing than the essence: For if the word had simply beene God, and in the meane time had nothing severally proper to it selfe, *Iohn* had said amisse, that it was with God. Where he forthwith addeth, that God himselfe was the same Word, he calleth us backe againe to the one single essence. But because it could not be with God, but that it must rest in the Father: hereof ariseth that subsistence, which though it be joyned to the essence with an unseparable knot, yet hath it a speciall marke, whereby it doth differ from it. So of the three subsistences, I say, that each having relation to other, is in property distinguished. Relation is here expresly mentioned; for when there is simple and indefinite mention made of God, this name belongeth no lesse to the Sonne and the Holy Ghost, than to the Father. But when the Father is compared with the Sonne, the severall propertie of either doth discerne him from the other. Thirdly, whatsoever is proper unto every one of them is uncommunicable; for that which is given to the Father for a marke of difference, cannot agree with, nor be given to the Sonne. And I mislike not the definition of *Tertullian*, so that it be rightly taken, That there is in God a certaine disposition or distribution, which yet changeth nothing of the unity of the essence. Lib. contra Praxeam.

The Word whereof in Scripture it is said that the spirit was of it, the world made and sustained by it, that it was begotten of God before the worlds, that it worketh with

7. But before that I goe any further, it is good that I prove the God-head of the Sonne and of the Holy Ghost; then after wee shall see how they differ one from another. Surely when the Word of God is spoken of in the Scripture, it were a very great absurdity to imagine it onely a fading and vanishing voice, which sent into the aire, commeth out of God himselfe, of which sort were the oracles given to the fathers, and all the prophecies: when rather the Word is meant to be the perpetuall wisdome abiding with the Father, from whence all the oracles and prophecies proceeded. For as *Peter* testifieth, no lesse did the old Prophets speake with the spirit of Christ, than did the Apostles, and all they that after them did distribute the heavenly doctrine. But because Christ was not yet openly shewed, wee must understand that the Word was

before

before all worlds begotten of the Father. And if the Spirit was of the Word, whose instruments were the Prophets, we doe undoubtedly gather that he was true God. And this doth *Moses* teach plainly enough in the creation of the world, when he setteth the word as the meane. For why doth he expresly tell, that God in creating of all his works said, Be this done: or that done: but that the vnsearcheable glory of God may shiningly appeare in his images? The subtle-nosed and babling men doe easily mocke out this, with saying that the name Word, is there taken for his bidding or commandement. But better expositors are the Apostles, which teach that the worlds were made by the same, and that he susteineth them all with his mightie Word. For here we see that the word is taken for the bidding or commandement of the Sonne, which is himselfe the eternall and essentiall Word to the Father. And to the wise and sober it is not darke that *Salomon* saith, where he bringeth in wisedome begotten of God before all worlds, and bearing rule in the creation of things, and in all the works of God. For to say that it was a certaine commandement of God, serving but for a time, were very fooliſh and vaine: whereas indeed it was Gods pleasure at that time to shew foorth his stedfast and eternall purpose, yea and some thing more secret. To which intent also maketh that saying of Christ: My Father and I doe worke even to this day. For in saying: That from the beginning of the world, he was continually working with his Father, he doth more openly declare, that which *Moses* had more shortly touched. Wee gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working together. But most plainely of all doth *John* speake, when he sheweth that the same Word, which from the beginning was God with God, was together with God the Father, the cause of all things. For he both giueth to the Word a perfect and abiding essence, and also assigneth unto it some thing peculiar to itselfe, and plainely sheweth how God in speaking was the creatour of the world. Therefore as all revelations proceeding from God doe well beare the name of the word of God, so ought we yet to set in the highest place that substantiall Word, the welspring of all Oracles, which being subject to no alteration, abideth alwayes one and the selfe same with God, and is God himselfe.

the father, that it is the cause of all things, is no sounding voice, but that essentiall word which is the Sonne of God, the true and very God himselfe.
1 Pet.1.11.
Heb 1.2.
Eccl.24.14.

Iohn 5.17.

Iohn 1.3.

8 Heere many dogs doe barke against vs, which when they dare not openly take from him his Godhead, doe secretly steale from him his eternity. For they say, that the Word then began first to be, when GOD in the creation of the world opened his holy mouth. But very undiscreetly doe they to imagine a certaine innovation of the substance of God. For as those names of God that have relation to his outward worke, began to be given vnto him after the beginning of his worke, as for example, this that he is called the creator of heaven and earth: so doth godlinesse know or admit no name, that should signifie any new thing in himselfe to have chanced unto God. For if any should come to him from elsewhere than in himselfe, then this saying of *Iames* should faile, that every good giving, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variableness, neither shadowing by turning. Therefore nothing is lesse to be suffered, then to faigne a beginning of that Word which both alwaies was God, and afterward was Creator of the World. But full subtilly forsooth they reason, that *Moses* in saying that God then first spake, doth secretly shew, that there was no word in him before. Which is a most trifling argument. For it followeth not, because a thing at some one certaine time beginneth to bee shewed openly, that therefore it had never any being before. But I conclude farre otherwise and say: seeing that in the same moment that God said, Let light bee made, the power of the Word appeared and shewed it selfe: the same Word was long before: but if a man aske how long before, he shall finde no beginning. For hee appointed no certaine space of time when himselfe said: Father glorifie me with the glory which I had with thee before the World was. And this thing *Iohn* also left not untouched, because he first sheweth that in the beginning the Word was with God, before that he commeth to the creation of the world. We say therefore againe, that the Word which was conceived of God before any beginning of time, was continually remaining with him. Whereby both his eternitie, true essence, and Godhead is proved.

The word in the beginning of things began to shew it selfe, but was before any thing began, and was it selfe without beginning.

Gen.1.3.

Iohn 17.5.

9. Although I doe not yet touch the person of the Mediator, but doe defer it to that

The places of Scripture which proue Christ to be God, and the shifts which the Iewes haue to auoid them.

that place where we shall specially intreat of the redemption: yet because it ought to be certainly holden without controuersie among all men, that Christ is the same Word clad with flesh, in this place it will be very fit to recite all those testimonies that proue Christ to be God. When it is said in the xlv. Psalme, Thy throne O God is for ever and ever: the Iewes doe cavill and say, that the name *Elohim* is also applied to the Angels and soveraigne powers. But in all the Scripture there is not a like place that raiseth an eternall throne to any creature. For he is heere not simply called God, but also the eternall Lord. Againe, this title is given to none but with an addition, as it is said: that *Moses* shall be for a God to *Pharao*. Some reade it in the genitive case, which is very fooliſh: I grant indeed that oftentimes a thing is called Divine or of God, that is notable by any singular excellence: but heere by the tenure of the text it appeareth, that such a meaning were hard and forced, and will not agree: but if their stubbornesse will not so yeeld: In *Esay* is very plainely brought in for all one both Christ and God, and hee that is adorned with the soueraigne power, which is properly belonging to God alone. This (saith he) is the name whereby they shall call him, the strong God, the Father of the World to come, &c. Heere the Iewes barke againe, and turne the text thus: this is the name whereby the strong God, the father of the world to come, shall call him: so that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpose should so many names of addition in this place bee heaped vpon God the Father, seeing it is the purpose of the Prophet, to adorne Christ with such speciall notes, as may build our faith vpon him? Wherefore it is out of doubt that he is heere in like sort called the strong God, as he is a litle before called Immanuel. But nothing can bee found plainer then that place of *Hieremy*, where he saith, that this shall be the name whereby the seed of *David* shall be called *Jehovah* our righteousnesse. For where the Iewes themselues doe teach, that all other names of God are but adjectiue names of addition, and that this onely name *Jehovah*, which they call vnspeakeable, is a substantiue name to expresse his essence: we gather that the Sonne is the onely and eternall God, which saith in another place that hee will not giue his glorie to another. But heere also they seeke to scape away, because that *Moses* gaue that name to the Altar that he builded: and *Ezechiel* gave it to the new citie *Hierusalem*. But who doth not see that the Altar was builded for a monument that God was the advancement of *Moses*, and that *Hierusalem* is not adorned with the name of God, but onely to testifie the presence of God? For thus saith the Prophet: The name of the citie from that day shall be *Jehovah* there. And *Moses* saith thus: He builded an Altar and called the name of it, *Jehovah* my exaltation. But more businesse ariseth by another place of *Hieremie*, where the same title is applied to *Hierusalem* in these words: this is the name whereby they shall call her *Jehovah*, our righteousnesse. But this testimonie is so farre from making against the truth which we defend, that it rather confirmeth it. For whereas hee had before testified that Christ is the true *Jehovah* from whom floweth righteousnesse, now he pronounceth that the Church shall so verely feele the same, that she may gloriously use the very name it selfe. And so in the first place is set the fountaine and cause of righteousnesse, in the other the effect.

Psal. 45.6.

Exod. 7.1.

Esay 9.6.

Iere. 23.6.

Esay 42.8.

Eze. 48.35.
Exod. 17.15.
Iere. 33.16.

The word communicating it selfe with men, tooke the office and name of an Angell, yet still shewed it selfe to be the God of vnspeakeable glorie.
Jud. 6.7. and 13.16.

10 Now if this doe not satisfie the Iewes, that *Jehovah* is so often presented in the person of an Angell, I see not with what cavillations they can mocke it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and say, that this is spoken in respect of the person that he representeth: this knot is not thus loosed. For being a servant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate bread, commandeth Sacrifice to be offered to *Jehovah*. And then he prooueth that himselfe indeed was the same *Jehovah*, and therefore *Manoah* and his wife by this token did gather, that they had seene not only an Angell but God. And thence came it that he said we shall die because we haue seene God. And when his wife answereth, if *Jehovah* would haue slaine vs, he would not haue received Sacrifice at our hands: in this she doth confesse that he was God which before was called the Angell. Beside this, the answere of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske me of my name, which is marvellous? So much

much the more deteſtable was the wickedneſſe of *Servetto*, when he affirmed that God never appeared to *Abraham* and the other fathers, but that an Angell was worſhipped in place of him. But truly and wiſely have the true teaching doctors of the Church expounded, that the ſame principall Angel was the Word of God, which then as aforehand began to execute the office of mediator. For though hee was not yet clothed with fleſh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nie communicating himſelfe made him to bee called an Angell: yet ſtill in the meane time hee retained that which was his owne, to be the God of unſpeakable glorie. The ſame thing meaneth *Oſeas*, which after he had recited the wraſtling of *Jacob* with the Angell, ſaith: *Jehovah* the God of hoſtes, *Jehovah*, worthie of memorie is his name. Here againe *Servetto* carpeth, that God did beare the perſon of an Angell. As though the Prophet did not confirme that which *Moſes* had ſaid: Why doſt thou aske mee of my name? And the confeſſion of the holy Patriarch doth ſufficiently declare that he was not a created Angell, but one in whom the full Godhead was reſident, when he ſaid: I have ſeene God face to face. And for this cauſe *Paul* ſaith, that Chriſt was guide of the people in the wilderneſſe. For though the time was not yet come of his abaſement: yet that eternall Word ſhewed a figure of that office to which he was appointed. Now if the ſecond Chapter of *Zacharie* be weighed without contention, the Angell that ſent another Angell was by and by pronounced to be the God of hoſtes, and to him is ſoveraigne power aſcribed. I omit innumerable teſtimonies on the which our faith ſafely reſteth, although they doe not much moove the Jewes. For when it is ſaid in *Eſay*: Behold, this is our God, this is *Iehovah*, we ſhall wait upon him, and he ſhall ſave us: they that have eies may ſee, that herein is meant God which raiſeth up for the ſalvation of his people. And theſe vehement demonſtrations twiſe repeated, ſuffer it to be drawne no otherwhere but to Chriſt. And yet plainer and fuller is the place of *Malachie*, where he promiſeth that he ſhall come, the Lord that was then deſired, to his owne temple. But to none but to the only ſoveraigne God was the temple dedicate, which temple yet the Prophet doth claime for Chriſt, whereupon followeth, that Chriſt is the ſame God that was ever honored among the Iewes.

Oſe 12.5.
Gen. 32.29.
1 Cor. 10.4.
Zach. 2.3.
Eſay 25.9.
Mal. 3.1.

11. As for the new Teſtament, it ſwarmeth with innumerable teſtimonies, therefore we muſt travell rather ſhortly to chooſe out few, than largely to heape up all. For though the Apoſtles ſpeake of him ſince he was now become the Mediatour in fleſh: yet all that I ſhall bring forth, ſhall aptly ſerve to proove his God-head. Firſt, this is worthy to be ſingularly marked, that thoſe things which were before ſpoken touching the eternall God, the Apoſtles do ſhew that they are either alreadie performed, or hereafter to be performed in Chriſt. For where *Eſay* prophecieth that the Lord of hoſtes ſhall be to the Iewes and Iſraelites a ſtumbling ſtone and a rock to fall upon: *Paul* affirmeth that the ſame is fulfilled in Chriſt. Therfore he declareth him to be the Lord of hoſts: Likewiſe in another place, We muſt all (ſaith he) once be brought to appeare before the judgement throne of Chriſt. For it is written, to me ſhall all knees bow, and to mee ſhall all tongues ſweare. Seeing God in *Eſay* ſpeaketh this thing of himſelf, and Chriſt indeed performeth it in himſelfe, it followeth, that he is the ſelfe ſame God, whoſe glorie may not be withdrawne to another. And that thing, which writing to the Epeſians he alleadgeth out of the Pſalmes, is evident that it can be applied to none but to God alone. Aſcending on high he hath carried captivity captive, meaning that ſuch aſcending was in ſhadow ſhewed, when God in notable victorie againſt forreigne nations did ſhew forth his power, but he declareth that in Chriſt it was more fully performed. So *Iohn* teſtifieth that it was the glorie of the Sonne that was revealed to *Eſay* by a viſion, whereas indeed the Prophet himſelfe writeth that the majeſty of God appeared unto him. And it is evident that thoſe things which the Apoſtle writing to the Hebrues applieth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didſt lay the foundations of heaven and earth, &c. Againe, worſhip him all ye his Angels. And yet hee abuſeth not thoſe titles when he draweth them to Chriſt. For all thoſe things that are ſpoken of in thoſe Pſalmes, he himſelfe alone hath fulfilled; For it was he, that roſe up and had mercie of *Sion*. It was he, that claimed to himſelfe the kingdome of all the nations and Ilands. And why ſhould *Iohn* ſticke to apply the majeſtie of God to Chriſt, which

The Godhead of Chriſt plainly avouched in the New Teſtament.

Eſay 8.14.
Rom. 9.24. and 14.10.
Eſay 55.23.
Epheſ. 8.4.
Pſal. 57.19.
Iohn 1.14.
Eſay 6.1.
Heb. 1.10. & 6.
Iohn 12.

2 Cor. 10. Rom. 9. 5.

in his preface he had ſaid that the word was alway God? why ſhould *Paul* feare to ſet Chriſt in the judgement throne of God, having before with ſo open proclamation declared his Godhead, where hee ſaid that he was God bleſſed to the end of worlds? And to make appeare, how well he agreeth in this point with himſelfe, in another place he writeth that Chriſt is God openly ſhewed in the fleſh. If hee bee God, to bee praiſed to the end of worlds, then he is the ſame to whom in another place hee affirmeth all glory and honour to be due. And thus he hideth not, but plainely cryeth out, that he would have counted it no robberie, if hee had ſhewed himſelfe equall with God, but that hee willingly abaſed himſelfe. And that the wicked ſhould not carpe that he is ſome made God, *Iohn* goeth further and ſaith: He is the true God and the eternall life. Although it ought aboundantly to ſatisfie us, that hee is called God, ſpecially of that witneſſe which expreſly affirmeth unto us, that there are no more Gods but one. That ſame witneſſe is *Paul*, which ſaith thus: How many ſoever be called Gods, either in heaven or in earth, to us there is but one God from whom are all things. When we heare of the ſame mouth, that God was openly ſhewed in the fleſh, that God with his owne blond purchaſed the Church unto himſelfe: why ſhould wee imagine a ſecond God which hee himſelfe acknowledgeth not: And it is no doubt that all the godly were of the ſame meaning. Likewiſe *Thomas* in proteſting him to be his Lord and his God, doth profeſſe that he is that only one God, whom he had alwaies worſhipped.

1 Tim. 3. 16. and 1. 17. Philip. 2. 6. Iohn 5. 20. 1 Cor. 8. 5. 1 Tim. 3. 16. Actes 20. 28. Iohn 20. 28.

12 * Now if we eſteeme his Godhead by the works that in the Scripture are aſcribed unto him, it ſhall thereby more evidently appeare. For when hee ſaid that from the beginning he was thitherto working with his Father: the Iewes which were moſt dull in underſtanding of all his other ſayings, yet then perceived that he tooke upon him the power of God. And therefore as *Iohn* telleth, they ſought the more to kill him, becauſe he did not only breake the Sabboth; but alſo did call God his Father, making himſelfe equall with God. How dull ſhall we be then, if we doe not perceive that his Godhead is herein plainly affirmed? And truely to order the world with providence and power, and to governe all things with the authority of his owne might, which the Apoſtle aſcribeth unto him, belongeth to none but onely to the creator. And he not only enterparteneth the government of the world with his Father, but alſo all other offices which cannot bee made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that doe away thine offences for mine owne ſake. According to the meaning of this ſentence, when the Iewes thought that wrong was done to God for that Chriſt did forgive ſinnes: Chriſt not only affirmed in words, but alſo prooved by miracle that this power belonged unto himſelfe. We ſee therefore that hee hath, not the miniſtration, but the power of forgiveneſſe of ſinnes, which the Lord ſaith he will not ſuffer to paſſe away from himſelfe to any. What ſhall we ſay of ſearching, and pearcing the ſecret thoughts of hearts? is it not the propertie of God alone? But the ſame had Chriſt: whereby is gathered that he is God.

* *His working with the Father, his governing of the world, his pardoning of ſinnes, his perceiving the very thoughts of the hearts, proveth him to be very God.*

Iohn 5. 17. Hebr. 1. 3. Eſay 43. 25. Mat. 9. 6. and 9. 4.

13 * Now in his miracles how plainly and clearely doth he appeare? And though I grant that as well the Prophets as the Apoſtles did equall, and like miracles to theſe, that he did: yet this great difference is there, that they by their miniſtration diſpoſed the gifts of God; he, ſhewed forth his owne power. He uſed ſometime prayer, to the end to give glory unto his Father. But we ſee for the moſt part his owne power ſhewed unto us. And how could it otherwiſe be but that he was the very authour of miracles, that by his owne authoritie gave power to other to deale miracles abroad? For the Evangeliſt declareth that he gave power to the Apoſtles to raiſe up the dead, to heale the leprous, to caſt out devils, &c. And they ſo uſed the miniſtration thereof, that they ſufficiently ſhewed that this power came not from elſewhere but from Chriſt. In the name of Jeſus Chriſt (ſaith *Peter*) riſe and walke. It is therefore no marveile if Chriſt alleadged his miracles to confound the unbeleevingneſſe of the Jewes: foraſmuch as they were ſuch as beeing done by his owne power, did give a moſt plaine teſtimonie of his Godhead. If elſewhere then in God there is no ſalvation, no righteouſneſſe, no life: and Chriſt conteineth all theſe things in him, ſurely he is thereby declared to be God. And no man can object againſt me and ſay, that life and ſalvation is powred into him by God: for it is not ſaid that he received ſalvation, but that hee

* *That he wrought miracles by his owne power, and gave power unto others to worke: that he is the author of life and ſalvation: that he is goodnes and juſtice it ſelfe, that men are willed to beleeve and truſt in him: that his name is called upon, that we are taught to glory in the knowledge of him, that the ſame things are wiſhed ſeverally from the father and from him, theſe are proofes of his Godhead.*

Mat. 10. 8. Marke 3. 15. and 6. 7. Actes 3. 6. Iohn 5. 36. and 10. 37. and 14. 11. Mat. 19. 17.

is

is ſalvation himſelfe. And if none be good but onely God: how can hee bee onely man, being I will not ſay good and juſt, but ſelfe goodneſſe and juſtice? Yea, from the firſt beginning of the creation as the Evangeliſt witneſſeth, in him was life: and hee even then being life was the light of men. Wherefore being ſupported with ſuch prooves we are bold to repoſe our faith and hope in him: when yet we know that it is an ungodlineſſe that robbeth God for any man to faſten his confidence in creatures. Beleeve yee in God ſaith hee. Beleeve then alſo in me. And ſo doth *Paul* expound thoſe two places of *Eſay*, Whoſoever truſteth in him, ſhall not bee put to ſhame. Againe, Out of the root of *Eſay* ſhall hee come that ſhall riſe to rule peoples, in him the nations ſhall truſt. And why ſhould we ſeeke out more teſtimonies of Scripture for this matter, when wee ſo often meete with this ſentence? He that beleeveth in me hath eternall life. Moreover the invocation which hangeth upon faith belongeth alſo to him, which yet is proper to the majeſty of God, if he have any thing at all proper to himſelfe. For one Prophet ſaith: Whoſoever calleth upon the name of *Iehovah* ſhall be ſaved: and another ſaith, a moſt ſtrong towre is the name of *Iehovah*: to it the righteous ſhall flee and hee ſhall be ſaved, but the name of Chriſt is called upon for ſalvation: it followeth therefore that he is *Iehovah*. As for invocation, we have an example of it in *Stephen*, when he ſaith, Lord Ieſu receive my ſpirit. Againe, in the whole Church, as *Ananias* teſtifieth in the ſame booke. Lord (ſaith hee) thou knoweſt how great evils this man hath done to thy Saints that call upon thy name. And that it may bee more plainely underſtanded, that the whole fulneſſe of the Godhead doth corporally dwell in Chriſt; the Apoſtle doth confeſſe that hee brought no other doctrine among the Corinthians but the knowledge of him, and that hee preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached unto us, whom he willeth to glory in the knowledge of himſelfe alone? Who dare ſay, that he is but a creature, of whom the onely knowledge is our whole glory? Beſide that, the ſalutations ſet before the Epiſtles of *Paul*, wiſh the ſame beneſits from the Sonne, which they doe from the Father: whereby wee are taught not onely that thoſe things which the Father giveth us, doe come unto us by his interceſſion, but alſo by community of power, he is the author of them. Which knowledge by practiſe is without doubt more certaine and perfect than any idle ſpeculation. For there the godly mind doth behold God moſt preſent: and in manner handle him, where it feeleth it ſelfe to bee quickned, lightned, ſaved, juſtified, and ſanctified.

Iohn 1.4.
Iohn 14.1.
Eſay 26.16.
Eſay 11.10.
Rom.10. 11. & 15.12.

Ioa.2.32.
Pro.18.10.

Act.7.59.
Act 9.13.

1 Cor.2.

Hie.9.13.

14 Wherefore out of the ſame fountaines we muſt fetch our meane of prooving to confirme the Godhead of the holy Ghoſt. Very plaine is the teſtimonie of *Moſes* in the hiſtory of the creation, that the ſpirit of God was upon the depths, or upon the unfaſhioned heape: becauſe hee ſheweth that not onely the beauty of the world that is now to be ſeene is preſerved by the power of the Spirit, but ere this beauty was added, the Spirit was then buſied in preſerving that confuſed lump of things. And that ſaying of *Eſay* cannot be cavilled againſt. And now *Iehovah* and his Spirit hath ſent me. For hee communicateth with the Holy Ghoſt his chiefe power in ſending of Prophets. Whereby appeareth the divine majeſty of the holy Ghoſt. But our beſt proofe, as I have ſaid, ſhall be by familiar uſe. For that which the Scriptures impute unto it, is farre from the property of creatures, and ſuch a thing as wee our ſelues doe learne by aſſured experience of godlineſſe. For he it is that being each where powred abroad, doth ſuſtaine and giveth growing and life to all things in heaven and in earth. And by this point hee is prooved to be none of the number of creatures, for that hee is not comprehended within any bounds: but by powring his lively force into all things to breath into them life and motion, this is the very worke of God. Moreover, if regeneration into an incorruptible life be better and more excellent than any preſent quickning: what ſhall we judge of him from whoſe power the ſame proceedeth? And that he is the authour of regeneration, not by a borrowed, but by his owne force, the Scripture in many places teacheth: and not of that onely, but alſo of the immortality to come. Finally, as unto the Sonne, ſo unto him alſo are applied all thoſe offices that are moſt of all properly belonging to the Godhead. For hee ſearcheth the deepe ſecrets of God, wherewith none

Gen.1.2.
Reaſons prooving the godhead of the holie Ghoſt, as it preſerved the world in that originall confuſion, it regenerateth, it ſent the Prophets, it giveth life, the offices are attributed unto it which are proper unto God, as to ſearch the ſecrets of God, &c.
Eſay 48.16.

1 Cor.2.10.
1 Cor. 12.10.

of all the creatures is of counsell. He giveth wisdome and skill to speake, whereas yet the Lord pronounceth to *Moses* that it is onely his worke to doe it. So by him wee come to a partaking of God, so that we may feele his power as it were working life in us. Our justification is his worke. From him is power, sanctification, truth, grace, and what good thing soever may be thought of, because it is the holy Ghost onely from whom proceedeth all kinde of gifts: For that sentence of *Paul* is right worthy to be noted. Although there be divers gifts, and manifold and sundry is the destribution of them, yet is there but one holy Spirit: because hee maketh him not onely the originall and beginning, but also the author. Which a little after is more plainely expressed in these words. One and the same spirit distributeth all things as he will. For if hee were not something subsisting in God, he would not attribute unto him choice of mind and will. Therefore most evidently doth *Paul* giue to the holy Ghost divine power, and sheweth that he is substantially resident in God.

Exod. 4. 11.

1 Cor. 12. 11.

The holy Ghost in Scripture plainely termed God.
1 Cor. 3. 17. & 6. 19.
2 Cor. 6 16.
August. ad Maximinum. Epist. 66.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathered that we are the temple of God, because his spirit dwelleth in us: which thing is not lightly to be passed over. For whereas God so often promiseth that he will choose us for a temple to himselfe, that promise is no other way fulfilled, but by his spirit dwelling in us. Surely, as *Augustine* very well saith: if we were commanded to make unto the holy Ghost a temple of timber and stone, because such worship is due to God onely, it were a cleere argument that he is God: now therefore how much cleerer is this, that wee ought not to make a temple, but our selves to bee a temple for him? And the Apostle himselfe calleth us sometime the temple of God, sometime the temple of the holy Ghost, both in one meaning. And *Peter* reprehending *Ananias* for that he had lied to the holy Ghost, said that he lied not unto men, but unto God. And where *Esay* bringeth in the Lord of hostes speaking, *Paul* teacheth that it is the holy Ghost that speaketh. Yea, where commonly the Prophets say, that the words which they utter are the words of the Lord of hosts, Christ and the Apostles doe referre them to the holy Ghost. Whereby it followeth that he is the true *Iehovah*, that is the chiefe author of prophecies. Againe, where God complaineth that hee was provoked to wrath by the stubbornesse of his people; insteed of that, *Esay* saith that his holy spirit was grieved. Last of all, if blasphemie against the holy Ghost be not forgiven in this world nor in the world to come, whereas he may obtaine pardon that hath blasphemed against the Sonne: his divine majesty is hereby plainely proved, the offence or diminishment whereof is an unpardonable crime. I doe wittingly and of purpose omit many testimonies that the ancient writers have used. They have thought it a marvellous meete place to alleage out of *David*: with the word of the Lord the heavens were established, and all the power of them with the spirit of his mouth; to prove that the world was no lesse the worke of the holy Ghost than of the Sonne. But for as much as it is commonly used in the Psalmes to repeat one thing twise: and in *Esay*, the spirit of his mouth is as much to say, as his word, that reason is very weake. Therefore I thought good to touch a few such things as godly minds might soundly rest upon.

Act. 5. 3.
Esay 6. 9.
Act. 28. 25.

Esay. 43. 10.
Mat. 12. 30.
Mar. 3. 29.
Luke 12. 10.
Psal. 33. 6.

Esay 11. 4.

16 And as God hath more plainely disclosed himselfe by the comming of Christ, so he is also in the three persons become more familiarly knowne. But of all the testimonies let this one suffice vs for this present. *Paul* so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this manner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he thereby proveth that there is but one Faith. Therefore if we be entred into the faith and religion of one God by Baptisme: wee must needs thinke him the true God in whose name we are baptised: And it is not to be doubted, but that in this solemne protestation, Christ meant to testifie that the perfect light of faith was already delivered, when hee said: Baptise them in the name of the Father and of the Sonne and of the holy Ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeared in the Father, the Sonne, and the holy Ghost. Whereby is evident that in the essence of God abide three persons, in which the one God is knowne. And surely, for asmuch as our faith ought not to looke hither and thither, nor diversly to wander about, but to have regard to be the one God, to be

In the Trinitie of persons the unitie of God is proved by this that there is but one faith, and one baptisme.
Eph. 4. 5.

Mat. 28. 19.

applied

applied to him, and to sticke fast in him: it is hereby easily prooved, that if there bee divers kindes of faith, there must also bee many Gods. Now whereas Baptisme is a Sacrament of Faith: it prooveth unto us the unitie of God, because it is but one. And hereof also followeth, that it is not lawfull to bee baptised but into one God, because we embrace the faith of him, into whose name we are baptised. What meant Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, and the Holy Ghost, but that we ought with one faith to beleeve in the Father, Sonne, and the Holy Ghost? Therefore sith this remaineth certaine, that there is but one God, and not many, wee determine that the Word and the Spirit are nothing else but the very selfe essence of God. And very foolishly did the *Arrians* prate, which confessing the Godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the *Macedonians*, who would have to be understood by the Spirit, onely the gifts of grace that are powred forth into men. For as wisdome, understanding, prudence, fortitude, feare of God do proceed from him: so he only is the spirit of wisdome, prudence, fortitude, and godlines. Yet is not he divided according to the distribution of his graces: but howsoever they bediversly dealt abroad, yet he remaineth one and the same, as the Apostle saith. 1 Cor. 12. 11.

17. Againe, there is shewed in the Scriptures a certaine distinction of the Father, from the Word, and of the Word from the Spirit. In discussing whereof, how great religiousnesse and sobrietie we ought to use, the greatnesse of misterie it selfe doth admonish us. And I very well like that saying of *Gregorie Nazianzene*: I cannot thinke upon the one, but by and by I am compassed about with the brightnesse of the three: And I cannot severally discerne the three, but I am suddenly driven backe to one. Wherefore let it not come in our mindes once to imagine such a Trinitie of Persons as may hold our thought withdrawne into severalities, and doth not forthwith bring us againe to that unitie. The names of Father, Sonne, and holie Ghost, doe proove a true distinction, that no man should thinke them to be bare names of addition, whereby God according to his workes is diversly entituled: but yet it is a distinction, not a division. The places that we have already cited, doe shew that the Sonne hath a propertie distinct from the Father, because the Word had not beene with God, if he had not beene another thing than the Father: neither had he had his glorie with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he saith, that there is another which beareth him witnesse. And for this purpose maketh that which in another place is said, that the Father created all things by the Word, which hee could not, but being after a certaine manner distinct from him. Moreover, the Father came not downe into the earth, but hee that came out from the Father. The Father died not, nor rose againe, but hee that was sent by him. Neither yet did this distinction begin at the taking of the flesh: but it is manifest that hee was also before, the only begotten in the bosome of the Father. For who can abide to say, that then the Sonne entered into the bosome of the Father, when hee descended from heaven to take manhood upon him? He was therefore before in the bosome of the Father, and enioyed his glorie with the Father. As for the distinction of the Holy Ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shew it to be another beside himselfe? as when hee promiseth that he will send another comforter, and often in other places.

The Sonne distinguished from the father, and the Spirit from them both.

In sermone de sacro baptismo.

Ioh. 5. 3. & 8. 16

Iohn 1. 18.

Joh. 14. 6. 15. 26

Iohn 14. 16.

18. But to borrow similitudes from matters of men, to expresse the force of this distinction, I know not whether it bee expedient. Indeed the old fathers are wont so to doe sometime: but withall they doe confesse, that whatsoever they bring forth for like, doth much differ. For which cause I am much afraid to bee any way bold, lest if I bring forth any thing unfitly, it should give occasion either to the malicious to cavill, or to the unskilfull to be deceived. Yet such distinction as we have marked to be set out in Scriptures, it is not good to have left unspoken. And that is this, that to the Father is given the beginning of working, the fountaine and spring of all things: to the Sonne wisdome, counsell, and the very disposition in the doing of things: to the Holy Ghost is assigned power and effectuall working. And although eternitie belong unto the Father, and eternitie to the Sonne and to the Holy Ghost also, for as much as God

That the father is of none, the sonne is of the father, and the Spirit is of both.

could never have beene without his wisdome and power, and in eternity is not to bee sought, which was first or last: yet this observation of order is not vaine or superfluous wherein the Father is reckoned first, and then of him the Sonne, and after of them both the holy Ghost. For, every mans minde of it selfe enclineth to this, first to consider God, then the wisdome rising out of him, and last of all the power wherewith hee putteth the decrees of his purpose in execution. In what sort the Sonne is said to bee of the Father onely, and the holy Ghost both of the Father and the Sonne, is shewed in many places, but no where more plainely than in the 8 Chapter to the Romans, where the same Spirit is without difference sometime called the spirit of Christ, and sometime of him that raised up Christ from the dead: and that not without cause. For *Peter* doth also testifie that it was the spirit of Christ, wherewith the Prophets did prophecie, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

That the Trinity of persons is an argument to prove the unity of God, and in what sense the father is the beginning of the sonne.
Iohn 14. 10. Augustin. hom. de temp. 38.

19 Now this distinction is so farre off from standing against the single unitie of God, that thereby we may prove that the Sonne is one God with the Father, because he hath one spirit with him, and that the holy Spirit is not a thing divers from the Father and the Sonne. For in each Hypostasis is understood the whole substance, with this, that every one hath his owne property. The Father is whole in the Sonne, and the Sonne is whole in the Father, as himselfe affirmeth: I am in the Father, and the Father is in me. And the Ecclesiasticall writers doe not grant the one to be severed from the other, by any difference of essence. By these names that betoken destinction (saith *Augustine*) that is meant wherby they have relation one to another, and not the very substance wherby they are all all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, and sometime that the Sonne hath both Godhead and essence of himselfe, and is all one beginning with the Father. The cause of this diversitie *Augustine*, doth in another place well and plainely declare, when hee saith: Christ having respect to himselfe, is called God, and to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where, having respect to the Sonne he is called the Father, he is not the Sonne: and whereas to the Father he is called the Sonne, he is not the Father: and where he is called as to himselfe the Father, and as to himselfe the Sonne: it is all one God. Therefore when we simply speake of the Sonne: without having respect to the Father, wee doe well and properly say, that he is of himselfe: and therefore we call him but one beginning: but when we make mention of the relation betweene him and his Father, then wee rightly make the Father the beginning of the Sonne. All the whole fifth booke of *Augustine* concerning the Trinitie, doth nothing but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too subtlely pearcing into the high misterie, to wander abroad by many vaine speculations.

De trinitate & coll. ad Pascentium epist 174. Cyrillus de trin lib 6. idem lib. 3. dialog. August. in Psal. 109. & tract. in Iohn 39. & Psal. 68.

The diversity of persons, and the order of them standeth well enough with one single divine essence, whereunto we must have recourse when the father, the sonne, or the spirit severally is called God, and not imagineth each to be a severall God from others.

20 Let them therefore that are pleased with soberneſſe, and contented with measure of faith, shortly learne so much as is profitable to be knowne: that is, when we professe that we beleeve in one God, under the name of God, we understand the one onely and single essence, in which we comprehend three Persons or Hypostases. And therefore so oft as wee doe indefinitely speake of the name of God, wee meane no lesse the Sonne and the holy Ghost than the Father. But when the Sonne is joyned to the Father, then commeth in a relation, and so we make distinction betweene the Persons. And because the properties in the persons bring an order with them, so as the beginning and originall is in the Father: so oft as mention is made of the Father and the Sonne, or the holy Ghost together, the name of God is peculiarly given to the Father. By this meane is retained the unitie of the essence, and regard is had to the order, which yet doth minish nothing of the godhead of the Sonne and of the Holy Ghost. And whereas we have already seene that the Apostles doe affirme, that the Sonne of God is hee, whom *Moses* and the Prophets doe testifie to bee *Iehovah* the Lord, we must of necessity alway come to the unity of the essence. Wherefore it is a detestable sacriledge for us to call the Sonne a severall God from the Father, because the simple name of God, doth admit no relation, and God in respect of himselfe, cannot be said to be this or that. Now, that the name of *Iehovah* the Lord indefinitely taken is applyed to Christ, appeareth by the words

words of *Paul*, where he saith: Therefore I have thrise prayed the Lord, because that after he had received the answere of Christ, My grace is sufficient for thee: he saith by and by, that the power of Christ may dwell in me. It is certaine that the name Lord is there set for *Iehovah*, and therefore to restraine it to the person of the Mediator, were very fond and childish; for so much as it is an absolute sentence that compareth not the Father with the Sonne. And we know that after the accustomed manner of the Greekes, the Apostles doe commonly set the word *Kyrios*, Lord, instead of *Iehovah*. And not to fetch an example farre off, *Paul* did in no other sense pray to the Lord, than in the same sense that *Peter* citeth the place of *Ioel*: Whosoever calleth upon the name of the Lord shall bee saved, But where this name is peculiarly given to the *Sonne*, we shall see that there is another reason thereof, when we come to a place fit for it. Now it is enough to have in minde, when *Paul* had absolutely prayed to God, he by and by bringeth in the name of Christ. Even so is the whole God called by Christ himselfe the Spirit. For there is no cause against it, but that the whole essence of God may be spirit all, wherein the Father the Sonne, and the Holy Ghost bee comprehended. Which is very plaine by the Scripture. For, even as there wee heare God to bee made a Spirit: so we doe heere the Holy Ghost, for so much as it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

2 Cor. 12. 9.

Act. 2. 16. Ioel. 2. 28.

21 But for as much as Sathan, to the end to root out our faith, hath alway mooved great contentions, partly concerning the divine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of persons: And as in a manner in all ages he hath stirred up wicked spirits to trouble the true teachers in this behalfe: so at this day hee travelleth out of the old embers to kindle a new fire: therefore here it is good to answer the perverse foolish errours of some. Hitherto it hath beene our purpose, to leade as it were by the hand those that are willing to learne, and not to strive hand to hand with the obstinate and contentious. But now the truth which wee have already peaceably shewed, must bee rescued from the cavillations of the wicked. Albeit my chiefe travell shall yet be applied to this end, that they which give gentle and open eares to the word of God, may have whereupon stedfastly to rest their foote. In this point, if any where at all in the secret mysteries of Scripture, we ought to dispute soberly, and with great moderation, and to take great heed that neither our thought, nor our tongue proceed any further than the bounds of Gods word doe extend. For how may the minde of man by his capacity define the immeasurable essence of God, which never yet could certainely determine how great is the body of the Sunne, which yet he daily seeth with his eies? yea, how may she by her owne guiding attaine to discusse the substance of God, that cannot reach to know her owne substance? Wherefore let us willingly give over unto God the knowledge of himselfe. For he onely, as *Hilarie* saith, is a convenient witnesse to himselfe, which is not knowne but by himselfe. Wee shall give it over unto him, if wee shall both conceive him to be such as he hath opened himselfe unto us, and shall not elsewhere search to know of him, then by his owne word. There are to this end written fiue homilies of *Chrysostome* against the *Anomei*. Yet the boldnesse of Sophisters could not bee restrained by them from babbling unbrideledly. For they have behaved themselves in this behalfe no whit more modestly, than they are wont in all other. By the unhappy successe of which undiscretion, wee ought to be warned to take care that wee bend our selves to travell in this question, rather with tractable willingnesse to learne, than with sharpnesse of wit, and never have in our mind either to search for God any where else than in his holy word, or to thinke any thing of him, but having his word going before to guide us, or to speake any thing but that which is taken out of the same word. The distinction that is in the one Godhead of the Father, the Sonne, and the Holy Ghost, as it is very hard to know, so doth it bring more businesse and comberance to some wits than is expedient. Let them remember that the minds of men doe enter into a maze, when they follow their owne curiosity, and so let them suffer themselves to bee ruled with the heavenly oracles, howsoever they cannot attaine the height of mysterie.

With what sobriety we ought to dispute against heretikes about the mistery of the Trinitie.

Hilar. lib. 1. de Trinitate.

22 To make a register of the errours, wherewith the pureness of faith in this point of doctrine hath in times past beene assailed, were too long and full of unprofitable

The monstrous impiety of Servetus.

table tediousnesse: and the most part of heretickes have so attempted to overwhelme the glory of God with grosse doting errours, that they have thought it enough for them to shake and trouble the unskillfull. And from a few men have sprung up many sects, whereof some doe teare in sunder the essence of God, some doe confound the distinction that is betweene the Persons. But if wee hold fast that which is already sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy Ghost, is single and undivided: Againe, that the Father by a certaine property differeth from the Sonne, and the Sonne from the Holy Ghost: we shall stop up the gate not onely against *Arrius*, and *Sabellius*, but also the other old authors of errours. But because in our time there be risen up certaine phrentick men as *Servetto* and other like, which have encumbred all things with new deceits: It is good in few words to discusse their falshoods. The name of the Trinity was so hatefull, yea, so detestable to *Servetto*, that he said, that all the Trinitaris, as he called them, were utterly godlesse. I omit the foolish words that he had devised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinity is but a thing imagined, because it disagreeth with the unity of God. In the meane time the Persons hee would have to be certaine outward conceptions of Forme, which are not truely subsisting in the essence of God, but doe represent God unto us in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word and the Spirit were all one: but since that Christ arose God out of God, the holy Ghost sprung also another God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall word of God was the spirit of Christ with God, and the bright shining of his forme: Againe, that the holy Ghost was the shadow of the godhead, yet afterward hee bringeth the godhead of them both to nothing, affirming that after the rate of destribution, there is both in the Sonne and the holy Spirit a part of God, even as the same spirit in us, and also in wood and stones is substantially a portion of God, What hee babbleth of the Person of the Mediator, we shall hereafter see in place convenient. But this monstrous forged devise, that a Person is nothing else but a visible forme of the glory of God, needeth no long confutation, For whereas *Iohn* pronounceth, that the word was God before the world was yet create, hee maketh it much differing from a conception of forme. But if then also, yea, and from farthest Eternity of time, that Word which was God was with the Father, and had his owne proper glory with the Father, he could not be an outward or figurative shining: but it necessarily followeth that hee was an Hypostasis that did inwardly abide in God. And although there be no mention made of the Spirit, but in the history of the creation of the world, yet he is not there brought in as a shadow, but an essentiall power of God, when *Moses* sheweth that the very unfashioned lumpe was sustained in him. Therefore it then appeared, that the eternall Spirit was alwaies in God, when he preserved and sustained the confused matter of heaven and earth, untill beauty and order were added unto it. Surely hee yet could not bee an image or representation of God as *Servetto* dreameth. But in other points he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose, appointing to himselfe a visible Sonne, did by this meanes shew himselfe visible. For if that be true, there is no other Godhead left unto Christ, But so farre as he is by the eternall decree of God ordeined his sonne. Moreover, he so transformeth those imagined shapes, that hee sticketh not to faigne new accidents in God. But this of all other is most abhominable, that hee confusedly mingleth as well the sonne of God, as the holy Ghost, with all creatures. For he plainely affirmeth, that there be part, and partitions in the essence of God, of which every portion is God. And namely hee saith, that the spirits of the faithfull are coeternall and consubstantiall with God: albeit in another place hee assigneth the substantiall Deity, not onely to the soule of man, but also to other creatures.

Iohn 1.1.

Gen. 1. 2.

That the essence of God doth not belong to the father onely.

23 Out of this sinke came forth another like monster. For certaine lewd men meaning to scape the hatred and shame of the wickednesse of *Servetto*, have indeed confessed, that there are three Persons, but adding a manner how: that the Father which is truth and properly the one onely God, informing the Sonne and the holy Ghost, hath

powred

powred his godhead into them. Yea they forbeare not this horrible manner of speech that the father is by this marke distinguished from the sonne and the holy Ghost, that he is the onely essentiator or maker of the essence. First they pretend this colour, that Christ is each where called the sonne of God, whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the sonne, yet by reason of preheminence it is sometime given to the Father onely, because hee is the fountaine and originall of the Deity, and that for this purpose, to make the single unity of the essence to be thereby noted. They take exception and say: If hee be truely the sonne of God, it is incovenient to have him reckoned the sonne of a Person. I answer that both are true: that is, that hee is the sonne of God because he is the Word begotten of the Father before all worlds (for wee come not yet to speake of the Person of the Mediatour) and yet for explication sake wee ought to have regard of the Person, that the name of God bee not taken simply, but for the Father onely. For if we meane none to be God but the Father, we plainly throw downe the Sonne from the degree of God. Therefore so often as mention is made of the Godhead, wee must not admit a comparison betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to *Esay* was the true and onely God, and yet *Iohn* affirmeth that the same was Christ. And he that by the mouth of *Esay* testified, that hee should be a stumbling stone to the Jewes was the onely God: and yet *Paul* pronounceth that the same was Christ. Hee that cryeth out by *Esay*, I live, and to me all knees shall bow, is the onely God: and yet *Paul* expoundeth that the same was Christ. For this purpose serve the testimonies that the Apostle reciteth. Thou O God hast laid the foundations of heaven and earth. Againe, let all the Angels of God worship him; which things belong to none, but to the onely God. and yet hee saith, that they are the proper titles of Christ. And this cavillation is nothing worth, that that is given to Christ, which is proper to God, because Christ is the shining brightnesse of his glory. For because in each of these places is set the name of *Iehovah*, it followeth, that it is so said in respect that he is God of himselfe. For if he be *Iehovah*, it cannot be denied that he is the same God, that in another place crieth out by *Esay*: I, I am, and beside me there is no God. It is good also to consider that saying, of *Hieremie*, The gods that have not made the heavens and earth, let them perish out of the earth that is under the heaven. Whereas on the other side we must needs confesse, that the Sonne of God is hee, whose Godhead is oft prooved in *Esay* by the creation of the world. And how can it be that the Creator, which giveth being to all things, shall not be of himselfe, but borrow his being of another? For whosoever saith that the Sonne was essentiate or made to be of his Father, denieth that he is of himselfe. But the holy Ghost saith the contrary, naming him *Iehovah*. Now if we grant that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shall the Sonne bee spoiled of his essence, and be a God onely in name and title. The essence of God, if wee beleeve these trifles: belongeth onely to the Father, for as much as hee is onely God, and is the essence maker of the Sonne. And so shall the Godhead of the Sonne bee an abstract from the essence of God, or a derivation of a part out of the whole. Now must they needs grant by their owne principle, that the holy Ghost is the Spirit of the Father onely. For if he be a derivation from the first essence, which is onely proper to the Father, of right he cannot bee accounted the Spirit of the Sonne: which is confuted by the testimony of *Paul*, where hee maketh the Spirit common to Christ and the Father. Moreover, if the Person of the Father bee wiped out of the Trinity, wherein shall hee differ from the Sonne and the holy Ghost, but in this, that hee onely is God? They confesse Christ to bee God, and yet they say, hee differeth from the Father. Againe, there must bee some marke of difference to make that the Father bee not the Sonne. They which say that marke of difference, to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot bee without essence, yea, and that the whole essence. The Father differeth not from the Sonne, unlesse he have something proper to himselfe that is not common to the Sonne. What now will they find wherein to make him different? If the difference be in the essence, let them answer, if he have not communicated the same to the Sonne. But that could not

Esay 41.
Iohn 12.41.
Esay.8.14.

Rom.9.33.
Esay 45.23.
Rom.14.11.
Heb 1.10.
Psal.102.26
Psal 97.7.

Esay 44.6.
Iere.10.11.

not

not bee in part, for to ſay that hee made halfe a God were wicked. Beſide that, by this meanes they doe fouly teare in ſunder the eſſence of God. It remaineth therefore that the eſſence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the eſſence there is no difference of the one of them from the other. If they ſay, that the Father in giuing his eſſence, remaineth neverthelesſe the onely God, with whom the eſſence abideth? then Chriſt ſhall bee a figurative God, and a God onely in ſhew and in name, but not indeed: becauſe nothing is more proper to God than to be, according to this ſaying: He that is hath ſent me unto you.

Exod. 5. 13.

The arguments anſwered which are brought to proove the father to be the onely true God.

24 It is eaſie by many places to prove that it is falſe which they hold, that ſo oft as there is in Scripture mention made abſolutely of God, none is meant thereby but the Father. And in thoſe places that they themſelves doe alleadge, they fouly bewray their owne want of conſideration, becauſe there is alſo ſet the name of the Sonne. Whereby appeareth, that the name of God is there relatively taken, and therefore reſtrained to the Perſon of the Father. And there objection where they ſay, If the Father were not onely the true God, he ſhould himſelfe be his owne Father, is anſwered with one word. It is not inconvenient for degree and orders ſake, that he be peculiarly called God which hath not onely of himſelfe begotten his wiſdome, but alſo is the God of the Mediatour, as in place fit for it, I will more largely declare. For ſith Chriſt was openly ſhewed in the fleſh, he is called the Sonne of God, not onely in reſpect that

Mat. 19. 17.

he was the eternall Word before all worlds begotten of the Father: but alſo becauſe he tooke upon him the Perſon and office of the Mediator to joyne us unto God. And becauſe they doe ſo boldly exclude the Sonne from the honour of God, I would faine know whether the Sonne when he pronounceth, that none is good but God, doe take goodneſſe from himſelfe? I doe not ſpeake of his humane nature, leaſt perhaps they ſhould take exception, and ſay, that whatſoever goodneſſe was in it, it came of free gift. I aske whether the eternall Word of God bee good or no? If they ſay nay, then wee hold their ungodlineſſe ſufficiently convinced: in ſaying yea, they confound themſelves. But whereas at the firſt ſight, Chriſt ſeemeth to put from himſelfe the name of Good, that doth the more confirme our meaning. For ſith it is the ſingular title of God alone, foraſmuch as he was after the common manner ſaluted by the name of Good, in

1 Tim. 1. 17.

refuſing falſe honour, he did admoniſh them, that the goodneſſe wherein he excelled, was the goodneſſe that God hath. I aske alſo, where *Paul* affirmeth that onely God is immortall, wiſe, and true, whether by theſe words Chriſt be brought into the number of men mortall, fooliſh and falſe? Shall not he then be immortall, that from the beginning was life to give immortality to Angels? Shall not he be wiſe, that is the eternall wiſdome of God? Shall not the truth it ſelfe bee true? I aske furthermore, whether they thinke that Chriſt ought to bee worſhipped or no? For hee claimed this unto himſelfe, to have all knees how before him: it followeth that he is the God which did in the law forbid any other to be worſhipped but himſelfe. If they will have that meant

Phi. 2. 10.

of the Father onely which is ſpoken in *Eſay*: I am, and none but I, : this teſtimony I turne againſt themſelves, for as much as wee ſee, that whatſoever pertaineth to God is given to Chriſt. And their cavillation hath no place, that Chriſt was exalted in the fleſh, wherein hee had beene abaſed, and that in reſpect of the fleſh, all authority is

Eſay. 44. 6.

Phil. 2. 7.

given him in heaven and in earth: becauſe although the majeſtie of King and Judge extend to the whole Perſon of the Mediatour, yet if hee had not beene God openly ſhewed in the fleſh, hee could not have beene advanced to ſuch height, but that God ſhould have diſagreed with himſelfe. But this controverſie *Paul* doth well take away, teaching that he was equall with God, before hee did abaſe himſelfe under the ſhape of a ſervant. Now how could this equalitie have ſtood together, unleſſe he had beene the

Eſay. 25. 9.

ſame God whoſe name is *Iah* and *Iehovah*: that rideth upon the Cherubin, that is King of all the earth and Lord of the world? Now howſoever they babble againſt it, it cannot bee taken from Chriſt which *Eſay* ſaith in another place: He, he, is our God, for him wee have waited, whereas in theſe words he deſcribeth the comming of God the Redeemer, not onely that ſhould bring home the people from the exile of Babylon, but alſo fully in all points reſtore the Church. And with their other cavillation they nothing prevaile in ſaying, that Chriſt was God in his Father. For though wee

confeſſe

confesse that in respect of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detestable invention to say, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he should have moe essences than one, or else they call Christ God only in title and imagination. If they grant that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is unbegotten and unfashioned. I know that many quicke-nosed men doe laugh at this, that we gather the distinction of Persons out of the words of *Moses*, where he bringeth in God speaking thus: Let us make man after our image. But yet the godly readers doe see how vainly and fondly *Moses* should bring in this as a talke of divers together, if there were not in God moe Persons than one. Now certaine it is, that they whom the Father spake unto were uncreate: but nothing is uncreate but God himselfe, yea the one only God. Now therefore unlesse they grant that the power of creating was common, and the authoritie of commanding common, to the Father, the Sonne, and the holy Ghost: it shall follow that God did not inwardly thus speake to himselfe, but directed his speech to other forraigne workemen. Finally one place shall easily answere two of their objections. For whereas Christ himselfe pronounceth that God is a Spirit, this were not convenient to be restrained to the Father only, as if the word himselfe were not of Spirituall nature. If then the name of Spirit doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended under the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth: whereupon followeth another thing, because Christ doth under a head execute the office of a teacher, he doth give the name of God to the Father, not to the intent to destroy his owne Godhead, but by degrees to lift us up unto it.

Gen. 1. 26.

Iohn 4. 24.

25 But in this they are deceived, that they dreame of certaine undivided singular things, whereof each have a part of the essence. But by the Scriptures, we teach, that there is but one essentiall God, and therefore that the essence as well of the Sonne as of the holy Ghost is unbegotten. But for so much as the Father is in order first, and hath of himselfe begotten his wisdome, therefore rightfully as is above said, he is counted the originall and fountaine of all the Godhead. So God indefinitely spoken, is unbegotten, and the Father also in respect of Person is unbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsly and cavillously they ascribe unto us a deuice of their owne braine, as though we did faigne that by derivation there come three persons out of one essence: whereas it is evident by our writings, that we doe not draw the persons out of the essence, but although they be abiding in the essence we make a distinction betweene them. If the Persons were severed from the essence, then peradventure their reasons were like to be true. But by that meanes it should bee a Trinitie of Gods and not of persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make up the Trinitie, as though we did imagine that there descend three Gods out of it. And this exception groweth of like foolishnesse where they say, that then the Trinitie, should be without God. For though it meet not to make up the distinction as a part or a member, yet neither are the persons without it, nor out of it. Because the Father if he were not God, could not be the father, and the Sonne is none otherwise the Sonne but because he is God. We say therefore, that the Godhead is absolutely of it selfe. Whereby we grant that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in old time haue spoken of the Trinitie, have onely applied this name to the Persons; for so much as it were not onely an absurd errour but also a grosse ungodlinesse, to comprehend the essence in the distinction. For they that will have these three to meete, the essence, the Sonne, and the holy Ghost, it is plaine that they doe destroy the essence of the Sonne and the holy Ghost: for else the parts joyned together would fall in sunder, which is a fault in every distinction. Finally if the Father and the Sonne were Synonimies or severall names signifying one thing, so

There is one indivisible divine essence, which is unbegotten, absolutely of it selfe, and without beginning.

the

the Father ſhould be the Godmaker, and nothing ſhould remaine in the Sonne but a ſhadow, and the Trinitie ſhould be nothing elſe, but the joyning of one God with two creatures.

Chriſt though the ſonne of God, yet properly God, not by a certaine derived diety, but by the ſame Godhead whereby his Father is God.

26 Whereas they object, that if Chriſt be properly God, he is not rightfully called the Sonne: to that we have alreadie anſwered, that becauſe in ſuch places there is a compariſon made of the one Perſon to the other, the name of God is not there indefinitely taken, but reſtrained to the Father only, in ſo much as he is the beginning of the Godhead, not in making of eſſence as the mad men doe fondly imagine, but in reſpect of order. In this meaning is conſtrued that ſaying of Chriſt to the Father: this is the eternall life, that men beleeve in thee the one true God, and Jeſus Chriſt whom thou haſt ſent. For ſpeaking in the perſon of the Mediatour, he keepeth the degree that is meane betweene God and men: and yet is not his majeſtie thereby diminiſhed. For though he abaſed himſelfe, yet he left not with the Father his glory that was hidden before the world. So the Apoſtle in the ſecond chapter to the Hebrewes, though he confeſſeth that Chriſt for a ſhort time was abaſed beneath the Angels, yet he ſticketh not to affirme withall, that he is the ſame eternall God that founded the earth. We muſt therefore hold, that ſo oft as Chriſt in the perſon of the Mediator ſpeaketh to the Father, under this name of God, is comprehended the Godhead which is his alſo. So when he ſaid to the Apoſtles: It is profitable that I goe up to the Father, becauſe the Father is greater: He giveth not unto himſelfe only the ſecond degree of Godhead to be, as touching his eternall eſſence, inferiour to the Father; but becauſe having obtained the heavenly glory, he gathereth together the faithfull to the partaking of it. He ſetteth his Father in the higher degree, inſomuch as the glorious perfection of brightneſſe that appeareth in heaven, differeth from that meaſure of glory that was ſeene in him being clothed with fleſh. After like maner in another place *Paul* ſaith: that Chriſt ſhall yeeld up the kingdome to God and his Father, that God may be all in all. There is nothing more abſurd than to take away eternall continuance from the Godhead of Chriſt. If he ſhall never ceaſe to be the Sonne of God, but ſhall alway remaine the ſame that he was from the beginning, it followeth that under the name of the Father, is comprehended the one eſſence that is common to them both. And ſurely therefore did Chriſt deſcend vnto us, that lifting us up unto his Father, he might alſo lift us up unto himſelfe, in as much as he is all one with the Father. It is therefore neither lawfull nor right, excluſively to reſtraine the name of God to the Father, as to take it from the Sonne. For, *John* doth for this cauſe affirme that he is true God, that no man ſhould thinke, that he reſteth in a ſecond degree of Godhead beneath his Father. And I marvell what theſe framers of new Gods doe meane, that while they confeſſe Chriſt to be true God, yet they forthwith exclude him from the Godhead of his Father. As though there could any be a true God, but he that is the one God: or as though the Godhead powred from one to another, be not a certaine new forged imagination.

Iohn 17.3.

Iohn 16.17.

1 Cor. 15.24.

Iohn. 1.1.

Ireneus farre from thinking the father only and not the ſonne to be properly eternall God.

27 Whereas they heape up many places out of *Ireneus*, where he affirmeth that the Father of Chriſt is the onely and eternall God of Iſrael: that, is either done of a ſhamefull ignorance, or of an extreme wickedneſſe. For they ought to have conſidered, that then the holy man had to doe in diſputation with thoſe franticke men, that denied that the Father of Chriſt was the ſame God that in old time ſpake by *Moſes* and the Prophets; but that he was I wot not what imagined thing, brought out of the corruption of the world. Therefore he altogether travelleth in this point, to make it plaine, that there is no other God preached of in the Scripture, but the Father of Chriſt, and that it is amiſſe to deviſe any other, and therefore it is no maruell if he ſo oft conclude that there was no other God of Iſrael, but he that was ſpoken of by Chriſt and the Apoſtles. And in like manner now, whereas we are to ſtand againſt another ſort of errour, we may truely ſay that the God which in old time appeared to the fathers, was none other but Chriſt. But if any man object that it was the Father, our anſwere is in readineſſe, that when we ſtrive to defend the Godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpoſe of *Ireneus*, all that contention ſhall ceaſe. And alſo by the fifth Chapter of the third booke, the whole ſtrife is ended, where

where the good man ſtandeth all upon this point, to prove that he which is in Scripture abſolutely and indefinitely called God: is verily the one onely God, and that Chriſt is abſolutely called God. Let us remember that this was the principall point whereupon ſtood all his diſputation, as by the whole proceſſe thereof doth appeare: and ſpecially the 46 Chapter of the ſecond booke, that he is not called the Father by darke ſimilitude or parable, which is not very God indeed. Moreover in another place he ſaith, that as well the Sonne as the Father were joyntly called God by the Prophets and Apoſtles. Afterward he defineth how Chriſt which is Lord of all, and King, and God, and Iudge, received power from him, which is the God of all, that is to ſay in reſpect of his ſubjection, becauſe he was humbled even to the death of the croſſe. And a litle after he affirmeth, that the Sonne is the maker of heaven and earth, which gave the Law by the hand of *Moſes*, and appeared to the Fathers. Now if any man doe prate that with *Ireneus* onely the Father is the God of *Iſrael*, I will turne againe upon him that which the ſame writer plainly teacheth, that Chriſt is all one and the ſame: as alſo he applyeth unto him the prophecie of *Habacuc*: God ſhall come out of the South. To the ſame purpoſe ſerveth that which is read in the ninth Chapter of the fourth booke. Chriſt himſelfe therefore with the Father is the God of the living. And in the twelfth Chapter of the ſame booke he expoundeth that *Abraham* beleeved God, becauſe Chriſt is the maker of heaven and earth and the onely God.

Lib. 3 cap. 9. cap. 12. ejuſdem lib. Cap. 16. ejuſdem lib.

Ibi, ca. 18. & 23

28. And with no more truth doe they bring in *Tertullian* for their defender. For though hee bee rough ſometime and crabbed in his manner of ſpeech. yet doth hee plainly teach the ſumme of that doctrine that we defend. That is to ſay, whereas he is the one God, yet by diſpoſition and order he is his Word: that there is but one God in unitie of ſubſtance, and yet that the ſame unitie by miſtery of orderly diſtribution, is diſpoſed into Trinitie, that there are three, not in ſtate but in degree, not in ſubſtance, but in forme, not in power, but in order. He ſaith that he defendeth the Sonne to bee a ſecond next to the Father, but he meaneth him to be none other than the Father, but by way of diſtinction. In ſome places he ſaith that the Sonne is viſible. But when hee hath reaſoned on both parts he defineth that hee is inviſible in ſo much as hee is the Word. Finally where he affirmeth, that the father is determined in his owne perſon, he prooveth himſelfe farre from that errour which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his writing expounding himſelfe, he ſaith, that he ſpeaketh not excluſively in reſpect of the Sonne, becauſe he denieth that the Sonne is any other God beſide the Father and that therefore their ſole government is not broken by diſtinction of Perſon. And by the perpetuall courſe of his purpoſe it is eaſie to gather the meaning of his words. For he diſputeth againſt *Praxeas* that though God bee diſtinguiſhed into three Perſons, yet are there not made many Gods nor the unitie torne in ſunder. And becauſe by the imagination of *Praxeas* Chriſt could not bee God, but he muſt alſo bee the Father, therefore he ſo much laboureth about the diſtinction. Whereas he calleth the Word and the Spirit a portion of the whole, although it be a hard kinde of ſpeech, yet is it excuſable, becauſe it is not referred to the ſubſtance, but onely ſheweth the diſpoſition and order that belongeth onely to the Perſons, as *Tertullian* himſelfe witneſſeth. And hereof hangeth that: How many Perſons thinkeſt thou there are, O moſt froward *Praxeas*, but even ſo many as there be names? And ſo a litle after that, they may beleeve the Father and the Sonne each in their names and Perſons. Hereby I thinke may be ſufficiently confuted their impudency, that ſeeke to beguile the ſimple with colour of *Tertullians* authority.

Tertullian as farre from that opinion.

29. And ſurely whoſoever ſhall diligently compare together the writings of the old Authors, ſhall find no other thing in *Ireneus*, than that which hath been taught by other that came after. *Iuſtine* is one of the ancienteſt, and herein all things doth agree with us: Yet let them object that he as the reſt doe, calleth the Father of Chriſt the onely God. The ſame thing doth *Hilarie* teach, yea, and ſpeaketh more hardly, that the eternitie is in the Father. But doth he that to take away the eſſence of God from the Sonne? And yet is hee altogether in defence of the ſame faith that wee follow. Yet are they not aſhamed to picke out certaine mangled ſentences whereby they

The Fathers with generall conſent teach Chriſt to be the ſame God with the Father.

would perſwade that *Hilarie* is a Patron of their error. Where they bring in *Ignatius*: if they will have that to be of any authority, let them prove that the Apoſtles made a Law for Lent and ſuch like corruptions of religion. Nothing is more unſavory than thoſe fond trifles that are publiſhed under the name of *Ignatius*. Wherefore their impudencie is ſo much leſſe tolerable, that diſguiſe themſelves with ſuch viſors to deceive. Moreover the conſent of the ancient Fathers is plainely perceived by this, that at the Councell of *Nice*, *Arrius* never durſt alleadge for himſelfe the authority of any one allowed writer. And none of the Greekes or Latines doth excuſe himſelfe and ſay, that he diſſenteth from them that were before. It needeth not to be ſpoken how *Auguſtine* whom thoſe loſells doe moſt hate, hath diligently ſearched the writings of them all, and how reverently he did embrace them. Truely even in matters of leaſt weight he uſeth to ſhew what compelleth him to diſſent from them. And in this matter, if hee had read any thing doubtfull or darke in others, he hideth it not. But the doctrine that theſe men ſtrive againſt, hee taketh it as confeſſed, that from the fartheſt time of antiquitie it hath beene without controverſie received. And by one word it appeareth that hee was not ignorant what others had taught before him, where hee ſaith that in the Father is unitie, in the firſt booke of Chriſtian doctrine, will they ſay that he then forgate himſelfe? But in another place he purgeth himſelfe from ſuch reproch, where he calleth the Father the beginning of the whole Godhead, becauſe he is of none: conſidering indeed wiſely, that the name of God is ſpecially aſcribed to the Father, becauſe if the beginning ſhould not bee reckoned at him, the ſingle unity of God cannot be conceived. By this I truſt the godly reader will perceive that all the cavillations are confuted, wherewith Satan hath hitherto attempted to pervert or darken the pure truth of doctrine. Finally I truſt that the whole ſumme of doctrine in this point is fully declared, if the readers will temper them of curioſity, and not more greedily than meet is, ſeeke for comberſome and entangled diſputations, For I take not in hand to pleaſe them, that doe delight in an untemperate deſire of ſpeculation. Truely I have omitted nothing of ſubtle purpoſe that I thought to make againſt me. But while I ſtudie to edifie the Church, I thought it beſt to leave many things untouched which both ſmally profited, and would grieve the readers with ſuperfluous tediouſneſſe. For to what purpoſe were it to diſpute, whether the Father doe alwaies beget? For as much as it is folly to faigne a continuall act of begetting, ſith it is evident that from eternity there have beene three Perſons in God.

THE FOVRTEENTH CHAPTER.

That the Scripture even in the creation of the world and of all things: doth by certaine markes put difference betweene the true God, and faigned gods.

Eſay. 40. 21. *The creation of the world taught by Moſes, that men might know the God which made it, and not enquire why he made it no ſooner*

ALthough *Eſay* doth worthily reproch the worſhippers of falſe gods with ſlothfulneſſe, for that they have not learned by the very foundations of the earth, and round compaſſe of the heavens, which is the true God: yet ſuch is the dulneſſe and groſſeneſſe of our wit, that leaſt the faithfull ſhould fall away to the inventions of the Gentiles, it was neceſſary to have God more expreſly painted out unto them. For whereas the ſaying that God is the minde of the world, which is counted the moſt tollerable deſcription that is found among the Philoſophers, is but vaine, it behooveth us more familiarly to know him, leaſt wee alwaies waver in doubtfulneſſe. Therefore it was his pleaſure to have an hiſtory of the creation remaining, whereupon the Faith of the Church might reſt, and ſeeke for none other God but him, whom *Moſes* hath declared to bee the maker and builder of the world. There is firſt ſet forth the time, that by continuall proceeding of yeares the faithfull might come to the firſt originall of mankinde, and of all things. Which knowledge is very neceſſary, not onely to confute thoſe monſtrous fables that ſometime were ſpred in Egypt and other parts of the world, but alſo, that the beginning of the world once being knowne, the eternity of God may more clearely ſhine forth and raviſh us in admiration of it. Neither ought wee to bee any thing moved with that ungodly mocke, that it is marvell why it came no ſooner in the minde of God to make the heaven and the earth, and

why

why he sitting idle did suffer so immeasurable a space to passe away, sith he might have made it many thousand ages before: whereas the whole continuance of the world that now draweth to an end, is not yet come to six thousand yeares. For why God so long deferred it, is neither lawfull nor expedient for us to enquire. Because if mans minde will travaile to attaine thereunto, it shall faile an hundred times by the way, neither were it profitable for us to know that thing which God himselfe to prove the modesty of our faith, hath of purpose willed to be hidden. And well did that godly old man speake, which when a wanton fellow did in scorne demand of him, what God had done before the creation of the world, answered, that hee builded Hell for curious fooles. Let this grave and severe warning represse the wantonnesse that tickleth many, yea, and driveth them to evill and hurtfull speculations. Finally, let us remember that the same invisible God whose wisdome, power, and justice is incomprehensible, doth set before us the history of *Moses* as a looking glasse, wherein his lively image appeareth. For, as the eies that either are growne dimme with age, or dulled with any disease, doe not discerne any thing plainely, unlesse they be holpen with spectacles: so such is our weakenesse, that unlesse the Scripture direct us in seeking of God, we doe forth with run out into vanity. And they that follow their owne wantonnesse, because they be now warned in vaine, shall all too late feele with horrible destruction, how much it had beene better for them reverently to receive the secret counsels of God, than to vomit out blasphemies, to obscure the heaven withall. And rightly doth *Augustine* complaine that wrong is done to God when further cause of things is sought for, than his onely will. The same man in another place doth wisely warne us, that it is no lesse evill to move question of immeasurable spaces of times than of places. For how broad soever the circuit of the heaven is, yet there is some measure of it. Now, if one should quarrell with God for that the emptinesse wherein nothing is contained, is an hundred times more, shall not all the godly abhorre such wantonnesse? Into like madnesse runne they that busie themselves about Gods sitting still, because at their appointment he made not the world innumerable ages sooner. To satisfie their owne greedinesse of minde, they covet to passe without the compasse of the world, as though in so large a circuit of heaven, and earth, they could not finde things enough that with their inestimable brightnesse may overwhelme all our senses: as though in six thousand yeeres, God hath not shewed example, in continuall consideration whereof, our mindes may be exercised. Let us therefore willingly abide inclosed within those bounds wherewith it pleased God to environ vs, and as it were to pen up our minds, that they should not stray abroad with liberty of wandring.

Lib. de gen. contra Ma. De civit. dei lib. 40.

2 For like reason is it that *Moses* declareth, that the worke of God was not ended in a moment but in six daies. For by this circumstance wee are withdrawne from forged inventions to the one onely God that devided his worke into sixe daies, that it should not grieve us to be occupied all the time of our life in considering of it. For though our eies, what way soever we turne them, are compelled to looke upon the workes of God, yet see we how fickle our head is, and if any godly thoughts doe touch us, how soone they passe away. Here againe mans reason murmureth, as though such proceedings were disagreeing from the power of God, untill such time as being made subject to the obedience of faith, shee learne to keepe that rest whereunto the hallowing of the seventh day calleth us. But in the very order of things, is diligently to be considered the fatherly love of God toward mankinde, in this: that hee did not create *Adam* untill he had stored the world with all plenty of good things, For if he had placed him in the earth while it was yet barren and empty, if he had given him life before that there was any light, he should have seemed not so well to provide for his commodity. But now where he first disposed the motions of the Sunne and the Planets for the use of man, and furnished the earth, the waters, and the aire with living creatures, and brought forth abundance of fruits to suffice for food, taking upon him the care of a diligent and provident housholder, hee shewed his marvellous bounty towards us. If a man doe more heedfully weigh with himselfe those things that I doe but shortly touch, it shall appeare that *Moses* was the sure witnesse and publisher of the one God the creator. I omit here that which I have already declared, that hee speaketh not there

The dividing of the creation into six daies, the order of creating, and the manner which Moses used in speaking of God doe shew whatwe ought especially to learne by that history.

onely of the bare essence of God, but also setteth forth unto us his eternall Wisedome and Spirit, to the end we should not dreame that God is any other, than such as he will be knowne by the image that he hath there expressed.

The creation of Angels is a thing necessary to be knowne both because they are the most noble part of Gods workes, and also for that there are sundry errors concerning Angels, which cannot without such knowledge be refuted.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because, though *Moses* applying himselfe to the rudenesse of the common people, reciteth in his history of the creation no other workes of God but such as are seene with our eies, yet whereas afterward he bringeth in Angels for ministers of God, we may easily gather, that he was the creator of them in whose service they employ their travell and offices. Though therefore *Moses* speaking after the capacity of the people, doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrary, but that we may plainely and expresly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his works, so noble and excellent an example is not to bee omitted. Beside that, this point of doctrine is very necessary for the confuting of many errours. The excellency of the nature of Angels hath so dazeled the minds of many, that they thought the Angels had wrong offered them, if they should bee made subject to the authority of one God, and brought as it were in obedience. And hereupon were they faigned to be God. There rose upone *Manichæus* with his sect, which made themselves two originall beginnings of things, God and the devill, and to God he assigned the beginning of good things, and of things of evill nature he determined the devill to bee the author. If our mindes should be entangled with this error, God should not keepe whole his glory in the creation of the world. For, whereas nothing is more proper to God than eternity and a being of himselfe as I may so terme it, they which give that unto the devill, doe they not in a manner give him the title of Godhead? Now where is the almightinesse of God become, if such authority bee granted to the devill, that he may put in execution what he will though God say nay and withstand it? As for the onely foundation that the *Manichees* have, that it is unlawfull no ascribe unto God that is good, the creation of any thing that is evill; that nothing hurteth the true faith, which admitteth not that there is any thing naturally evill in the whole Universality of the world, because neither the frowardnesse and malice both of man and the devill, nor the sinnes that proceed thereof, are of nature, but of the corruption of nature, Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisedome and justice. Therefore to answer these perverse devises: it behooveth us to lift up our mindes higher than our eyes can attaine to see. For which cause it is likely, that where in the *Nicene* creed God is called the Creator of all things, things invisible are expressed. Yet will we be carefull to keepe the measure that the rule of godlinesse appointeth, least the readers with searching to understand further than is expedient, should wander abroad, being led away from the simplicity of Faith. And surely, forasmuch as the holy Ghost teacheth us alway for our profit, and such things are as finally availeable to edifie, hee doth either leave wholly unspoken, or but lightly, and as it were overrunningly touch them: it shall bee also our duty to bee content not to know those things that doe not profit us.

Superfluous speculations, and curious questions about Angels, are to be avoided.
Gen. 1. 2.

4 That the Angels for as much as they are the ministers of God ordained to execute his commandements, are also his creatures, it ought to be certainly out of all question. To move doubt of the time and order that they were created in, should it not rather be a busie waywardnesse than diligence? *Moses* declareth that the earth was made, and the heavens were made, with all their armies, to what purpose than is it, curiously to search, what day the other more secret armies of heaven beside the starres and planets first began to bee? But, because I will not be long, let us, as in the whole doctrine of religion, so here also remember that we ought to keepe one rule of modestie and sobriety, that of obscure things we neither speake, nor thinke, nor yet desire to know any other thing then that hath beene taught us by the Word of God: and another point, that in reading of Scripture we continually rest upon the searching and studying of such things as are certaine to edification, and not give our selves to curiosity or studie of things unprofitable. And because it was Gods pleasure to instruct us, not in trifling questions, but in sound godlinesse, feare of his name, true confidence, and duties of holinesse:

let

let us rest upon such knowledge. Wherefore, if we will be rightly wise, we must leave those vanities that idle men have taught without warrant of the Word of God, concerning the nature, degree, and multitude of Angels. I know that such matters as this, are by many more greedily taken hold of, and are more pleasant unto them then such things as lie in dayly use. But if it grieve us not to be the schollers of Christ, let it not greive us to follow that order of learning that he hath appointed. So shall it so come to passe, that being contented with his schooling, we shall not onely forbeare, but also abhorre superfluous speculations, from which hee calleth us away. No man can deny, that the same *Denyse*, whatsoever man hee was, hath disputed many things both subtlely and wittily in his Hierarchy of Heaven: but if a man examine it more neerely, hee shall finde that for the most part it is but meere babling. But the dutifull purpose of a Divine is, not to delight eares with prating, but to stablish consciences with teaching things true, certaine, and profitable. If one should read that booke, he would thinke that the man were slipped downe from heaven, and did tell of things not that he had learned by heresay, but that hee had seene with his eies. But *Paul* which was ravished above the third heaven, hath uttered no such thing, but also protesteth, that it is not lawfull for man to speake the secrets that hee had seene. Therefore bidding farwell to that trifling wisdome, let us consider by the simple doctrine of the Scripture, what the Lord would have us know concerning his Angels. 1.Cor.12.2.

5 It is commonly read in the Scripture, that the Angels are heavenly Spirits, whose ministration and service God useth for putting in execution of those things that he hath decreed. For which reason that name is given them, because God useth them as messengers to shew himselfe unto men. And upon like reason are derived the other names that they are called by. They are named armies, because they doe like a Guard environ their Prince, and doe adorne and set forth the honourable shew of his majestie, and like souldiers they are alway attending upon the engine of their Captaine, and are ever so prepared and in readinesse to doe his commandements, that so soone as he doth but becken to them, they prepare themselves to worke, or rather be at their worke already. Such an image of the throne of God to set out his royalty, the other Prophets doe describe, but principally *Daniel* where he saith, that when God sate him downe in his throne of judgment, there stood by a thousand thousand, and ten thousand companies of ten thousands of Angels. And because God doth by them marvellously shew foorth and declare the might & strength of his hand, therefore they are named strengthes, because he exerciseth and useth his authority in the world by them, therefore they are sometimes called principalities, sometime powers, sometime Dominions. Finally, because in them as it were sitteth the glory of God, for this cause also they are called Thrones: though of this last name I will not certainely say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the holy Ghost often useth those other former names to advance the dignity of the ministery of Angels. For it were not reason that those instruments should be let passe without honour, by whom God doth specially shew the presence of his majestie. Yea, for that reason they are many times called Gods, because in their ministery, as in a looking glasse, they partly represent unto us the Godhead. Although indeed I mislike not this that the old writers doe expound, that Christ was the Angell, where the Scripture saith, that the Angell of God appeared unto *Abraham*, *Iacob*, *Moses*, & other, yet oftentimes where mention is made of all the Angels indeed, this name is given unto them. And that ought to seeme no marvell. For if this honour be given unto Princes and governors, that in their office they stand instead of God that is soveraigne King and Judge, much greater cause there is why it should be given to the Angels, in whom the brightnesse of the glory of God much more abundantly shineth.

Angels in scripture, termed armies, strengthes, principalities, powers, dominions, thrones, Gods.

Dan.7.10.

Coloss.1.10. Ephe.1.21.

Gen.18.1.32. Ios.5.14. Iud.6.14.& 13.22. Psal.82.6.

6 But the Scripture standeth most upon teaching us that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the destributers and administrators of Gods bounty toward us. And therefore the Scripture reciteth, that they watch for our safety: they take upon them the defence of us, they direct our wayes, they take care that no hurtfull thing betide unto us. The sentences are universall, which principally pertaine to Christ the head of the Church, and then to all

The service which Angels doe unto men.

Psal 91. 11. Psal. 34. 8. Gen. 16. 9.

the faithfull. He hath given his Angels charge of thee, to keepe thee in all thy wayes. They shall beare thee up in their hands, lest thou chance to hit thy foot against a stone. Againe, the Angell of the Lord standeth round about them that feare him, and he doth deliver them. Whereby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keep. After this order the Angell of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her mistris. God promiseth to *Abraham* his servant an Angell to be the guide of his journey. *Iacob* in blessing of *Ephraim* and *Manasses* prayeth, that the Angell of the Lord by whom he himselfe had been delivered from all evill, may make them prosper. So the Angell was set to defend the tents of the people of *Israel*. And so oft as it pleased God to reskew *Israel* out of the hands of their enemies, he raised up revengers by the ministry of Angels. So finally (to the end I need not to rehearse many moe) the Angels ministred to Christ and were ready assistant to him in all necessities. They brought tydings to the women of his resurrection, and to the disciples of his glorious comming. And so to fulfill their office of defending us, they fight against the devill & all enemies, and doe execute the vengeance of God upon them that are bent against us. As we reade that the Angell of God to deliver *Hierusalem* from the siege slew in one night an hundred fourescore and five thousand in the campe of the King of *Assyria*.

Gen. 24. 7. Gen. 48. 16. Exod. 14. 19. & 23. 20. Iud. 2. 1. & 6. 11. & 13. 10. Mat. 4. 11. Luke 22. 43. Mat. 28. 5. Luke 24. 5. Act. 1. 10.

2 King. 19. 35. Esay 37. 36.

Whether every man have his peculiar Angell to attend upon him, is an idle and a needlesse question.

7 But whether to every of the faithfull be a severall Angell assigned for their defence, I dare not certainly affirme. Surely when *Daniel* bringeth in the Angell of the *Persians*, & the Angell of the *Grecians*, he sheweth that he ment, that there are to kingdomes and provinces certaine Angels appointed as governors. And when Christ saith that the Angels of children do alway behold the face of the father, he seemeth to mean that there are certain Angels to whom the preservation of them is given in charge. But I cannot tell whether we ought therby to gather, that every one hath his Angell set over him. But this is to be holden for certainty, that not one Angell onely hath care of every one of us, but that they all by one consent doe watch for our safety. For it is spoken of all the Angels together, that they more rejoyce of one sinner converted to repentance, than of ninety and nine just that have stood still in their righteousnesse. And it is said of moe Angels than one, that they conveyed the soule of *Lazarus* into the bosome of *Abraham*. And not without cause did *Elizeus* shew to his servant so many fiery chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to prove this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they said it was his Angell. It should seeme that this came in their minde by the common opinion, that to every of the faithfull are assigned their Angels for governors. Albeit yet here it may be answered that it may well bee, notwithstanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had given charge of *Peter* for that time, and yet not to be his continuall keeper: as the common people do imagine that there are appointed to every one two Angels, as it were divers Ghosts, a good Angell and a bad. But it is not worth travaile curiously to search for that which doth not much import vs to know. For if this doe not content a man, that all degrees of the army of heaven doe watch for his safety, I doe not see what he can be the better, if he understand that there is one Angell peculiarly appointed to keepe him. And they which restraine unto one Angell the care that God hath to every one of vs, doe great wrong to themselves, and to all the members of the Church: as if that power to succour us had beene vainly promised us, wherewith being environed and defended, we should fight the more boldly.

Da. 10. 13. & 12. 1. Mat. 18. 10.

Luk. 15. 7. Luk. 16. 23. 2 King. 16. 17.

Act. 12. 15.

The different degrees of honour amongst Angels, and the certainty of their number are things unknowne.

8 They that dare take upon them to define of the multitude and degrees of Angels, let them looke well what foundation they have. I grant *Michael* is called in *Daniel*, the great Prince, and with *Iude*, the Archangell. And *Paul* saith, it shall be an Archangell that shall with sound of trumpet call men to the judgement. But who can thereby appoint the degrees of honours betweene Angels, or discerne one from another by speciall markes, and appoint every one his place and standing? For the two names that are in Scripture, *Michael* and *Gabriel*, and if you list to adde the third out of the history of *Tobie*, may by their signification seeme to be given to the Angels, according

Dan. 12. 1. Iud. 1. 9. 1 Thes. 4. 16.

according to the capacity of our weakneſſe, although I had rather leave that expoſition at large. As for the number of them, wee heare by Chriſts mouth of many Legions, by *Daniel* many companies of ten thouſands, the ſervant of *Eleeseus* ſaw many chariots full: and this declareth that they are a great multitude, that it is ſaid, that doe campe round about them that feare God. As for ſhape, it is certaine, that ſpirits have none, and yet the Scripture for the capacity of our wit doth not in vaine under *Cherubin* and *Seraphim* paint us out Angels with wings, to the intent we ſhould not doubt that they will bee ever with incredible ſwiftneſſe, ready to ſuccour us, ſo ſoone as need ſhall require, as if the lightning ſent from heaven ſhould flie unto us with ſuch ſwiftneſſe as is is wonted. Whatſoever more than this may be ſought of both theſe points, let us beleeve it to be of that ſort of myſteries, whereof the full revelation is deferred to the laſt day. Wherfore let us remember to take heed both of too much curioſity in ſearching, and too much boldneſſe in ſpeaking.

Matth. 26. 53. Daniel 7. 10. Pſalme 34. 8.

9 But this one thing which many troubleſome doe call in doubt, is to bee holden for certainty, that Angels are miniſtring ſpirits, whoſe ſervice God uſeth for the defence of his, and by whom he both diſtributeth his benefits among men, and alſo putteth his other workes in execution. It was in the old time the opinion of the Sadduces, that by Angels is meant nothing elſe, but either the motions that God doth inſpire in men, or the tokens that hee ſheweth of his power. But againſt this errour cry out ſo many teſtimonies of Scripture, that it is marvell that ſo groſſe ignorance could bee ſuffred in that people. For to omit thoſe places that I have before alleaged, where are recited thouſands and Legions of Angels: where joy is given unto them: where it is ſaid that they uphold the faithfull with their hands, and carry their ſoules into reſt: that they ſee the face of the Father, and ſuch like: there are other places whereby it is cleerly proved, that they are indeed ſpirits of a nature that hath ſubſtance. For whereas *Stephen* and *Paul* doe ſay, that the law was given by the hand of Angels, and Chriſt ſaith, that the elect after the reſurrection ſhall be like unto Angels, that the day of judgment is not knowne to the very Angels: that he ſhall then come with his holy Angels: howſoever they be writhed, yet muſt they ſo be underſtanded. Likewiſe when *Paul* charged *Timothy* before Chriſt and his choſen Angels, to keepe his commandements, he meaneth not qualities or inſpirations without ſubſtance, but very ſpirits. And otherwiſe it ſtandeth not together that is written in the Epiſtle to the *Hebrewes*, that Chriſt is become more excellent than Angels, that the world is not made ſubject unto them: that Chriſt tooke upon him not their nature, but the nature of man. If we meane not the bleſſed Spirits, to whom may theſe compariſons agree? And the author of that Epiſtle expoundeth himſelfe, where hee placeth in the kingdome of heaven the ſoules of the faithfull and the holy Angels together. Alſo the ſame that we have already alleaged, that the Angels of children doe alway behold the face of God, that they doe rejoyce at our ſafety, that they marvell at the manifold grace of God in the Church, that they are ſubject to Chriſt, the head. To the ſame purpoſe ſerveth this, that they ſo oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Chriſt himſelfe for the principall preeminence that he hath in the perſon of the Mediator, is called an Angell. This I thought good to touch by the way, to furniſh the ſimple with defence againſt thoſe fooliſh and reaſonleſſe opinions, that many ages agoe raiſed by Satan doe now and then ſpring up againe.

Againſt the opinion of the Sadduces, who denied that there are any ſuch ſpirits as we call Angels

Acts 8. 53. Galat 3. 19. Mat. 22. 30. & 24. 37 31. & 25. Luk. 9. 26. 1 Tim. 5. 21. Hebr. 1. 4. & 2. 16.

Hebr. 12. 22.

Mala. 3. 1.

10 Now it reſteth, that we ſeeke to meet with that ſuperſtition which is commonly wont to creepe in, where it is ſaid: that Angels are the miniſters and deliverers of all good things unto us. For by and by mans reaſon falleth to this point, to thinke that therefore all honour ought to be given them. So commeth it to paſſe, that thoſe things which belong onely to God and Chriſt, are conveyed away to Angels. By this meane we ſee that in certaine ages paſt, the glory of Chriſt hath bin many wales obſcured, when Angels without warrant of Gods word were loden with immeaſurable titles of honour. And of all the vices that we ſpeake againſt, there is almoſt none more ancient than this. For it appeareth that *Paul* himſelfe had much to doe with ſome which ſo advanced Angels, that they in manner would have brought Chriſt under ſubjection. And therefore he doth ſo carefully preſſe this point in his Epiſtle to the *Coloſſians*, that Chriſt

That which Angels doe for us, muſt not cauſe us to doe the honour unto them that we owe to God.

Colo. 1. 16.

Christ is not onely to be preferred before all Angels, but that he is also the author of all the good things that they have: to the end wee should not forsake him and turne unto them, which cannot sufficiently helpe themselves, but are faine to draw out of the same fountaine that we doe. Surely forasmuch as there shineth in them a certaine brightnesse of the majestie of God, there is nothing whereunto we are more easily inclined, than with a certaine admiration to fall downe in worshipping of them, and to give unto them all things that are due onely to God. Which thing *Iohn* in the Revelation confesseth to have chanced to himselfe, but he addeth withall, that he received this answer. See thou doe it not. For I am thy fellow servant, Worship God.

Our frailty is the cause why God who might do all things for us by himselfe, doth so many things by the ministery of his Angels.

11 But this danger wee shall well beware of, if we doe consider why God useth rather by them than by himselfe without their service to declare his power, to provide for the safety of the faithfull, and to communicate the gifts of his liberality among them. Surely he doth not this of necessity, as though he could not be without them: for so oft as pleaseth him, hee letteth them alone, and bringeth his worke to passe with an onely becke: so farre is it of, that they be any aid to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weakenesse, so that we want nothing that may availe our minds, either in raising them up in good hope, or confirming them in assurance. This one thing ought to be enough and enough againe for us, that the Lord affirmeth that hee is our protector. But while we see our selves besieged with so many dangers, so many hurtfull things, so many kindes of enemies: it may be (such is our weakenesse and frailty) that we be sometime filled with trembling feare, or fall for despaire, unlesse the Lord after the proportion of our capacity doe make us to conceive his presence. By this meane he not only promiseth that he will have care of us, but also that he hath an innumerable guard to whom he hath given in charge to travell for our safetie, and that so long as wee bee compassed with the garison and support of them, whatsoever danger betideth, we bee without all reach of hurt. I grant wee doe amisse that after this simple promise of the protection of God alone, wee still looke about from whence other help may come unto us. But for as much as it pleaseth the Lord of his infinite clemencie and gentlenesse to helpe this our fault, there is no reason why we should neglect his so great benefit. An example thereof wee have in the servant of *Elizeus*. 2. King. 6. 17. which when hee saw the hill besieged with the Army of the *Syrians*, and that there was no way open to escape, was stricken downe with feare, as if his master and he were then utterly destroyed. Then *Elizeus* prayed God to open his servants eyes, and by and by he saw the hill furnished with horses and fiery chariots, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered up his heart againe, and was able with a dreadlesse minde to looke downe upon his enemies, with sight of whom he was before in a manner driven out of his wit.

That which God doth use to relieve our weakenesse, must not cause us to diminish his glory.

12 Wherefore whatsoever is said of the ministerie of Angels, let us apply it to this end, that overcomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore provided us of God, that we should not be made afraid with multitude of enemies, as though they could prevaile against his helpe, but should flie unto that saying of *Elizeus*, that there be moe on our side than be against us. How much then is it against order of reason, that we should bee led away from God by Angels, which are ordained for this purpose, to testifie that his helpe is more present among us? But they doe leade us away indeed, if they doe not streight lead us as it were by the hand to him, that wee may have eie unto, call upon, and publish him for our onely helper: if we consider not them to bee as his hands that move themselves to no worke but by his direction: if they doe not hold us fast in the one Mediator Christ, so that we may hang wholly of him, leane al upon him, be carried to him and rest in him. Gen. 28. 12. For that which is described in the vision of *Iacob*, ought to sticke and be fastened in our minds, how Angels descend downe to the earth unto men, and from men doe goe up to heaven by a ladder, whereupon standeth the Lord of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come unto us, as he himselfe affirmeth, saying: Hereafter ye shall see the heavens open and the Angels descending to the sonne of man, *Iohn* 1. 51. Therefore the servant of *Abraham* being committed to the custody of the Angell, doth not therefore Gen. 24. 7.

call

call upon the Angell to helpe him, but holpen with that commendation, he prayeth to the Lord, and beseecheth him to shew his mercy to *Abraham*. For as God doth not therefore make them ministers of his power and goodnes, to the intent to part his glory with them: so doth he not therefore promise us his helpe in their ministration, that we should divide our confidence betweene him and them. Let us therefore forsake that *Platonicall* philosophy, to seeke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle unto us, which superstitious and curious men have from the beginning gone about, and to this day doe continue to bring into our religion.

Plato in Epynonide & Cratilo.

13 As for such things as the Scripture teacheth concerning devils, they tend in a manner all to this end, that we may be carefull to beware aforehand of their awaits and preparations, and furnish our selves with such weapons as are strong and sure enough to drive away even the strongest enemies. For whereas Satan is called the god and prince of the world, whereas he is named the strong armed man, the spirit that hath power of the aire, and a roaring Lion: these descriptions serve to no other purpose, but to make us more wary and watchfull, and readier to enter into battell with him. Which is also sometime set out in expresse words. For *Peter* after hee had said, that the devill goeth about like a roaring Lion, seeking whom hee may devour, by and by addeth this exhortation, that we strongly resist him by faith. And *Paul* after he had given warning that we wrastle not with flesh and bloud, but with the princes of the aire, the powers of darknesse, and spirituall wickednesses, by and by biddeth us put on such armour as may serve for so great and dangerous a battell. Wherefore let us also apply all to this end, that being warned how there doth continually approach upon us an enemie, yea, an enemy that is in courage most hardy, in strength most mighty, in pollicy most subtle, in diligence and celerity unweariable, with all sorts of engines plenteously furnished, in skill of warre most ready, we suffer not our selves by sloth and cowardise to bee surprised, but on the other side with bold and hardy minds set our foot to resist him (and because this warre is onely ended by death) encourage our selves to continue. But specially knowing our owne weakenesse and unskilfullnesse, let us call upon the helpe of God and enterprise nothing but upon trust of him, for as much as it is in him onely to give us policy, strength, courage, and armour.

That which the Scripture hath concerning devils, ment to make us watchfull, not to discourage us.

14 And that we should be the more stirred up and enforced so to doe, the Scripture warneth us, that there are not one or two or a few enemies, but great armies that make warre with us. For it is said, that *Mary Magdalen* was delivered from seven devils, wherewith she was possessed. And Christ saith, that it is the ordinary custome, that if after a devill be once cast out, a man make the place open againe, he bringeth seven spirits worse than himselfe, and returneth into his possession, finding it empty. Yea it is said that a whole legion besieged one man. Hereby therefore we are taught, that wee must fight with an infinite multitude of enemies, least despising the fewnesse of them, we should be more slacke to enter in battell, or thinking that we have some respite in the meane time granted, we should give our selves to idlenesse. Whereas many times Satan or the devill is named in the singular number, thereby is meant that power of wickednesse which standeth against the kingdome of Justice. For as the Church and the fellowship of Saints have Christ to their head, so the faction of the wicked is painted out unto us with their prince, that hath the cheife authority among them. After which manner this is spoken, Goe ye cursed into eternall fire that is prepared for the devill and his Angels.

The reason why sometime many devils, & sometimes onely one is mentioned. Mar. 16. 9. Mat 12. 42. Luk. 8. 30.

Mat 25. 41.

15 Here also this ought to stirre us up to a perpetuall warre with the devill, for that he is every where called the enemie of God and of us. For if we have regard of Gods glory, as it is meet we should, then ought we with all our force to bend our selves against him, that goeth about to extinguish it. If wee be affectioned to maintaine the kingdome of Christ as we ought, then must we needs have an unappeaseable warre with him that conspireth the ruine thereof. Againe, if any care of our owne safety doe touch us, then ought wee to have neither peace nor truce with him that continually lieth in wait for the destruction of it. Such a one is he described in the third Chapter of Genesis where he leadeth him away from the obedience that he did owe to God, that hee both robbeth

The malice of Satan being such as it is, we must have an unappeasable warre with him.

Mat. 13. 28. Iohn 8. 44.

robbeth God of his due honour, and throweth man himselfe headlong into destruction. Such a one also is hee set forth in the Evangelists, where he is called an enemie, and is said to scatter tares, to corrupt the seed of eternall life. In summe, that which Christ testifieth of him, that from the beginning he was a murtherer, and a liar, we find by experience in all his doings. For hee assaileth the truth of God with lies, obscureth the light with darknesse, entangleth the minds of men with errors, raiseth up hatreds, kindleth contentions and strifes, doth all things to this end to overthrow the kingdome of God, and drowne men with himselfe in eternall destruction. Whereby appeareth, that he is of nature froward, spitefull, and malicious. For needs must there be great frowardnesse in that wit, that is made to assaile the glory of God and salvation of men. And that doth *Iohn* speake of in his Epistle, when he writeth, that he sinneth from the beginning. For he meaneth that hee is the author, captaine, and principall workeman of all malice and wickednesse.

Satan being at the first created good, hath swarved out of his kind by falling voluntarily from God.

Iohn 8. 44.

16 But forasmuch as the devill was created by God, let us remember that this malice which we assigne in this nature, is not by creation, but by depravation. For whatsoever damnable thing he hath, he hath gotten to himselfe by his owne revolting and fall. Which the scripture therefore giveth us warning of, least thinking that hee came out such a one from God, wee should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speaketh of his owne when he speaketh lies, and addeth a cause why, for that he stood not still in the truth. Now when hee saith that he stood not still in the truth, he sheweth that once he had beene in the truth. And when he maketh him the father of lying, he taketh this from him, that hee can not lay that fault to God whereof hee himselfe is cause to himselfe. Although these things bee but shortly and not very plainely spoken, yet this is enough for this purpose, to deliver the majesty of God from all slander. And what maketh it matter to us, to know more or to any other purpose concerning devils? Many perhaps doe grudge, that the Scripture doth not orderly and distinctly in many places set forth that fall and the cause, manner, time, and fashion thereof. But because these things doe nothing pertaine to us, it was better, if not to be suppressed wholly, yet to be but lightly touched, and that partly because it was not beseeming for the holy Ghost to feed curiosity with vaine histories without any fruit: and we see that it was the Lords purpose to put nothing in his holy oracles but that which we should learne to edification. Therefore, least wee our selves should tarry long upon things superfluous, let us bee content shortly to know thus much concerning the nature of devils, that at the first creation they were the Angels of God: but by swarving out of kinde, they both destroyed themselves, and are become instruments of destruction to others. Thus much, because it was profitable to be knowne, is plainly taught in *Peter* and *Iude*, God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And *Paul* naming the elect Angels doth without doubt secretly by implication set the reprobate Angels in comparison against them.

2 Pet. 2. 4. Iude 1. 6. 1 Tim. 5. 20.

That Satan stubbornly resisteth God, it is by Gods owne sufferance: but the will of God disposeth the effects which come from Satan, and turneth them to good.

Iob. 1. & 2. 1 King 22. 20. 1 Sam. 16. 14. & 18. 10. Psal. 34. 2 Thess. 2. 9.

17 As for the discord and strife that wee say is betweene God and Satan, wee must so take it that still we hold this for certaine, that he can doe nothing but by the will and sufferance of God. For we read in the history of *Iob*, that he presented himselfe before God to receive his commandements, and durst not goe forward to doe any enterprise till he had obtained licence. So when *Achab* was to be deceived he tooke upon him that he would be the spirit of lying in the mouth of all the Prophets, and so being sent of God he performed it. For this reason is hee called the evill spirit of the Lord that tormented *Saul*, because by him as with a scourge the sinnes of the wicked king were punished. And in another place it is written, that the plagues were laid upon the Ægyptians by the evill angels. According to these particular examples *Paul* doth generally testifie, that the blinding of the wicked is the worke of God, whereas before he had called it the working of Satan. It is evident therefore that Satan is under the power of God, and so governed by his authority that hee is compelled to doe him service. Now when we say that Satan resisteth God, that the workes of Satan disagree with the workes of God, we doe therewithall affirme that this disagreement and strife hangeth upon the sufferance of God. I speake not now of his will, nor of his endeavour, but of the effect onely. For

sith the devill is wicked of nature, he is not inclined to obey the will of God, but is wholly carryed to stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose hee withstandeth God. And by this wickednesse hee is stirred up to the enterprising of those things that he knoweth to bee most against God. But because God holdeth him fast tied and restrained with the bridle of his power, he executeth onely those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to apply his service whether soever God compelleth him.

Satan beareth not full sway over the faithfull, over the wicked he raigneth at pleasure.

18 Now because God boweth the uncleane Spirits hither and thither as pleaseth him, he so tempereth this government, that they exercise the faithfull with battell, they set upon them out of ambushes, they assaile them with invasions, they presse them with fighting, and oftentimes wearie them, trouble them, make them afraid, and sometime wound them, but never overcome nor oppresse them. But the wicked they subdue and draw away, they raigne upon their soules and bodies, and abuse them as bondslaves to all mischevous doings. As for the faithfull, because they are unquieted of such enemies, therefore they heare these exhortations. Doe not give place to the Devill. The devill your enemie goeth about as a roaring lyon, seeking whom hee may devour, whom resist yee being strong in faith, and such like. *Paul* confesseth that he himselfe was not free from this kind of strife, when he saith, that for a remedy to tame pride, the Angel of Satan was given to him by whom hee might bee humbled. This exercise therefore is common to all the children of God. But because that same promise of the breaking of Satans head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithfull can never be overcome nor oppressed by him. They are many times stricken downe, but they are never so astonied withall, but that they recover themselves. They fall downe many times with violence of strokes, but they are after raised up againe: they are wounded, but not deadly. Finally, they so labour in all the course of their life that in the end they obtaine the victory: but I speake not this of every doing of theirs. For we know that by the just vengeance of God *David* was for a time given over to Satan, by his motion to number the people: and not without cause *Paul* said: there is hope of pardon, although many have been entangled with the snares of the devill. Therefore in another place the same *Paul* saith, that the promise above alleaged is begun in this life, wherein wee must wrastle, and is performed after our wrastling ended: when he saith, the God of peace shall shortly beate downe Satan under your feete. This victory hath alway fully beene in our head Christ, because the Prince of the world had nothing in him, but in us that are his members it doth now partly appeare, and shall be perfited, when being unclothed of our flesh by which we are yet subject to weakenesse, we shall bee full of the power of the Holy Ghost. In this manner when the kingdome of Christ is raised up and advanced, Satan with his power falleth downe, as the Lord himselfe saith, I saw Satan fall as a lightning downe from heaven. For by this answer hee confirmeth that which the Apostles had reported of the power of his preaching: Againe, When the Prince possesseth his owne pallace, all things that he possesseth are in peace, but when there commeth a stronger, hee is throwne out, &c. And to this end Christ in dying overcame Satan which had the power of death, and triumphed upon all his armies, that they should not hurt the Church, for otherwise they would every moment an hundred times destroy it. For (considering what is our weakenesse, and what is his furious strength) how could we stand, yea never so little time against his manifold and continuall assaults, but being supported by the victory of our captaine? Therefore God suffereth not the devill to raigne over the soules of the faithfull, but onely delivereth him the wicked and unbeleeving to governe, whom God doth not vouchsafe to have reckoned in his flocke. For it is said, that he possesseth this world without controversie till he is thrust out by Christ. Againe, that hee doth blinde all them that beleeve not the Gospell. Againe, that hee performeth his worke in the stubborne children, and worthily, for all the wicked are the vessels of his wrath. Therefore to whom should they bee rather subject than to the minister of Gods vengeance? Finally, they are said to be of their Father the Devill, because as the faithfull are hereby knowne to bee the children of God, because they beare his image: so they bee the image of Satan into which

Ephe. 4. 27. 1 Pet. 5. 8. 2 Cor. 12. 7.

Gen. 3. 15.

2 Sam. 24. 1.

Rom. 16. 20.

Luk. 10. 18. Luke 11. 21.

2 Cor. 4. 4. Eph. 2. 2.

Iohn 8. 44. 1 Iohn 3. 8.

which they are gone out of kinde, are properly discerned to be his children.

Devils are really subsisting spirits, and not affections onely, or perturbations of the minde.

19 As wee have before confuted that trifling Philosophy concerning the holy Angels, which teacheth, that they are nothing else but good inspirations or motions, which God stirreth up in the minds of men: so in this place must we confute them that fondly say, that devils are nothing else but evil affections and perturbations of the mind, that are thrust into us by our flesh. That may we shortly doe, because there be many testimonies of Scripture, and those plaine enough upon this point. First, where the uncleane Spirits are called Angels, Apostataes, which have swarved out of kinde from their beginning, the very names doe sufficiently expresse, that they are not motions or affections of minds. but rather indeed as they bee called minds, or spirits endued with sense and understanding. Likewise, whereas both Christ and *Iohn* doe compare the children of God with the children of the Devill: were it not an unfit comparison, if the name of the Devill signified nothing else but evill inspirations? And *Iohn* addeth somewhat more plainely, that the Devill sinneth from the beginning. Likewise, when *Iude* brin-
1 Iohn.3.8. eth in *Michael* the Archangell fighting with the Devill, doubtlesse he setteth against the
Iob.1.6. good Angell, an evill and rebellious Angell. Wherewith agreeth that which is read in the history of *Iob*, that Satan appeared with the holy Angels before God But most plaine of all are those places that make mention of the punishment which they begin to feele by the judgement of God, and specially shall feele at the resurrection. *Sonne of*
Matt.8.29. *David*, why art thou come before the time to torment us? Againe, Goe ye cursed into
Matt.25.41. eternall fire that is prepared for the Devill and his Angels. Againe, If he spared not his
Iude.1.9. owne Angels that had sinned: bnt cast them downe into hell, and delivered them into chaines of darkenesse to be kept unto damnation, &c. How fond should these speeches be, that the Devils are ordained to eternall judgement, that fire is prepared for them that they are now alreadie tormented and vexed by the glory of Christ: if there were no devils at all? But because the matter needeth no disputation among them that beleeve the word of the Lord, and little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is new: I suppose I have performed that which I purposed, that is, that the godly minds should be furnished against such fond errours, wherewith unquiet men doe trouble both themselves and other that be more simple. Bnt it was good to touch this, lest any entangled with that errour, while they thinke they have none to stand against them, should wax more slow and unprovided to resist.

The consideration of things which God hath created is fruitfull.

20 In the meane time let it not be wearisome unto us, in this so beautifull a stage to take godly delight of the manifest and ordinary workes of God. For, as I have elsewhere already said, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soever we turne our eies, all that we see are the works of God, and with godly consideration to weigh for what end God did make them. Therfore that we may conceive by faith so much as behooveth us to know of God, it is good first of all to learne the history of the creation of the world, how it is shortly rehearsed by *Moses*, and afterward more largely set out by holy men, specially by *Basile* and *Ambrose*. Out of it wee shall learne that God by the power of his word and spirit created heaven and earth of nothing, and thereof brought forth all living creatures, and things without life, with marvellous order disposed the innumerable variety of things, to every thing he gave the proper nature, assigned their offices, appointed their places and abidings, and where all things are subject to corruption, yet hath he so provided, that of all sorts some shall be preserved to the last day, and therefore some he cherisheth by secret meanes, and powreth now and then, as it were a new livelinesse into them, and to some hee hath given the power to increase by generation, that in their dying, that whole kinde should not die together. So hath hee marvellously garnished the heaven and the earth, with so absolutely perfect plenty, variety, and beauty of all things as possibly might bee, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stuffe: last of all how in framing Man, and adorning him with so goodly beauty, and with so many and so great gifts, he hath shewed in him the most excellent example of all his works. But because it is not my purpose at this present to set forth at large the creation of the world, let it suffice to have once againe

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touched these few things by the way. For it is better, as I have already warned the readers, to fetch a fuller understanding of this matter out of *Moses*, and other, that have faithfully and diligently conveyed the history of the world by writing to perpetuall memory.

21. It is to no purpose to make much adoe in disputing, to what end the consideration of the works of God ought to tend, or to what marke it ought to be applyed: for as much in other places already a great part of this question is declared, so much as belongeth to our present purpose may in few words be ended. Truly, if wee were minded to set out as it is worthy, how inestimable wisdome, power, justice, and goodnesse of God appeareth in the framing of the world, no eloquence, no garnishment of speech could suffice the largenesse of so great a matter. And no doubt it is Gods pleasure that wee should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasses the infinite riches of his wisdome, justice, bountie and power, we should not run over them, as it were with a flying eye, or with a vaine wandring looke, as I may so call it, but that we should with consideration rest long upon them, cast them up and downe earnestly and faithfully in our minds, and oft repeat them with remembrance. But because wee are now busied in that kinde that pertaineth to order of teaching, it is meet that we omit those things that require long declamations. Therefore to be short, let the readers know that then they are conceived by faith, what this meaneth, that God is the Creator of heaven and earth, if they first follow this universall rule, that they passe not over with not considedering or forgetfulnesse of those vertues, that God presenteth to bee seene in his creatures, then, that they so learne to apply themselves, that they may therewith bee throughly moved in their hearts. The first of those we doe, when we consider how excellent a workmans worke it was, to place and aptly set in so well disposed order the multitude of the stars that is in heaven, that nothing can be devised more beautifull to behold: to set and fasten some of them in their standings, so that they cannot move, and to othersome, to grant a free course, but so that in moving they wander not beyond their appointed space, so to temper the motion of them all, that it may divide in measure the dayes and nights, moneths, yeares, and seasons of the yeare, and to bring this inequality of dayes which wee daily see, to such a tempered order that it hath no confusion. Likewise when we marke his power in sustaining so great a body, in governing of the so swift whirling about of the engine of heaven, and such like. For these few examples doe sufficiently declare, what it is to record the power of God in the creation of the world. For else, if I should travell as I said, to expresse it all in words, I should never make an end, for as much as there are so many miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisdome, as there be formes of things in the world, yea, as there be things either great or small.

The first thing that we are to weigh attentively when we behold heaven and earth is, what vertues of God there are presented to be seene in creatures.

22. Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard and safety, and therewithall doe feele his power and grace in our selves, and in so great good things that hee hath bestowed upon us: we may thereby stirre up our selves to the trust, invocation, praise and love of him. Now, as I have before said, God himselfe hath shewed in the very order of creation, that for mans sake he created all things. For it is not without cause that he divided the making of the world into six dayes, whereas it had beene as easie for him in one moment to have in all points accomplished his whole worke, as it was by such proceeding from peece to peece to come to the end of it. But then it pleased him to shew his providence and fatherly carefulnesse toward us, that before he made man he prepared all that he foresaw should be profitable for him, and fit for his preservation. How great unthankfulnesse now should it be to doubt, whether this good Father doe care for us, whom we see to have bin carefull for us ere that we were borne? How wicked were it to tremble for distrust lest his goodnesse would at any time leave us destitute in necessity, which we see was displayed for us being not yet borne, with great abundance of all good things? Beside that we heare by *Moses* that by his liberality all that ever is in the world is made subject to us. Sure it is that he did it not to mocke us with an empty name of gift. Therefore we shall neuer lacke any thing, so farre as it shall be

The fruit of our considering the creatures of God must be the feeling of his goodnesse toward our selves and our growing thereby in faith, hope, and godlinesse.

Gen. 1. 28. & 1. 22.

available for our preſervation. Finally to make an end, ſo oft as wee name God the creator of heaven and earth let this come in our mindes withall, that the diſpoſition of all things which he hath created, is in his hand and power, and that wee are his children whom he hath taken into his owne charge and keeping to foſter and bring up: that we may looke for all good things at his hand, and aſſuredly, that he will never ſuffer us to lacke things needfull for our ſafetie, to the end our hope ſhould hang upon none other: that whatſoever we deſire, our prayers may bee directed to him: of what thing ſoever we receive profit, we may acknowledge it to be his benefit, and confeſſe it with thankſgiving: that being allured with ſo great ſweetneſſe of his goodneſſe and liberality, wee may ſtudie to love and honour him with all our heart.

THE FIFTEENTH CHAPTER.

What a one man was created: wherein there is intreated of the powers of the ſoule, of the image of God, of freewill, and of the firſt integrity of nature.

Mans firſt excellency doth ſtop their mouthes which blame God with mens evils, and his being made ſo excellent out of the earth, doth both humble him and commend his maker.

NOw muſt we ſpeake of the creation of man, not onely becauſe he is among all the works of God the moſt noble and moſt excellent example of his juſtice, wiſdome and goodneſſe: but alſo becauſe as we have ſaid in the beginning, we cannot plainly and perfectly know God, unleſſe we have withall a mutuall knowledge of our ſelves. Although the ſame knowledge be of two ſorts, the one to know what we were created at the firſt beginning, the other to know what our eſtate began to be after the fall of *Adam* (for it were but to ſmall profit for us to know our creation, unleſſe we did alſo in this lamentable fall know what is the corruption and deformitie of our nature:) yet at this time we will be content with deſcription of our nature when it was pure. And before we deſcend to this miſerable eſtate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we muſt take heed that in preciſely declaring onely the naturall evils of man, we ſeeme not to impute them to the author of nature. For ungodlineſſe thinketh her ſelfe to have ſufficient defenſe in this colour, if it may lay for her ſelfe that whatſoever fault ſhe hath, the ſame did after a certaine manner proceed from God, and ſticketh not if ſhee be accuſed, to quarrell with God, and to lay the fault upon him whereof ſhee is worthily accuſed. And they that would ſeeme to ſpeake ſomewhat more reverently of the majeſtie of God, yet doe willinglie ſeeke to excuſe their owne wickedneſſe, by nature, not conſidering that therein, though not openly they blame God alſo, to whoſe reproch it ſhould fall if it were proved that there is any fault in nature. Sith then wee ſee that our fleſh gapeth for all the waies to eſcape, whereby ſhe thinketh the blame of her owne evils may any way be put off from her, we muſt diligently travell to meete with this miſchiefe. Therefore we muſt ſo handle the calamitie of mankinde that we cut off all excuſe, and deliver the juſtice of God from all accuſation. Afterward in place convenient we ſhall ſee how farre men be now from that pureneſſe that was given to *Adam*. And firſt we muſt remember, that in this that man was taken out of earth and clay, a bridle was put upon his pride, for there is no greater abſurditie, then for them to glorie in their excellencie, that doe not onely dwell in a cottage of clay, but alſo are themſelues in part but earth and aſhes. But foraſmuch as God did not onely vouchſafe to give life unto an earthen veſſell, but alſo it was his pleaſure that it ſhould be the dwelling houſe of an immortall Spirit, *Adam* might juſtly glorie in ſo great liberality of his maker.

The ſoule of man many waies proved to be a ſpirituall, and immortall ſubſtance.

Eccle. 12. 7. Luke 23. 46. Act. 7. 59.

2. Now it is not to be doubted that man conſiſteth of ſoule and body, and by the name of ſoule I meane an immortall eſſence, and yet created, which is the nobler part of him. Sometime it is called the Spirit. Albeit when theſe two names Soule and Spirit are joyned together, they differ one from the other in ſignification, yet when Spirit is ſet by it ſelfe it meaneth as much as Soule. As, when *Salomon* ſpeaking of death, ſaith that then the Spirit returneth to him that gave it. And Chriſt commending his Spirit to his Father, and *Stephen* his ſpirit to Chriſt, doe both meane none other thing, but that when the Soule is delivered from the priſon of the fleſh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirit, be-

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cause it is a breath or a power by God inspired or powred into bodies which yet hath no essence, both the thing it selfe, and all the Scripture sheweth, that they doe too grosly erre. True it is, that while men are fastned to the earth more than they ought to be, they wax dull, yea, because they are estranged from the Father of lights, they are blinded with darknesse, so that they doe not thinke upon this, that they shall remaine alive after death. And yet is not that light so quenched in darknesse, but that they be touched with some feeling of immortality. Surely the conscience which discerning betweene good and evill, answereth the judgement of God, is an undoubted signe of an immortall spirit. For how could a motion without essence attaine to come to the judgement seat of God, and throw it selfe into feare by finding her owne guiltinesse? For the body is not moved with feare of a spirituall paine, but that falleth onely upon the Soule. Whereby it followeth, that the Soule hath an essence. Moreover the very knowledge of God doth prove that the soules which ascend up above the world are immortall: for a vanishing livelinesse were not able to attaine to the fountaine of life. Finally, for as much as so many excellent gifts wherewith mans minde is endued, doe cry out that there is some divine thing engraven in it, there are even so many testimonies of an immortall essence. For that sense which is in bruit beasts, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimblenesse of the minde of man which vieweth the heaven and earth, and secrets of nature, and comprehending all ages in understanding and memory, digesteth every thing in order, and gathereth things to come by things past, doth plainly shew, that there lieth hidden in man a certaine thing severall from the body. We conceive by understanding the invisible God and Angels, which the body cannot doe. We know things that be right, just, and honest, which are hidden from the bodily senses. Therefore it must needs be that the spirit is the seat of this understanding. Yea, and our sleepe it selfe, which astonieth a man, and seemeth to take life away from him, is a plaine witnes of immortality, for as much as it doth not onely minister unto us thoughts of those things that never were done, but also foreknowing of things for time to come. I touch these things shortly which even prophane writers doe excellently set out with more gorgious garnishment of words: but with the godly readers a simple putting in minde of them shall be sufficient. Now if the Soule were not a certaine thing by it selfe severall from the body, the Scripture would not teach that we dwell in houses of clay, that by death we remove out of the tabernacle of the flesh, that we doe put of that which is corruptible, finally at the last day we may receive reward every man as hee hath behaved himselfe in his body. For these places and other that we doe each where commonly light upon, doe not onely manifestly distinguish the soule from the body, but also in giving to the soule the name of Man doe shew that it is the principall part. Now whereas *Paul* doth exhort the faithfull to cleanse themselves from all defiling of the flesh and the Spirit, hee maketh two parts of man wherein abideth the filthinesse of sinne. And *Peter* where hee calleth Christ the shepherd and Bishop of soules, should have spoken fondly if there were no soules about whom he might execute that office. Neither would that conveniently stand together which he saith of the eternall salvation of soules, and where he biddeth to cleanse our soules, and where he saith, that evill desires doe fight against the soule, and where the Author of the Epistle to the *Hebrewes* saith, that the Pastors do watch that they may yeeld account for our soules, unlesse it were true that soules had a proper essence. To the same purpose serveth it that *Paul* calleth God for witnesse to his owne soule, because it could not be called in judgement before God unlesse it were subject to punishment. And this is also more plainly expressed in the words of Christs, when he biddeth us to feare him, which after that he hath killed the body, can throw the soule into hell fire. Now where the Author of the Epistle to the *Hebrewes* doth distinguish the fathers of our flesh from God, which is the onely Father of spirits, hee would not otherwise more plainly affirme the essence of soules. Moreover, if the soules remained not alive being delivered from the prisons of their bodies, Christ should very fondly have brought in the soule of *Lazarus* joying in the bosome of *Abraham*, and againe, the soule of the rich man subject to horrible torments. The same thing doth *Paul* confirme, when hee teacheth that wee wander abroad from God, so long as we dwell in the flesh, and that wee enjoy his presence being out of the flesh.

1 Cor. 7. 1.
1 Pet. 2. 25.
1 Pet. 1. 9.
1 Pet. 1. 7.
Heb. 13. 16.
Mat. 10. 28.
Luk. 12. 5.
Heb. 12. 9.
Luk. 16. 22.
2 Cor. 5.

But, because I will not be long in a matter that is not obscure, I will adde onely this out of *Luke*, that it is reckoned among the errours of the Sadducees, that they did not beleeve that there were any Spirits and Angels.

Act 23.8.

3. Also a strong proofe hereof may bee gathered of this, where it is said, that man is create like to the Image of God. For although the glory of God doe appeare in the outward shape of man, yet is it no doubt that the proper seat of the Image of God, is in the Soule. I doe not deny that as concerning our outward shape, in as much as the same doth distinguish and sever us from bruit beasts, we doe also therein more neerely approach to God than they: neither will I much stand against them which thinke that this is to be accounted of the Image of God, that where all other living creatures doe grovelingwise behold the ground, to man is given an upright face, and he is commanded to looke upon the heaven, and to advance his countenance towards the starres: so that this remaine certaine, that the Image of God which appeareth or shineth in these outward signes, is spirituall. For *Osiander* (whom his writings declare to have beene in fickle imaginations fondly witty) referring the Image of God without difference, as well to the body as to the soule, mingleth heaven and earth together. For he saith, that the Father, the Sonne, and the Holy Ghost did settle their image in man, because though *Adam* had stood without falling, yet should Christ have become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But where shall hee finde that Christ is the image of the Spirit? I grant indeed that in the person of the Mediator shineth the glory of the whole God-head. But how shall the eternall word be called the image of the Spirit whom he goeth before in order? Finally, it overthroweth the distinction betweene the Sonne and the Holy Ghost, if hee doe here call him his image. Moreover I would faine learne of him how Christ doth resemble the Holy Ghost in the flesh that hee tooke upon him, and by what markes and features hee doth expresse the likenesse of him. And whereas this saying: Let us make man after our image, doth also belong to the person of the Sonne, it followeth, that he must be the image of himselfe, which is against all reason. Beside that, if *Osianders* inventions be beleeved, man was fashioned onely after the figure and patterne of Christ in that he was man, and so that forme out of which *Adam* was taken, was Christ, in that that he was to be clothed with flesh, whereas the Scripture in a far other meaning teacheth, that he was create in the image of God. But their subtill invention is more colourable which doe thus expound it, that *Adam* was create in the image of God, because he was fashioned like unto Christ, which is the onely image of God. But that exposition also is not sound. Also some Interpreters make a great disputation about Image and Likenesse, while they seeke a difference betweene those two words, where is no difference at all, saying, that this word Likenesse is added to expound the other. First, we know that among the *Hebrewes* such repetitions are common, wherein they expresse one thing twice: and in the thing it selfe, there is no donbt, but that man is therefore called the image of God, because he is like to God. Whereby appeareth that they are to be laughed at, which doe subtilly argue about the words, whether they point *Zelem*, that is to say, Image in the substance of the soule, or *Demuth*, that is to say, Likenesse in the qualities, or what other thing soever it bee that they teach. For whereas God determined to create man after his owne image, this being somewhat darkly spoken, hee doth as by way of explication repeat it in this saying, After his Likenesse, as if he would have said, that hee would make man, in whom hee would represent himselfe as an Image, because of the markes of Likenesse graven in him. And therefore *Moses* a little after reciting the same thing, doth repeat the Image of God twice, leaving out the name of Likenesse. And it is a trifling objection that *Osiander* maketh, that not a part of man, or the soule onely with the gifts thereof, is called the Image of God, but the whole *Adam* which had his name given him of the earth, from whence he was taken. Trifling, I say, will all readers that have their sound wit judge this objection. For where whole man is called mortall, yet is not the soule thereby made subject to mortality. Againe, where hee is called a living creature endued with reason, it is not thereby meant, that the body hath reason and understanding. Although therefore the soule is not the whole man, yet is it

Man was created like to God, not in the fashion of his body, nor because he was framed at the first according to the shape which the Sonne of God should afterwards take upon him: nor because he was like unto Christ, who is properly Gods Image, but for that in his first integritie he resembled the excellencie of his Creator.

Gen. 1.27.

Gen. 1.16.

it not inconvenient, that man in respect of the soule be called the image of God, albeit I hold still that principle which I have before stablished, that the image of God extendeth to the whole excellencie, whereby the nature of man hath preeminence among all kinde of living creatures. Therefore in that word is noted the integrity that man had when he was endued with right understanding, when he had his affection framed according to reason, and all his senses governed in right order, and when in excellent gifts he did truly resemble the excellencie of his Creator. And though the principall seat of the image of God were in the minde and heart, or in the soule and the powers thereof, yet was there no part of man, not so much as the body, wherein did not some sparks thereof appeare. Certaine it is that also in all the parts of the world, there doe shine some resemblance of the glory of God: whereby we may gather that where it is said, that his image is in man, there is in so saying a certaine secret comparison, that advanceth man above all other creatures, and doth as it were seuer him from the common sort. Neither is it to be denied, that the Angels were create after the likenesse of God, sith (as Christ himselfe testifieth) our chiefe perfection shall be to become like unto them. But not without cause doth *Moses* by that peculiar title set forth the grace of God toward us, specially, where he compareth onely visible creatures with man. Mat. 22 30.

4. But yet it seemeth that there is not given a full definition of the image of God, unlesse it plainlier appeare in what qualities man excelleth: and whereby he ought to be counted a glasse, resembling the glory of God. But that can be by no other thing better knowne, than by the repairing of mans corrupted nature. First it is doubtlesse, that when *Adam* fell from his estate, he was by that departure estranged from God. Wherefore although we grant that the image of God was not altogether defaced and blotted out in him, yet was it so corrupted, that all that remaineth is but ugly deformity. Therefore the beginning of recovery of safety for us, is in that restoring which we obtaine by Christ, who is also for the same cause called the second *Adam*, because he restored us unto true and perfect integritie. For although where *Paul* doth in comparison set the quickning spirit that Christ giveth to the faithfull, against the living soule wherein *Adam* was created, he setteth forth the more abundant measure of grace in the regeneration: yet doth he not take away this other principall point, that this is the end of our regeneration, that Christ should new fashion us to the image of God. Therefore in another place he teacheth, that the new man is renued according to the image of him that created him. Wherewith agreeth this saying: Put on the new man which is created according to God. Now it is to be seene what *Paul* doth principally comprehend under this renuing. First, he speaketh of knowledge, and after of pure righteousnesse and holinesse. Whereby we gather that the image of God was first of all to be seene in the light of the minde, in the uprightnesse of the heart, and soundnesse of all the parts. For although I grant that this is a figurative phrase of speech to set the part for the whole: yet cannot this principle be overthrowne, that that thing which is the chiefe in the renuing of the image of God, was also the principall in the creation of him. And for the same purpose maketh it that in another place he teacheth, that we beholding the glory of God with open face, are transformed into the same image. Now doe wee see how Christ is the most perfect image of God, according to the which wee being fashioned are so restored, that in true godlinesse, righteousnesse, pureness and understanding, we beare the image of God. Which principle being established, *Osianders* imagination of the shape of our body doth easily vanish away of it selfe. Whereas the man alone is in *Paul* called the image and glory of God, and the woman is excluded from that degree of honour, it appeareth by the rest of the text, that the same is to be applied onely to civill order of policie. But that under the name of image, whereof we speake, is comprehended all that belongeth to the spirituall and eternall life, I thinke it be already sufficiently proved. And the same thing doth *Iohn* confirme in other words: saying, that the light which was from the beginning in the eternall word of God was the light of men. For where his purpose was to praise the singular grace of God, whereby man excelleth all living creatures, to sever him from the common sort, because hee hath attained no common life, but joyned with the light of understanding, he therewithall sheweth how he was made after the image of God. Therefore sith the image of God is the uncorrupted

The excellencie wherein man resembled God, consisteth in knowledge, and holinesse, not in the number of the faculties of his minde, nor in the power which God gave him over other creatures.

1 Cor. 15. 14.

Col 3. 10.

Eph. 4. 24.

2 Cor. 3. 18.

1 Cor. 11. 7.

John 1. 4.

excellencie of the nature of man, which ſhined in *Adam* before his fall, and afterward was ſo corrupted and almoſt defaced that nothing remaineth ſince that ruine, but diſordered, mangled, and filthily ſpotted: yet the ſame doth in ſome part appeare in the elect, in ſo much as they are regenerate, and ſhall obtaine her full brightneſſe in heaven. But that we may know on what parts it conſiſteth, it ſhall be good to intreat of the powers of the ſoule. For that ſpeculative device of *Auguſtine* is not ſound, where he ſaith, that the ſoule is a glaſſe of the Trinitie, becauſe that there are in it, underſtanding, will, and memory. Neither is their opinion to bee approved, which ſet the image of God, in the power of dominion given unto him, as if hee reſembled God onely in this marke, that he is appointed Lord and poſſeſſor of all things, whereas indeed the image of God is properly to be ſought within him, and not without him, and is an inward good gift of the ſoule.

Lib. de Tri. 10. De Civ Dei. 11.

5. But before I goe any further, it is needfull that I meet with the doting error of the *Manichees*, which *Servetto* hath attempted to bring in againe in this age. Where it is ſaid, that God breathed the breath of life into the face of man, they thought that the ſoule did convey into man the ſubſtance of God, as if ſome portion of the immeaſurable God were come into man. But it is eaſie even ſhortly to ſhew how many groſſe and foule abſurdities this devilliſh errour draweth with it. For if the ſoule be by derivation part of the eſſence of God, it ſhall follow that the nature of God is ſubject not onely to change and paſſions, but alſo to ignorance, evill luſts, weakneſſe, and all kinds of vices. Nothing is more unconſtant than man, becauſe contrary motions doe toſſe and diverſly drowne his ſoule, oftentimes he is blinde by ignorance, oft he yeeldeth as vanquiſhed even to ſmall tentations, and we know that the ſoule it ſelfe is the ſinke and receiver of all filthineſſe, all which things we muſt aſcribe to the nature of God, if we grant that the ſoule is of the eſſence of God, or a ſecret in-flowing of the God-head. Who would not abhorre this monſtrous device? Truly indeed doth *Paul* alleage out of *Aratus*, that we are the off-ſpring of God, but in quality and not in ſubſtance, inaſmuch as he hath garniſhed us with godly gifts. But in the meane time, to teare in ſunder the eſſence of the Creator, as to ſay, that every man doth poſſeſſe a part of it, is too much madneſſe. Therefore we muſt certainly hold, that the ſoules although the image of God be graven in them, were no leſſe created than the Angels were. And creation is not a powring out of one ſubſtance in another, but a beginning of eſſence made of nothing. And although the ſpirit of man came from God, and in departure out of the fleſh returneth to God, yet is not forthwith to be ſaid, that it was taken out of his ſubſtance. And in this point alſo *Oſiander*, while he glorieth in his illuſions, hath entangled himſelfe with an ungodly errour, not acknowledging the image of God to bee in man without his eſſentiall juſtice, as though God by the ineſtimable power of his holy ſpirit could not make us like unto himſelfe, unleſſe Chriſt ſhould ſubſtantially power himſelfe into us. With whatſoever colour many doe goe about to diſguiſe theſe deceits, yet ſhall they never ſo beguile the eyes of the readers, that are in their right wits, but that they will eaſily ſee that theſe things ſavour of the *Manichees* error. And where *S. Paul* intreateth of the reſtoring of this image, it may be readily gathered out of his words, that man was made of like forme to God, not by in-flowing of his ſubſtance, but by grace and power of his ſpirit. For he ſaith, that in beholding the glory of Chriſt, we are transformed into the ſame image, as by the Spirit of God, which ſurely ſo worketh in us, that it maketh us not of one ſubſtance with God.

Man was not made in the likeneſſe of God, becauſe his ſoule was a portion of the God head, or becauſe the eſſentiall juſtice of God was powred into him.

Gen. 2. 7.

Act. 17. 28.

2 Cor. 3. 18.

6. It were but folly to borrow of the Philoſophers a definition of the ſoule, of whom almoſt none, except *Plato*, hath perfectly affirmed it to be an immortall ſubſtance. Indeed ſome other alſo, that is the *Socratians*, doth touch it, but ſo as none doth plainly teach that to other, which himſelfe was not perſwaded. But therefore is *Plato* of the better judgement, becauſe he doth in the ſoule conſider the image of God. Some other doe ſo binde the powers and vertues of the ſoule to this preſent life, that being out of the body they leave to it nothing. Now we have already taught by the Scripture, that it is a bodileſſe ſubſtance: now muſt we adde that although properly it is not comprehended in place, yet it is ſet in the body, and doth there dwell as in a houſe, not onely to miniſter life to all the parts of the body, and to make the inſtruments thereof meet and fitly ſerving for the actions that they are appointed for, but alſo to beare the chiefe office in gover-

The doctrine of Philoſophers concerning the nature and powers of the ſoule.

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ming the life of man, and that not onely about the duties in this earthly life, but alſo to ſtirre us up to the ſervice of God. Although this latter point in this corruption is not plainly perceived, yet even in the vices themſelves there remaine imprinted ſome leavings thereof. From whence commeth it but of ſhame, that men have ſo great care what be reported of them? And whence commeth ſhame, but of regard of his honeſty? Whereof the beginning and the cauſe is, that they underſtand that they are naturally borne to obſerve juſtice, in which perſwaſion is encloſed the ſeed of religon. For as without all controverſie man was made to meditation of the heavenly life: ſo it is certaine that the knowledge thereof was engraven in his ſoule. And ſurely man ſhould want the principall uſe of his underſtanding, if he ſhould be ignorant of his owne felicitie, whereof the perfection is, that he is joyned with God, and therefore it is the chiefe action of the ſoule to aſpire thereunto. And ſo the more that every man ſtudieth to approach unto God, the more he thereby proveth himſelfe to be endued with reaſon. As for them that would have divers ſoules in man, that is, a feeling ſoule, and a reaſonable ſoule, although they ſeeme to ſay ſomewhat by reaſon proveable, yet becauſe there is no ſtedfaſt certainty in their reaſons, we muſt reject them, unleſſe wee liſted to accumber our ſelves in things trifling and unprofitable. A great diſagreement ſay they, there is betweene the inſtrumentall motions, and the part of the ſoule endued with reaſon. As though reaſon it ſelfe did not alſo diſſent from it ſelfe, and ſome devices of it doe ſtrive with otherſome, as they were armies of enemies. But for as much as that troubleſomeneſſe proceedeth of the corruption of nature, it were amiſſe to gather thereby, that there are two Soules, becauſe the powers of the Soule doe not agree together, in ſuch well framed order as they ought. But as for more ſubtill diſputation of the powers themſelves, I leave that to the Philoſophers. A ſimple definition ſhall ſuffice us for edification of godlineſſe. I grant that the things that they teach are true, and not onely pleaſant but alſo profitable to be knowne, and well gathered of them, and I forbid not ſuch as are deſirous to learne to ſtudy them. Firſt therefore I admit that there are five ſenſes, which *Plato* better liked to call inſtruments, wherby all objects are powred into Common ſenſe, as into a place of receit: then followeth Phantaſie, which judgeth thoſe things one from other that Common ſenſe hath conceived, next is Reaſon, to which belongeth the univerſall judgement of things: laſt, the Underſtanding minde, which with earneſtly bent and quiet viewing beholdeth all thoſe things, that Reaſon is wont to diſcourſe upon, and conſider. And to the Underſtanding minde, Reaſon and Fancie, which are the three powers of the Soule, that reſt in knowledge, there doe anſwer three other that doe reſt in Appetite, that is to ſay, Will, the parts whereof are to covet thoſe things that the Underſtanding minde and Reaſon doe lay before it: the power of Anger, which catcheth thoſe things that Reaſon and Fancie doe miniſter unto it. The power of Deſiring, which taketh hold of theſe things that Fancie and Senſe preſenteth it. Although theſe things be true, or at the leaſt likely to be true, yet becauſe I feare that they ſhall more entangle us with obſcureneſſe, than further us, I think it beſt to overpaſſe them. If any man liſt otherwiſe to divide the powers of the ſoule, and to call the one the power of Appetite, which although it be without reaſon it ſelfe, yet doe obey Reaſon, if it be by other meane directed, and to call the other the power of Underſtanding, which is by it ſelfe partaker of Reaſon, I am not much againſt it, neither will I confute this opinion, that there are three beginnings of doing: that is to ſay, Senſe, Underſtanding, and Appetite. But let us rather chuſe a diviſion, that is within the capacity of all men, which cannot bee had of the Philoſophers. For they when they meane to ſpeake moſt plainly, doe divide the ſoule into Appetite and Underſtanding, but either of theſe they make of two ſorts. Underſtanding, they ſay, is ſometime contemplative, which being contented with onely knowledge, hath no moving of action, which thing *Cicero* thinketh to be expreſſed by this word *ingenium*, wit. Sometime they ſay it is practicall, which by conceiving of good or evill doth diverſly move the Will. And Appetite they doe divide into Will and Luſt. Will they call that, when Appetite which they call *horme* obeyeth to Reaſon; and Luſt they call that, when the Appetite ſhaking off the yoke of Reaſon, runneth out to intemperance. So alway they imagine reaſon to be that in man, whereby man may rightly governe himſelfe.

In Thæeteto.

Ariſt. Ethicorum lib. 1. cap. ult. Item lib. 6. ca. 2.

Themiſt. de anima. lib. 3. cap. 49. De duplici intel. de finib. lib. 3.

7. But

Two principall parts of the ſoule, underſtanding, and will.

7. But we are conſtrained ſomewhat to ſwerve from this manner of teaching, becauſe the Philoſophers which knew not the corruption of mans nature, which came for puniſhment of his fall, doe wrongfully confound the two very divers ſtates of man. Let us therefore thus thinke of it, that there are in the ſoule of man two parts, which ſhall ſerve at this time for our preſent purpoſe, that is to ſay, Underſtanding and Will. And let it be the office of Underſtanding, to diſcerne betweene objects, or things ſet before it, as each of them ſhall ſeeme worthy to be liked or miſliked: and the office of Will, to chuſe and follow that which Underſtanding ſaith to be good, and to refuſe and flie that which Underſtanding ſhall diſallow. Let us not here be ſtayed at all with the nice ſubtilties of *Ariſtotle*, that the minde hath of it ſelfe no moving, but that it is choice which moveth it, which choice he calleth the deſiring Underſtanding. But to the end wee be not entangled with ſuperfluous queſtions, let this ſuffice us, that the Underſtanding is as it were the guide and governour of the Soule, and that Will hath alwayes regard to the appointment of Underſtanding, and abideth the judgement thereof in her deſires. According whereunto, *Ariſtotle* himſelfe hath truly ſaid, that fleeing or following is in Appetite ſuch a like thing, as in the Underſtanding minde is affirming and denying. Now how certaine the government of Underſtanding is to direct the Will: that we will conſider in another place. Here wee meane onely to ſhew that there can be found no power in the Soule but that may well be ſaid to belong to the one of theſe two members. And in this ſort under Underſtanding wee comprehend Senſe, which other doe ſo diſtinguiſh, that they ſay Senſe is inclined to pleaſure, for which Underſtanding followeth that which is good: and that ſo it commeth to paſſe, that the Appetite of Senſe is Concupiſcence and Luſt, the affection of Underſtanding is Will. Againe, in ſteed of the name of Appetite, which they better like, I ſet the name of Will, which is more commonly uſed.

Eth. lib. cap. 2.

The perfection of mans underſtanding and will in his firſt creation.

8. God therefore hath furniſhed the Soule of man with an Underſtanding minde, whereby he might diſcerne good from evill, and right from wrong, and having the light of reaſon going before him, might ſee what is to be followed or forſaken. For which cauſe the Philoſophers have called this directing part the Guider. To this he hath adjoyned Will, to which belongeth choice. With theſe noble gifts the firſt ſtate of man excelled, ſo that he not onely had enough of reaſon, underſtanding, wiſdome, and judgement, for the government of this earthly life, but alſo to climbe up even to God and to eternall felicity. Then to have choice added unto it, which might direct the Appetites, and order all the inſtrumentall motions, and that ſo the will might be altogether agreeable to the government of reaſon. In this integrity, man had free-will, whereby if he would he might have attained eternall life. For here it is out of place to move queſtion of the ſecret predeſtination of God: becauſe wee are not now about to diſcuſſe what might have chanced or not, but what at that time was the nature of man. *Adam* therefore might have ſtood if he would, becauſe he fell not but by his owne will. But becauſe his will was pliable to either ſide, and there was not given him conſtancie to continue, therefore he ſo eaſily fell. Yet his choice of good and evill was free. And not that onely, but alſo in his underſtanding minde, and in his will was moſt great uprightneſſe, and all his inſtrumentall parts orderly framed to obedience, untill by deſtroying himſelfe he corrupted the good things that were in him. From hence commeth it that all the Philoſophers were ſo blinded, for that in a ruine they ſought for an upright building, and for ſtrong joynts in an unjoynted overthrow. This principle they held, that man could not be a living creature, endued with reaſon, unleſſe there were in him a free choice of good and evill: and they conſidered, that otherwiſe all the difference ſhould be taken away betweene vertues and vices, unleſſe man did order his owne life by his owne adviſe. Thus farre had they ſaid well if there had beene no change in man, which change becauſe they knew not of, it is no marvell though they confound heaven and earth together. But as for them which profeſſing themſelves to be the diſciples of Chriſt, doe yet ſeeke for free-will in man, that hath beene loſt and drowned in ſpirituall deſtruction, they going in meane betweene the Philoſophers opinions and heavenly doctrine are plainly deceived, ſo that they touch neither heaven nor earth. But of theſe things we ſhall better ſpeake in place fit for them: now onely this we have to hold in minde,

minde, that man at his first creation was farre other than his posterity ever since, which taking their beginning from him being corrupted, hath from him received an infection derived to them as it were by inheritance. For then all the parts of his soule were framed to right order, then stood safe the soundnesse of his understanding minde, and his will free to chuse the good. If any doe object that it stood but in slippery state, because his power was but weake. I answer that that state was yet such as sufficed to take from him all excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I grant such a nature had beene better, but therefore precisely to quarrell with God, as though it had beene his duty to have given that unto man, is too much injustice, for as much as it was in his owne choice to give how much pleased him. But why he did not uphold him with the strength of sted fast continuance, that resteth hidden in his own secret counsell: it is our part only to be so farre wise as with sobriety we may. Man received indeed to be able if he would, but he had not to will that he might be able. For if this will should have followed sted-fast continuance. Yet is hee not excusable, which received so much that of his owne will hee hath wrought his owne destruction. And there was no necessity to compell God to give him any other than a meane will and a fraile will, that of mans fall he might gather matter for his owne glory.

August. Gen. li. 11. cap. 7, 8, 9.

De correp. & gra. ad Valentin cap. 12.

THE SIXTEENTH CHAPTER.

That God by his power doth nourish and maintaine the world, which himselfe hath created, and by his providence doth governe all the parts thereof.

Men naturally by sense are brought to confesse God the Creator, we by faith acknowledge him to be the governour, not in generall of the world, but of every particular thing in the world.

BUt it were very fond and bare to make God a Creator for a moment, which doth nothing since hee hath once made an end of his worke. And in this point principally ought wee to differ from the prophane men, that the presence of the power of God may shine unto us no lesse in the continuall state of the world, than in the first beginning of it. For though the minds of the very wicked in onely beholding of the heaven and earth, are compelled to rise up unto the Creator, yet hath faith a certaine peculiar manner by it selfe, whereby it giveth to God the whole praise of creation. And therefore serveth that saying of the Apostle, which we before alleaged, that wee doe not understand but by faith, that the world was made by the word of God. For unlesse we passe forward even unto his providence, wee doe not yet rightly conceive what this meaneth, that God is the Creator, howsoever we doe seeme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the very creation, it resteth there, and when it proceedeth furthest of all, it doth nothing but weigh and consider the wisdome, power, and goodnesse of the workman in making such a peece of worke (which things doe of themselves offer and thrust themselves in sight of men whether they will or no) and a certaine generall doing in preserving and governing the same, upon which dependeth the power of moving. Finally, it thinketh that the lively force at the beginning put into all things by God, doth suffice to sustaine them. But Faith ought to pierce deeper, that is to say, whom hee hath learned to be the Creator of all things, by and by to gather that the same is the perpetuall governour and preserver of them: and that not by stirring with an universall motion as well the whole frame of the world, as all the parts thereof, but by sustaining, cherishing and caring for, with singular providence every one of those things that hee hath created even to the least sparrow. So *David* after hee had first said that the world was created by God, by and by descendeth to the continuall course of his providence. By the word of the Lord (saith hee) the heavens were established, and all the power thereof by the spirit of his mouth. By and by hee addeth: The Lord looked downe upon the sonnes of men, and so the rest that hee saith farther to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleeved, that God had care of mens matters, unlesse hee were the maker of the world, nor any man doth earnestly beleeve that God made the world, unlesse hee bee perswaded that God hath also care of his works: therefore not without cause *David* doth by good order convey us from the

Psal. 33. 6.

the one to the other. Generally indeed both the Philosophers doe teach, and mens minds doe conceive that all parts of the world are quickned with the secret inspiration of God. But yet they attaine not so farre as *David* both himselfe proceedeth and carrieth all the godly with him, saying, all things wait upon thee, that thou maist give them food in due season. Thou givest it to them and they gather it. Thou openest thy hand and they are filled with good things. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send forth thy Spirit, they are created, and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we have our being and are moved, and doe live in God, yet are they farre from that earnest feeling of grace which he commendeth unto us: because they taste not of Gods speciall care whereby alone his fatherly favour is knowne.

Psal. 104. 27.

Act. 17. 28.

We doe injurie unto God when wee ascribe the works of his providence unto fortune, as also when we speeke of nature working without the hand of God guiding her in every worke.

2. That this difference may the better appeare, it is to be knowne, that the providence of God, such as it is taught in the Scripture, is in comparison set as contrary to fortune and chances that happen by adventure. Now for as much as it hath beene commonly beleeved in all ages, and the same opinion is at this day also in a manner in all men, that all things happen by fortune, it is certaine, that that which ought to have beene beleeved concerning Providence, is by that wrong opinion not onely darkned, but also in manner buried. If a man light among theeves or wilde beasts, if by wind suddenly rising he suffer shipwracke on the Sea, if he be killed by the fall of a house or of a tree, if another wandring in desart places finde remedy for his povertie, if having beene tossed with waves, hee attaine to the haven, if miraculously he escape but a finger breadth from death, all these chances as well of prosperity as of adversity, the reason of the flesh doth ascribe to fortune. But whosoever is taught by the mouth of Christ, that all the haires of his head are numbred, will seeke for a cause further off, and will firmly beleeve that all chances are governed by the secret counsell of God. And as concerning things without life, this is to be thought, that although every one of them have his owne property naturally put into it, yet doe they not put forth their power, but onely so farre as they bee directed by the present hand of God. They are therefore nothing else but instruments, whereby God continually powreth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more marvellous, or more glorious than of the Sunne. For besides that it giveth light to the whole world with his brightnesse, how great a thing is this that hee cherisheth and quickneth all living creatures with his heat? that he breatheth fruitfulnesse into the earth with his beames? that out of seeds warmed in the bosome of the ground, he draweth a budding greennesse, and sustaining the same with new nourishments doth increase and strengthen it, till it rise up in stalkes? That hee feedeth it with continuall vapour till it grow to a flower, and from a flower to fruit? That then also with baking it, hee bringeth it to ripenesse? That trees likewise and vines being warmed by him, doe first bud and shoot forth branches, and after send out a flower, and of a flower doe engender fruit? But the Lord, because hee would claime the whole glory of all these things to himselfe, made the light first to bee, and the earth to bee furnished with all kinds of hearbs and fruits before that he created the Sunne. A godly man therefore will not make the Sunne to be either a principall or a necessary cause of those things which were before the creation of the Sunne, but onely an instrument which God useth because it so pleaseth him, whereas hee might leave it and doe all things as easily himselfe. Then when we reade that the Sunne stood still two dayes in one degree at the prayer of *Iosua*, and that the shadow thereof went backe ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the Sunne doth not daily so rise and goe downe by blinde instinct of nature, but that hee to renue the remembrance of his fatherly favour toward us, doth governe the course thereof. Nothing is more naturall than spring-tide to come immadiately after Winter, Summer after Spring, and Harvest in course after Summer. But in this orderly course is plainly seene so great and so unequall diversity, that it may easily appeare that every yeare, moneth and day, is governed by a new and speciall providence of God.

Gen. 1. 3.

Ios. 10. 13. 2 King. 20. 11.

3. And

3 And truely God doth claime and will have us give unto him an almightinesse, not such as the Sophisters doe imagine, vaine, idle, and as it were sleeping, but waking, effectuall, working and busied in continuall doing. Nor such a one as is onely a generall beginning of a confused motion, as if hee would command a river to flow by his appointed channels, but such a one as is bent and ready at all his particular movings. For he is therefore called almightie, not because he can doe and yet sitteth still and doth nothing, or by generall instinct onely continueth the order of nature that hee hath before appointed: but because he governing both heaven and earth by his providence so ordereth all things that nothing chanceth but by his advised purpose. For whereas it is said in the Psalme, that hee doth whatsoever he will, therein is meant his certaine and determined will. For it were very fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doer, because he is the beginning and cause of all mooving: whereas the faithfull ought rather in adversity to ease themselves with this comfort, that they suffer nothing but by the ordinance and commandement of God, because they are under his hand. If then the governement of God doe so extend to all his workes, it is a very childish cavillation to enclose it within the influence of nature. And yet they doe no more defraud God of his glory than themselves of a most profitable doctrine, whosoever doe restraine the providence of God within so narrow bounds, as if he suffered all things to be carried with an ungoverned course, according to a perpetuall law of nature. For nothing were more miserable than man if he should be left subject to every motion of the heaven, the aire, the earth, and the waters. Beside that, by that meane the singular goodnesse of God towards every man is too much unhonourably diminished. *David* crieth out that babes yet hanging on their mothers brests, are eloquent enough to magnifie the glory of God, because even so soone as they become out of the wombe, they finde foode prepared for them by his heavenly care. This is indeed generally true, so that yet our eies and senses overpasse not that unmarked which experience plainely sheweth, that some mothers have full and plentifull, breasts, some other almost drie, as it pleaseth God to feed one more liberally. and another more scarcely. But they which give the due praise to the almightinesse of God doe receive double profit thereby, the one that he hath sufficiently large ability to doe them good, in whose possession are both heaven and earth, and to whose becke all creatures doe attend upon, to yeeld themselves to his obedience: the other that they may safely rest in his protection, to whose will are subject all these hurtfull things that may any way bee feared, by whose authority as with a bridle Satan is restrained with all his furies and all his preparation, upon whose backe doth hang all that ever is against our safety. And no other way but this can the immeasurable and superstitious feares bee corrected or appeased, which wee oftentimes conceive by dangers happening unto us. Superstitiously fearefull I say we be, if where creatures doe threaten us or give us any cause of feare, wee be so afraid thereof, as if they had of themselves any force or power to doe us harme, or did unforesee or by chance hurt us, or as if against the hurts that they doe, there were not sufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they should not feare the starres and signes of the heaven, as the unbeleevers are wont to doe. Hee condemneth not every kinde of feare. But when the unbeleevers to give away the government of the world from God unto Planets, doe faigne that our felicity or misery doth hang on the decrees and foreshewings of the starres, and not of the will of God, so commeth it to passe, that their feare is withdrawne away from that onely one, whom they ought to have regarded, unto the starres and comets. Whoso therefore will beware of this vnfaithfulnesse, let him keepe alwaies in remembrance that there is not in creatures a wandring power, working or motion, but that they are governed by the secret counsell of God, so that nothing can chance but that which is decreed by him both witting and willing it so to be.

They which doe not acknowledge that God directeth the working of every particular thing doe not onely rob him of his honour, but themselves of a double benefit, hope of good things, and deliverance from feare of evill. Psal. 115. 3.

Psal. 8. 2.

Hier. 10. 2.

4 * First therefore let the readers learne, that providence is called that, not wherewith God idely beholdeth from heaven what is done in the world, but wherewith as guiding the sterne hee setteth and ordereth all things that come to passe. So doth it no lesse belong to his hands than to his eies. For when *Abraham* said unto his sonne, God shall

* *That God doth not onely behold what is done, but order and dispose the doing of things both above and beneath.* Gen. 22. 8.

ſhall provide, he meant not onely, that God did foreknow the ſucceſſe then to come, but that he did caſt the care of a thing to him unknowne upon the will of God, which is wont to bring things doubtfull and confuſed to a certaine end. Whereby followeth, that providence conſiſteth in doing: for too much fondly doe many trifle in talking of bare fore-knowledge. Their errour is not altogether ſo groſſe which give unto God a government but diſordered, and without adviſed choice, (as I have before ſaid,) that is to ſay, ſuch as whirleth and driveth about with a generall motion the frame of the world, with all the parts thereof, but doth not peculiarly direct the doing of every creature. Yet is this error not tolerable. For as they teach, it may be (notwithſtanding this Providence which they call univerſall) that all creatures may bee moved by chance, or man may turne himſelfe hither or thither by free choice of his will. And ſo doe they part the government betweene God and man, that God by his power inſpireth into man a motion whereby hee may worke according to the nature planted in him, and man ordereth his owne doings by his owne voluntary advice: Briefly they meane that the world, mens matters, and men themſelves are governed by the power, but not by the appointment of God. I ſpeake not of the Epicureans (which peſtilence the world hath alwayes beene filled with) which dreame of an idle and ſlothfull God: and other as mad as they, which in old time imagined that God did ſo rule about the middle region of the aire, that he left things beneath to Fortune: For againſt ſo evident madneſſe, the dumme creatures themſelves doe ſufficiently cry out. For, now my purpoſe is to confute that opinion that is in a manner commonly beleeved, which giving to God a certaine blinde, and I wot not what uncertaine motion, taketh from him the principall thing, that is, by his incomprehenſible wiſdome to direct and diſpoſe all things to their end: and ſo in name onely and not in deed it maketh God ruler of the world, becauſe it taketh from him the government of it. For what (I beſeech you) is it elſe to governe, but ſo to be over them that are under thee, that thou maiſt rule them by appointed order? Yet doe I not altogether reject that which is ſpoken of the univerſall providence: ſo that they will againe grant me this, that the world is ruled by God, not onely becauſe hee maintaineth the order of nature which himſelfe hath ſet, but alſo becauſe he hath a peculiar care of every one of his works. True it is, that all ſorts of things are moved by a ſecret inſtinct of nature, as if they did obey the eternall commandement of God, and that which God hath once determined doth of it ſelfe proceed forward. And hereunto may that bee applied which Chriſt ſaith, that He and his Father were even from the beginning alwayes working. And that which *Paul* teacheth, that in him we live, are moved, and have our being, and that which the Authour of the Epiſtle to the Hebrewes, meaning to prove the God-head of Chriſt, ſaith, that by his mighty commandement all things are ſuſtained. But they doe wrong which by this colour doe hide and darken the ſpeciall providence, which is confirmed by ſo certaine and plaine teſtimonies of Scripture, that it is marvell that any man could doubt of it. And ſurely they themſelves that draw the ſame veile which I ſpeake of to hide it, are compelled by way of correction to adde, that many things are done by the peculiar care of God, but then they doe wrongfully reſtraine the ſame onely to peculiar doings. Wherefore wee muſt prove that God doth ſo give heed to the government of the ſucceſſes of all things, and that they all doe ſo proceed from his determinate counſell, that nothing happeneth by chance.

Act. 17. 28. Heb. 1. 3.

The particular appointment of God appeareth in the divers alterations of things naturall, and extendeth to every drop of raine, to every accident which befalleth the leaſt bird.

5. If wee grant that the beginning of motion belongeth to God, but that all things are either of themſelves or by chance carried whither the inclination of nature deriveth them, the mutuall ſucceeding by turnes of dayes and nights, of Winter and Summer, ſhall be the worke of God, in ſo much as hee appointing to every one their duties, hath ſet them a certaine law, that is, if they ſhould alway keepe one meaſure in equall proportion, as well the dayes that come after the nights, the moneths after moneths, and yeares after yeares. But when ſometimes immoderate heats with drineſſe doe burne up all the graine, ſometime unſeaſonable raines doe marre the corne, when ſudden harme commeth by hailes and tempeſts, that ſhall not be the worke of God, unleſſe perhaps it be becauſe the clouds or faire weather, or cold or heat have their beginning

ning of the meeting of the Planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly favour, nor for the judgements of God. If they say that God is beneficiall enough to mankinde because he powreth into the heaven and earth an ordinary power, whereby they doe finde him nourishment: that is too vaine and prophane an invention, as though the fruitfulnesse of one yeare were not the singular blessing of God, and dearth and famine were not his curse and vengeance? But because it were too long to gather together all the reasons that serve for this purpose, let the authority of God himselfe suffice us. In the law and in the Prophets hee doth often times pronounce, that so oft as he watereth the earth with dew and raine, he declareth his favour: and that when by his commandement the heaven is hardened like iron, when corne is consumed with blasting and other harmes, when the fields are striken with haile and tempests, it is a token of his certaine and speciall vengeance. If we grant these things, then it is assured that there falleth not a drop of raine but by the certaine commandement of God. ***David*** praiseth the generall providence of God, that he giveth meat to the Ravens, birds that call upon him: but when God himselfe threatneth famine to living creatures, doth he not sufficiently declare that he feedeth all living things sometime with scarce, and sometime with more plentifull portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparrow of never so small a price doth fall to the ground without the will of his Father. Surely, if the flying of birds be ruled by the purpose of God, then must we needs confesse with the Prophet, that hee so dwelleth on high, that yet he humbleth himselfe to looke upon all things that chance in heaven and earth.

Psal. 146.9.

Mat. 10.29.

Psal. 12.5.

6. But because we know that the world was made principally for mankinds sake, we must therefore consider this end in the governance of man. The Prophet ***Hieremie*** crieth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steps. And ***Salomon*** saith, the steps of man are ruled by the Lord, and how shall a man dispose his owne way? Now let them say that man is moved by God according to the inclination of his owne nature, but that man himselfe doth turne that moving whither it pleaseth him. But if that were truly said, then should man have the free choice of his owne wayes. Peradventure they will deny that, because he can doe nothing without the power of God. But seeing it is certaine that the Prophet and ***Salomon*** doe give unto God, not onely power, but also choice and appointment, they cannot so escape away. But ***Salomon*** in another place doth finely rebuke this rashnesse of men, that appoint unto themselves another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the heart are in man, but the answer of the tongue is of the Lord. It is a fond madnesse that men will take upon them to doe things without God, which cannot so much as speake but what he will. And the Scripture to expresse more plainly that nothing at all is done in the world but by his appointment, sheweth that those things which seeme most happening by chance, are subject to him. For what can you more ascribe to chance, than where a broken bough falling from a tree killeth a wayfaring man passing by it? But the Lord saith farre otherwise, which confesseth that he hath delivered him into the hand of the slayer. Likewise, who doth not leave the happening of lots to the blindnesse of fortune? But the Lord suffereth it not, which claimeth the judgement of them to himselfe: for he saith that it commeth not to passe by a mans owne power that stones are cast into the lap and drawne out againe, but that thing which onely might be said to come of chance he testifieth to come from himselfe. For the same purpose maketh that saying of ***Salomon.*** The poore man and the usurer meet together, God lighteneth both their eyes. For although poore men and rich be mingled together in the world, while every one hath his state assigned him from God, he admonisheth that God which giveth light to all men is not blinde, and so he exhorteth the poore to patience, because whosoever are not contented with their owne estate, they seeke to shake off the burthen that God hath laid upon them. So another Prophet rebuketh the ungodly men, which ascribe to the diligence of men or to fortune, that some lie in misery and some arise up to honour. To come to preferment is neither from the East, nor from the

The providence of God in disposing the estates of men.

Hier. 10. 23.

Pro. 20. 24.

Pro. 16. 1.

Exod. 21. 13.

Pro. 16. 33.

Pro. 22. 2.

Psal. 75. 7.

West, nor from the South, for God is the Judge, he maketh low and hee maketh high. Because God cannot put off the office of a Judge, thereupon the Prophet proveth, that by his secret purpose some are in honour, and other some remaine in contempt.

Exod. 19 13. Ionas 1 4. *The common events which are seene in the world, come from the speciall providence of God.* Psal. 104. 4.

7. And also I say that the very particular successes are generally witnesses of Gods singular providence. God raised in the desart a South wind to bring the people plenty of fowles: when his pleasure was to have *Ionas* throwne into the Sea, hee sent out a wind to raise up a tempest. But they that thinke that God governeth not the world, will say, that this chanced beside common use: But thereby I doe gather that never any wind doth rise or increase but by the speciall commandement of God. For otherwise it should not be true, that he maketh the winds his messengers, and fiery flames his ministers, that hee maketh the clouds his chariots, and rideth upon the wings of the wind, unlesse hee did by his will drive about the clouds and winds, and shew in them the singular presence of his power. So in another place wee are taught that so oft as the Sea swelleth with blast of winds, those violences doe testifie a singular presence of God. He commandeth and raiseth up the stormy winds, and it lifteth up the waves thereof, and then hee turneth the storme to calme, so that the waves thereof are still. As in another place hee saith, that hee scourged the people with burning winds. So whereas the power of engendring is naturally given to men, yet God willeth it to bee imputed to his speciall grace, that he leaveth some in barrennesse, and vouchsafeth to grant issue to othersome, the fruit of the wombe is his gift. Therefore said *Iacob* to his wife, am I as God that I can give thee children? But to make an end: there is nothing more ordinary in nature than that we be fed with bread. But the holy Ghost pronounceth, that not onely the growing of the fruits of the earth is the speciall gift of God, but also that men live not by onely bread, because it is not the very full feeding that nourisheth, but the secret blessing of God: as on the other side hee threatneth, that hee will breake the stay of bread. Neither could wee earnestly pray for our daily bread, unlesse God did give us food with his fatherly hand. Therefore the Prophet to perswade the faithfull, that God in feeding them doth fulfill the office of a good father of household, doth put them in minde, that he giveth meat to all flesh. Finally, when we have on the one side; The eyes of the Lord are upon the righteous, and his eares bent to their prayers: on the other side; The eye of the Lord is upon the ungodly to destroy the memory of them out of the earth: Let us know that all creatures both above and beneath are ready to obedience, that hee may apply them to what use soever he will, whereupon is gathered, that not onely his generall prouidence remaineth in his creatures to continue the order of nature, but also by his marvellous counsell is applied to a certaine and proper end.

Gen. 30. 2.

Esa. 3. 1.

Psal. 136.

Psal. 34. 16. 17.

The doctrine concerning Gods providence, doth not establish Stoicall destinie but excludeth heathenish fortune and chance. Lib. 2. ad Bon. cap. 6.

8. They which would bring this doctrine in hatred, doe cavill that this is the learning that the Stoikes teach of *Fatum* or Destinie, which also was once laid for reproach to *Augustine*. As for us although we be loth to strive about words, yet we allow not this word *Fatum*, both because it is one of those whose prophane novelties *S. Paul* teacheth us to flie, and because some men doe goe about with the odiousnesse thereof to bring Gods truth in hatred. As for the very opinion of the Stoikes, it is wrongfully laid to our charge. For we doe not as the Stoikes doe, imagine a necessity by a certaine perpetuall knot and entangled order of causes which is contained in nature: but we make God the Judge and Governour of all things, which according to his wisdome hath even from the fartheſt end of eternity decreed what hee would doe, and now by his power putteth in execution that which hee hath decreed. Whereupon wee affirme that not onely the heaven and earth and other creatures without life, but also the purposes and wills of men are so governed by his Providence, that they bee directly carried to the end that it appointeth. What then? will one say, doth nothing happen by Fortune or by Chance? I answer that *Basilius Magnus* hath truly said that Fortune and Chance are heathen mens words, with the signification whereof the minds of the godly ought not to be occupied. For if every good successe bee the blessing of God, and every calamity and adversity bee his curse, now is there in mens matters no place left for Fortune or Chance. Wee ought also to bee moved with this saying of *Augustine* in his booke against the *Academics* hee saith; It doth displease mee that I have

Retract. li. 1. c. 1.

have so oft named fortune, albeit my meaning was not to have any goddesse meant thereby, but onely a chanceable happening in outward things either good or evill. Of which word Fortune are derived those words which no religion forbiddeth us to use, *forte, forsan, forsitan, fortasse, fortuito*, that is, perhap, peradventure, by fortune and by chance, which yet must all be applied to the providence of God. And that did I not leave unspoken when I said, for perchance even the same that is commonly called Fortune is also ruled by secret order. And we call chance in things nothing else, but that whereof the reason and cause is unknowne. I said this indeed, but it repenteth me that I did there so name Fortune. Forasmuch as I see that men have a very evill custome, that where they ought to say, thus it pleased God, they say, thus it pleased Fortune. Finally, he doth commonly in his bookes teach, that the world should be unorderly whirled about if any thing were left unto Fortune. And although in another place he determineth that all things are done partly by the free will of man, and partly by the providence of God, yet doth he a little after sufficiently shew that men are subject unto and ruled by providence, taking this for a principle, that nothing is more against convenience of reason, than to say that any thing chanceth but by the ordinance of God, for else it should happen without cause or order, by which reason he also excludeth that happening that hangeth upon the will of men: and by and by after he plainlier saith that we ought not to seeke a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be understanded, shall very well appeare by one place where he proveth that the will of God is the soveraigne and first cause of all things, because nothing happeneth but by his commandement or sufferance. Surely he feigneth not God to sit still idle in a watch tower, when it is his pleasure to suffer any thing, whereas he useth an actuall will (as I may so call it) which otherwise could not be called a cause.

Retr. li. 1. ca. 1.

Quæst. lib. 83. de Tri. lib. 3. cap. 4.

9. But for as much as the dulnesse of our understanding cannot by a great way attaine to the height of Gods providence, we must use a distinction to helpe to lift it up. I say therefore, howsoever all things are ordained by the purpose and certaine disposition of God, yet to us they are chanceable, not that we thinke that Fortune ruleth the world and men, and unadvisedly tosseth all things up and downe (for such beastlinesse ought to be farre from a Christian heart) but because the order, meane, end, and necessity of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chanceable, which yet it is certaine to come to passe by the will of God. For they seeme no otherwise, whether we consider them in their owne nature, or whether we esteeme them according to our knowledge and judgement. As for an example, let us put the case, that a Merchant being entred into a wood in company of true men, doth unwisely stray away from his fellowes, and in his wandering chanceth upon a den of robbers, lighteth among theeves, and is killed, his death was not onely foreseene with Gods eye, but also determined by his decree. For it is not said that he did foresee how farre each mans life should extend, but that he hath set and appointed markes which cannot be passed. And yet so farre as the capacity of our minde conceiveth, all things herein seeme happening by chance. What shall a Christian here thinke? even this, whatsoever happened in such a death, he will thinke it in nature chancing by fortune as it is indeed, but yet he will not doubt that the providence of God did governe to direct Fortune to her end. In like manner are the happenings of things to come. For as all things that be to come are uncertaine unto us, so we hang them in suspence, as if they might fall on either part, yet this remaineth setled in our hearts, that nothing shall happen but that which God hath already foreseene. In this meaning is the name of chance oft repeated in *Ecclesiastes*, because at the first sight men doe not attaine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret providence of God, was never so blotted out of the hearts of men, but that even in the darknesse there alway shined some sparkes thereof. So the Soothsayers of the *Philistines*, although they waver in doubtfulnesse, yet they ascribe adversity partly to God, partly to Fortune. If (say they) the arke goe that way, we shall know that it is God that hath stricken us: but if it goe the other

A thing may be termed chanceable, and be said to happen by fortune in respect of us who see not the cause, when in respect of God who hath appointed it, it is necessary, and though not in its owne nature, yet by reason of his appointment inevitable.

Jo. 14 5.

way, then a chance hath light upon us. Indeed they did fooliſhly, when their cunning of ſoothſaying deceived them, to flee to fortune. but in the meane while we ſee them conſtrained, ſo that they dare not thinke that the evill hap which chanced unto them did come of fortune. But how God with the bridle of his providence turneth all ſucceſſes whither pleaſeth him, may appeare by one notable example. Behold even at one moment of time, when *David* was found out and neere taken in the deſart of *Mahon*, even then the *Philiſtimes* invaded the land, and *Saul* was compelled to depart. If God meaning to provide for the ſafety of his ſervant did caſt this let in *Sauls* way, ſurely although the *Philiſtimes* going to armes were ſudden, and beſide the expectation of men, yet may we not ſay that it came by chance. But thoſe things that ſeeme to us to happen by chance, faith will acknowledge to haue beene a ſecret mooving of God. I grant there doth not alway appeare the like reaſon, but undoubtedly we ought to beleeve, that whatſoever changes of things are ſeene in the world, they come by the ſecret ſtirring of the hand of God. But that which God purpoſeth is ſo of neceſſity to come to paſſe, that yet it is not of neceſſitie preciſely nor by the nature of it ſelfe. As thereof is a familiar example in the bones of Chriſt. For aſmuch as he had put on a body like unto ours, no wiſe man will deny that his bones were naturally able to be broken, yet was it impoſſible that they ſhould be broken: whereby we ſee againe that not without cauſe were in ſchooles invented the diſtinction of neceſſitie in reſpect, and neceſſitie abſolute, of conſequent and conſequence, whereas God had ſubject to brickleneſſe the bones of his Sonne, which he had exempted from being able to be broken, and ſo brought to neceſſitie by reaſon of his owne purpoſe, that that thing could not be, which naturally might have beene.

1 Sam. 6. 9.

1 Sam. 23. 26.

THE SEVENTEENTH CHAPTER.

Whereto and to what end this doctrine is to be applyed, that we may be certaine of the profit thereof.

Foure things in conſidering the providence of God doe make the conſideration thereof ſweet and comfortable, that it ſerveth for things to come, as well as paſt: that it worketh by, with and without meanes: that it reſpecteth principally the Church of God: and that it worketh even when the courſe of things doth ſeeme to perſwade the contrary.

NOw foraſmuch as mens wits are bent to vaine curious ſubtilties, it is ſcarcely poſſible but that they ſhall encomber themſelves with entangled doubts, whoſoever doe not know the true and right uſe of this doctrine. Therefore it ſhall be expedient here to touch ſhortly, to what end the Scripture teacheth, that all things are ordered by God. And firſt of all is to be noted, that the providence of God ought to bee conſidered as well for the time to come as for the time paſt: ſecondarily, that the ſame is in ſuch ſort the gouernor of all things, that ſometime it worketh by meanes, ſometime without meanes, and ſometime againſt all meanes. Laſt of all, that it tendeth to this end that God may ſhew that he hath care of all mankind, but eſpecially that he doth watch, in ruling of his Church, which he vouchſafeth more neerely to looke unto. And this is alſo to be added, that although either the fatherly favour and bountifulneſſe of God, or oftentimes the ſeverity of his judgement doe brightly appeare in the whole courſe of his providence: yet ſometime the cauſes of thoſe things that happen are ſecret, ſo that this thought creepeth into our minds, that mens matters are turned and whirled about with the blinde ſway of fortune, or ſo that the fleſh ſtirreth us to murmure, as if God did to make himſelfe paſtime, toſſe them like tennis bals. True it is, that if we were with quiet and ſtill minds ready to learne, the very ſucceſſe it ſelfe would at length plainly ſhew, that God hath an aſſured good reaſon of his purpoſe, either to traine them that be his to patience, or to correct their evill affections and tame their wantonneſſe: or to bring them downe to the renouncing of themſelves, or to awake their drowſineſſe: on the other ſide to overthrow the proud, to diſappoint the ſubtiltie of the wicked, to confound their deviſes. But howſoever the cauſes be ſecret and unknowen to us: wee muſt aſſuredly hold that they are laid up in hidden ſtore with him, and therefore wee ought to cry out with *David*, God, thou haſt made thy wonderfull works ſo many, that none can count in order to thee thy thoughts towards vs. I would declare and ſpeake of them, but they are more than I am able to expreſſe. For although alwayes in our miſeries we ought to thinke upon our ſinnes, that the very puniſhment may move us to repentance, yet doe we ſee how Chriſt giveth more power to the ſecret purpoſe

Pſal. 40.

of

of his Father, than to punish every one according to his deserving. For of him that was borne blinde hee saith; neither hath this man sinned nor his parents, but that the glory of God may bee shewed in him. For here naturall sense murmureth when calamity commeth even before birth, as if God did unmercifully so to punish the silly innocent, that had not deserved it. But Christ doth testifie that in this looking glasse the glory of his Father doth shine to our sight, if we have cleere eyes to behold it. But we must keepe modesty, that wee draw not God to yeeld cause of his doings, but let us so reverence his secret judgements, that his will bee unto us a most just cause of all things. When thicke clouds doe cover the heaven, and a violent tempest ariseth, then because both a heavisome mistinesse is cast before our eyes, and the thunder troubleth our eares, and all our senses are amazed with terrour, we thinke that all things are confounded and troubled together: and yet all the while there remaineth in the heaven the same quietnesse and calmnesse that was before. So must wee thinke that while the troublesome state of things in the world taketh from us ability to judge, God by the pure light of his righteousnesse and wisdome, doth in well framed order governe and dispose even those very troublesome motions themselves to a right end. And surely very monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account, and examine his secret meanings, and to give unadvised sentence of things unknowne, than they will doe of the deeds of mortall men. For what is more unorderly than to use such modesty towards our equals, that we had rather suspend our judgement, than to incurre the blame of rashnesse, and on the other side proudly to triumph upon the darke judgements of God, which it became us to regard with reverence?

John 9.

2. Therefore no man shall well and profitably weigh the providence of God, but he that considering that he hath to doe with his Creator and the maker of the world, doth with such humility as he ought submit himselfe to feare and reverence. Hereby it commeth to passe, that so many dogges at this day doe with venomed bitings, or at least barking, assaile this doctrine, because they will have no more to bee lawfull for God, than their own reason informeth them. And also they raile at us with all the spightfulnesse that they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we doe further say, that the world is ruled by his secret counsels. As though the things that we teach were an invention of our owne braine, and as though it were not true that the holy Ghost doth every where expressly say the same, and repeateth it with innumerable formes of speech. But because some shame restraineth them, that they dare not vomit out their blasphemies against heaven: they faigne that they contend with us, to the end they may the more freely play the madmen. But if they doe not grant that whatsoever happeneth in the world, is governed by the incomprehensible purpose of God, let them answer to what end the Scripture saith, that his judgements are a deepe bottomlesse depth. For whereas *Moses* cryeth out that the will of God is not to be sought a farre off in the clouds, or in the depths, because it is familiarly set forth in the law: it followeth, that his other hidden will is compared to a bottomlesse depth. Of the which *Paul* also saith; O the depth of the richnesse both of the wisdome, and of the knowledge of God: how unsearchable are his judgements, and his wayes past finding out? for who hath knowne the minde of the Lord, or who hath beene his counsellour? And it is indeed true, that in the Gospell and in the Law are contained mysteries which are farre above the capacity of our sense: but for as much as God for the comprehending of these mysteries which hee hath vouchsafed to open by his Word, doth lighten the minds of them that bee his, with the spirit of understanding: now is therein no bottomlesse depth, but a way wherein we must safe walke, and a candle to guide our feet, and the light of life, and the schoole of certaine and plainly discernable truth. But his marvellous order of governing the world, is worthily called a bottomlesse depth: because while it is hidden from vs, wee ought reverently to worship it. Right well hath *Moses* expressed them both in few words. The secret things (saith hee) belong to the Lord our God: but the things revealed belong to vs and to our children for ever. Wee see how hee biddeth us not onely to study in meditation of the law, but also reverently to looke up unto the

As we are to yeeld obedience to the knowne revealed will of his law, so reverence is due to the secret will, according whereunto he ruleth by providence.

Psal. 36.7.

Rom. 11.33.

Deut. 29.29.

Iob 26.14.

secret providence of God. And in the booke of *Iob* is rehearsed one title of this depth, that it humbleth our mindes. For after that the authour of that booke in surveying up and downe the frame of the world, had honourably entreated of the works of God, at length he addeth: Loe, these be part of his wayes, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisdome that remaineth with God, and the measure of wisdome which hee hath appointed for men. For after he hath preached of the secrets of nature, he saith that wisdome is knowne to God onely, and is hidden from the eyes of all living creatures. But

Iob 28.12.

by and by after, he saith further, that it is published to the end it should bee searched out, because it is said unto man: behold, the feare of God is wisdome. For this purpose maketh the saying of *Augustine*:

Lib. 83. quæst. cap. 23.

Because wee know not all things which God doth concerning vs in most good order, that therefore in onely good will we doe according to the law, because his providence is an unchangeable law. Therefore, sith God doth claime unto himselfe the power to rule the world, which is to us unknowne, let this bee to us a law of soberneſſe and modesty, quietly to obey his soveraigne authoritie, that his will may be to us the onely rule of justice, and the most just cause of all things. I meane not that absolute will, of which the Sophisters doe babble, separating by wicked and prophane disagreement his justice from his power, but I meane that providence, which is the governesse of all things, from which proceedeth nothing but right: although the causes thereof be hidden from us.

The lewd collections which wicked men inferre upon the doctrine of Gods providence because they doe not rightly and soberly discerne of it.

3. Whosoever shall bee framed to this modesty, they neither for the time past will murmure against God for their adversities, nor lay upon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying, I am not the cause, but *Iupiter* and destinie: nor yet againe, as carried away with destinies, they will by desperation throw themselves into destruction, as that young man in *Plautus* which said; Unstable is the chance of things: the Destinies drive men a their pleasure, I will get me to some rocke there to make an end of my goods and life together. Neither yet (as another did) they will pretend the name of God to cover their owne mischievous doings: for so saith *Lyconides* in another comedy: God was the mover. I beleeve it was the will of the gods: for if it had not beene their will, I know it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy Ghost, they may travell to attaine thereunto. And also being ready to follow God, whither soever he calleth, they shew indeed that nothing is more profitable than the knowledge of his doctrine. Very foolishly doe prophane men turmoile with their fondnesses, so that they in manner confound heaven and earth together as the saying is; If God hath marked the point of our death, we cannot escape it; then it is labour vainly lost in taking heed to our selves. Therefore whereas one man dareth not venture to goe the way that he heareth to be dangerous, lest he be murthered of theeves: another sendeth for Physicians, and wearieth himselfe with medicines to succour his life: another forbeareth grosse meates for feare of appairing his feeble health: another dreadeth to dwell in a ruinous house. Finally, whereas men devise alwayes and endevour with all diligence of minde whereby they may attaine that which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or else life and death, health and sickneſſe, peace and warre, and other things, which men as they covet or hate them, doe by their travell endevoure to attaine or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faithfull are disordered, or at the least superfluous, wherein petition is made that it will please the Lord to provide for those things which he hath already decreed from eternity. To bee short, they destroy all counsels that men doe take for time to come, as things against the providence of God, which hath determined what hee would have done, without calling them to counsell. And then whatsoever is already happened, they so impute it to the providence of God, that they winke at the man whom they know to have done it. As, hath a Ruffian slaine an honest Citizen? hee hath executed (say they) the purpose of God. Hath one stollen, or committed fornication? because hee hath done the thing that was foreseene and ordained by the Lord, hee is a minister of his providence.

Hath

Hath the Sonne carelesly, neglecting all remedies, waited for the death of his father? he could not resist God that had so before appointed from eternity. So all mischievous doings they call vertues, because they obey the ordinance of God.

4. But as touching things to come, *Salomon* doth well bring in agreement together, the purposes of men with the providence of God. For as he laugheth to scorne their folly, which boldly doe enterprise any thing without the Lord, as though they were not ruled by his hand: so in another place he speaketh in this manner: The heart of man purposeth his way, but the Lord doth direct his steps, meaning, that we are not hindered by the eternall decrees of God, but that under his will we may both provide for our selves, and dispose all things belonging to us. And that is not without a manifest reason. For he that hath limited our life within appointed bounds, hath therewithall left with us the care thereof, hath furnished us with meanes and helps to preserve it, hath made us to have knowledge before hand of dangers, and that they should not oppresse us unaware, hee hath given us provisions and remedies. Now it is plaine to see what is our duty, that is to say; If God hath committed to us our owne life to defend, our duty is to defend it. If he offer us helps, our duty is to use them. If he shew us dangers before, our duty is not to runne rashly into them. If he minister us remedies, our duty is not to neglect them. But no danger shall hurt, unlesse it be fatall, which by all remedies cannot be overcome. But what if dangers be therefore not fatall, because God hath assigned the remedies to repulse and overcome them. See how thy manner of reasoning agreeth with the order of Gods disposition. Thou gathere'st that danger is not to be taken heed of, because forasmuch as it is not fatall, we shall escape it without taking heed at all: but the Lord doth therefore enjoyne thee to take heed of it, because he will not have it fatall unto thee. These mad men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heed is inspired into men by God, whereby they may serve his providence in preserving of their owne life: as on the other side by negligence and sloth they procure to themselves these evils that he hath appointed for them. For how commeth it to passe, that a circumspect man while hee provideth for himselfe, doth winde himselfe out of evils that hang over him, and the foole perisheth by unadvised rashnesse, but for that both folly and wisdome are the instruments of Gods disposition on both parts? Therefore it pleased God to hide from us all things to come, to this end, that wee should meet with them as things doubtfull, and not cease to set prepared remedies against them, till either they be overcome, or be past all helpe of care. And for this cause I have before admonished, that the providence of God doth not alway shew it selfe naked, but as God by using of meanes doth in a certaine manner cloth it.

The providence of God doth not abolish but establish the meanes by leaving the end certaine onely to it selfe, to us uncertaine, that we might take the wayes which are likely to bring us unto that end which we should purpose to our selves

5. The same men doe unorderly, and unadvisedly draw the chances of time past to the naked providence of God. For because upon it doe hang all things whatsoever happen, therefore (say they) neither robberies, nor adulteries, nor man-slaughters, are committed without the will of God. Why then (say they) shall a theefe be punished, for that he spoiled him whom the Lords will was to punish with poverty? Why shall the murtherer be punished who hath slaine him whose life the Lord hath ended? If all such men doe serve the will of God, why shall they be punished? But I deny that they serve the will of God. For we may not say, that he which is carried with an evill minde doth service unto God as commander of it, where indeed he doth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doth labour to that end, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his word? Therefore in doing of things we must see that same will of God, which hee declareth in his word. God requireth of us onely that which he commandeth. If we doe any thing against his commandement, itis not obedience but obstinacie and transgression. But unlesse he would, we should not doe it. I grant. But doe we evill things to this end to obey him? But he doth not command us to doe them, but rather we runne on head-long, not minding what he willeth, but so raging with the intemperance of our owne lust, that of set purpose we bend our travell against him. And by these meanes in evill doing we serve his just ordinance, because according to the infinite greatnesse of his wisdome he hath good skill to use evill instruments to doe good. And see how foo-

The providence of God doth not prove wicked deeds unworthy of punishment. Prov. 6. 9.

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liſh is their manner of arguing. They would have the doers unpuniſhed for miſchievous acts, becauſe they are not committed but by the diſpoſition of God. I grant more: that theeves and murtherers and other evill doers are the inſtruments of Gods providence, whom the Lord doth uſe to execute thoſe judgements which he hath with himſelfe determined. But I deny that their evill doings ought to have any excuſe thereby. For why? ſhall they either entangle God in the ſame wickedneſſe with them, or ſhall they cover their naughtineſſe with his righteouſneſſe? They can doe neither of both. Becauſe they ſhould not be able to excuſe themſelves, they are accuſed by their owne conſcience. And becauſe they ſhould not be able to blame God, they finde all the evill in themſelves, and in him nothing but a lawfull uſe of their evilneſſe. But he worketh by them. And whence I pray you, commeth the ſtinke in a dead carrion, which hath beene both rotted and diſcloſed by heat of the Sunne? All men doe ſee that it is raiſed by the beames of the Sunne. Yet no man doth therefore ſay, that the Sun-beames doe ſtinke. So when there reſteth in an evill man the matter and guiltineſſe of evill, what cauſe is there why it ſhould be thought that God is any thing defiled with it if he uſe their ſervice at his pleaſure? Away therefore with this doggiſh frowardneſſe, which may indeed a farre off barke at the juſtice of God, but cannot touch it.

The ſweet and ſober meditation which a Chriſtian man ought to have of Gods providence.

6. But theſe cavillations or rather doting errours of phrentike men ſhall eaſily bee ſhaken away by godly and holy meditation of the providence, which the rule of godlineſſe teacheth us, ſo that thereof may grow unto us a good and moſt pleaſant fruit. Therefore a Chriſtian heart when it is moſt aſſuredly perſwaded that all things come to paſſe by the diſpoſition of God, and that nothing happeneth by chance, will alway bend his eyes to him as to the principall cauſe of things, and yet will conſider the inferiour cauſes in their place. Then he will not doubt that the ſingular providence of God doth watch for his perſervation, which providence will ſuffer nothing to happen, but that which ſhall turne to his good and ſalvation. And becauſe he hath to doe firſt of all with men, and then with the other creatures, he will aſſure himſelfe that Gods providence doth reigne in both. As touching men, whether they be good or evill, he will acknowledge that all their counſels, wils, enterpriſes and powers are under the hand of God, ſo that it is in Gods will to bow them whither he liſt, and to reſtraine them ſo oft as pleaſeth him. That the ſingular providence of God doth keepe watch for the ſafety of the faithfull, there are many and moſt evident promiſes to witneſſe. Caſt thy burden upon the Lord, and hee ſhall nouriſh thee, and ſhall not ſuffer the righteous to fall for ever, becauſe he careth for us. He that dwelleth in the helpe of the higheſt, ſhall abide in the protection of the God of Heaven. He that toucheth you toucheth the apple of mine eye. I will be thy ſhield, a braſen wall: I will be enemie to thy enemies. Although the mother forget her children, yet will I not forget thee. And alſo this is the principall intent in the Hiſtories of the Bible, to teach that the Lord doth with ſuch diligence keepe the wayes of the Saints, that they doe not ſo much as ſtumble againſt a ſtone. Therefore as a little before we have rightfully rejected their opinion which doe imagine an univerſall providence of God, that ſtoopeth not ſpecially to the care of every creature: yet principally it ſhall be good to reknowledge the ſame ſpeciall care toward our ſelves. Whereupon Chriſt after he had affirmed that not the ſparrow of leaſt value doth fall to the ground without the will of the father, doth by and by apply it to this end, that we ſhould conſider, that how much we be more worth than ſparrowes, with ſo much neere care doth God provide for us, and he extendeth that care ſo farre, that we may be bold to truſt that the haires of our head are numbred. What can we wiſh our ſelves more, if not ſo much as a haire can fall from our head but by his will? I ſpeake not onely of all mankinde, but becauſe God hath choſen his Church for a dwelling houſe for himſelfe, it is no doubt but that he doth by ſingular examples ſhew his care in governing of it.

Pſal. 55. 23. 1 Pet. 5. 9. Pſal. 91. 1. Zac. 2. 8. Eſa. 26. 2. Mat. 10. 29.

The comfort which briſeth from the conſideration of Gods diſpoſing both evill and good.

7. The ſervant of God being ſtrengthned with theſe both promiſes and examples, will joyne with them the teſtimonies which teach that all men are under Gods power, whether it be to win their minds to will good, or to reſtraine their malice that it may do no hurt. For it is the Lord that giveth us favour not onely with them that will us well, but alſo in the Ægyptians, and as for the malitiouſneſſe of our enemies, hee knoweth how by divers wayes to ſubdue it. For ſometime he taketh away their wit from them,

Exod. 3. 21.

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so that they can conceive no sound or sober advice, like as he sent forth Satan to fill the mouths of all the Prophets with lying to deceive *Achab*. He made *Roboboam* mad by the young mens counsell, that he might be spoiled of his kingdome by his owne folly. Many times when he granteth them wit, yet he maketh them so afraid and astonished, that they cannot will or go about that which they have conceived. Sometime also when he hath suffered them to goe about that which lust and rage did counsell them, he doth in convenient time breake off their violences, and suffereth them not to proceed to the end that they purposed. So did he before the time bring to nought the counsell of *Achitophel* that should have beene to *Davids* destruction. So also he taketh care to governe all his creatures for the benefit and safety of them that be his, yea, and to governe the devill himselfe, which as we see durst enterprise nothing against *Iob* without his sufferance and commandement. Of this knowledge necessarily ensueth both a thankfullnesse of minde in prosperous successe of things, and also patience in adversity, and an incredible assuredneſse against the time to come. Whatsoever therefore shall betide unto him prosperously and according to his hearts desire, all that he will ascribe vnto God, whether he feele the bounty of God by the ministery of men, or be holpen by liueleſse creatures. For thus he will thinke in his minde: Surely it is the Lord which hath inclined their minds to me, which hath joyned them unto me to be instruments of his goodneſse towards me. In plenty of the fruits of the earth, thus he will thinke, that it is the Lord which heareth the heaven, that the heaven may heare the earth, that the earth also may heare her fruits. In other things he will not doubt that it is the only blessing of the Lord whereby all things prosper, and being put in minde by so many causes, he will not abide to be unthankfull.

1 King. 22 21.
1 King. 12. 10.
2 Sam. 17. 7.
Job 1. 12.

8. If any adversity happen, he will by and by therein also lift up his minde to God, whose hand availeth much to imprint in us a patience and quiet moderation of heart. If *Ioseph* had still continued in recording the falshood of his brethren, he could never have taken a brotherly mind toward them. But because he bowed his mind to the Lord, he forgat the injury, and inclined to meekneſse and clemencie, so farre forth that of his owne accord he comforted his brethren and said; It is not you that sold me into Ægypt, but by the will of God I was sent before you to save your lives. You indeed thought evill of me, but the Lord turned it to good. If *Iob* had had respect to the *Chaldees*, by whom he was troubled, he would forthwith have beene kindled to revenge. But because he did therewithall acknowledge it to be the work of God, he comforted himselfe with this most excellent saying: The Lord hath given, the Lord hath taken away, the Lords name be blessed. So *David*: when *Semei* had railed and cast stones at him, if he had looked upon man, he would have encouraged his souldiers to reacquite the injurie: But because he understood that *Semei* did it not without the moving of the Lord, he rather appeased them: Let him alone (said he) for the Lord hath commanded him to curse. With the same bridle in another place doth he restraine the intemperancie of sorrow. I held my peace (saith he) and became as dumbe, because thou O Lord, didst it. If there be more effectuall remedy against wrath and impatience, surely he hath not a little profited which hath learned in this behalfe to thinke upon the providence of God, that he may alway call backe his minde to this point. It is the Lords will, therefore it must be suffered, not onely because it is not lawfull to strive against it, but also because he willeth nothing but that which is both just and expedient. In summe, this is the end, that being wrongfully hurt by men, we leaving their malice (which would doe nothing but enforce our sorrow, and whet our minds to revenge) should remember to climbe up unto God, and learne to beleeve assuredly, that whatsoever our enemie hath mischievously done against us, was both suffered and sent by Gods disposition. *Paul*, to refraine us from recompencing of injuries doth wisely put us in minde, that we are not to wrestle with flesh and bloud, but with the spirituall enemie the devill, that we may prepare our selves to strive with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the Devill as all wicked men to strive with us, and that he sitteth as Judge to exercise our patience. But if the misfortunes and miseries that oppresse us doe chance without the worke of men, let us remember the doctrine of the Law: whatsoever is prosperous floweth from the fountaine of

To beheld the hand of God in all things which we suffer, maketh us both patient and penitent.
Gen. 45. 8.
Job 2. 1.
2 Sam. 16. 10.
Psal. 38. 10.
Eph. 6. 12.

Gods

Deut.28. Gods bleſſing, and that all adverſities are his curſings: and let that moſt terrible warning make us afraid: If ye walke ſtubbornly againſt me, I will alſo walke ſtubbornly againſt you. In which is rebuked our ſluggiſhneſſe, when according to the common ſenſe of the fleſh accounting all to be but chance that happeneth of both ſorts, we are neither encouraged by the benefits of God to worſhip him, nor pricked forward with his ſcourges to repentance. The ſame is the reaſon why *Hieremie* and *Amos* did ſo ſharply rebuke the Jewes, becauſe they thought that things as well good as evill came to paſſe without the commandement of God. To the ſame purpoſe ſerveth that Sermon of *Eſay*, I the God that create light, and faſhion darkneſſe, that make peace and create evill: I God doe make all theſe things.

Lam.3.38. Amos 3.6. Eſai.45.6.

The way to conſider wiſely of inferiour and ſecond cauſes, whether they be of things paſt or things to come.

9. And yet in the meane time a godly man will not winke at the inferiour cauſes. Neither will he, becauſe he thinketh them the miniſters of Gods goodneſſe by whom he hath received benefit, therefore let them paſſe unconſidered, as though they had deſerved no thanke by their gentleneſſe: but he will heartily thinke himſelfe bound unto them, and will willingly confeſſe his bond, and travell as he ſhall be able, and as occaſion ſhall ſerve, to recompence it. Finally, in benefits received he will reverence aad praiſe God as the principall Authour, but he will honour men as the miniſters, and as the truth is indeed he will underſtand that he is by the will of God bound to them, by whoſe hand it was Gods will to be beneficiall unto him. If he ſuffer any loſſe by negligence or want of foreſight, he will determine in his minde, that the ſame was done indeed with the will of God, but he will impute it alſo to himſelfe. If any man be dead by ſickneſſe whom he hath negligently handled, whereas of duty he ſhould have taken good heed unto him, although he be not ignorant that the man was come to his appointed time beyond which he could not paſſe, yet will he not thereby leſſen his offence, but becauſe he had not faithfully diſcharged his duty toward him, he will ſo take it as if he had periſhed by fault of his negligence. Much leſſe when there is uſed any fraud, and conceived malice of minde in committing either murther or theft, will he excuſe it under pretence of Gods providence, but he will in one ſelfe evill act ſeverally behold both the righteouſneſſe of God, and the wickedneſſe of man, as both doth manifeſtly ſhew themſelves. But principally in things to come he will have conſideration of ſuch inferiour cauſes. For he will reckon it among the bleſſings of God if he be not diſappointed of the helps of men which he may uſe for his ſafety. And ſo he neither will be negligent in taking of counſell, nor ſlothfull in craving their helpe whom he ſeeth to have ſufficient whereof he may be ſuccoured: but thinking that whatſoever creatures can any thing profit him, the ſame are offered into his hand by God, he will apply them to his uſe as the lawfull inſtruments of Gods providence. And becauſe he doth not certainly know what ſucceſſe the buſineſſe will have which he goeth about, (ſaving that in all things he knoweth that the Lord will provide for his benefit) he will with ſtudy travell to that which he ſhall thinke expedient for himſelfe, ſo farre as he can conceive in minde and underſtanding. And yet in taking of counſels he will not be carried on by his owne wit, but will commit and yeeld himſelfe to the wiſdome of God, that by the guiding thereof he may be directed to the right end. But his confidence ſhall not ſo ſtay upon outward helps, that if he have them he will careleſly reſt upon them, or if he want them he will be afraid as left deſtitute, for he will have his minde alway faſtened upon the Providence of God, neither will he ſuffer himſelfe to be drawne away from the ſtedfaſt beholding thereof, by conſideration of preſent things. So though *Ioab* acknowledged that the ſucceſſe of battell is in the will and hand of God, yet he gave not himſelfe to ſlothfulneſſe, but did diligently execute that which belonged to his calling, but he leaveth it unto the Lord to governe the end. We will ſtand valiant (ſaith he) for our Nation, and for the Cities of our God: But the Lord doth what is good in his eyes. This knowledge ſhall deſpoile us of raſhneſſe and wrongfull confidence, and ſhall drive us to continuall calling upon God: and alſo ſhall uphold our minds with good hope, ſo as we may not doubt aſſuredly and boldly to deſpiſe thoſe dangers that compaſſe us about.

2 Sam. 10.12.

The feares which every moment of our

10. In this point doth the ineſtimable felicity of a godly minde ſhew forth it ſelfe. Innumerable are the evils that doe beſiege mans life, and doe threaten him ſo many deaths. As, not to goe further than our ſelves: foraſmuch as our bodies is a receptacle of a

thouſand

thousand diseases, yea, hath enclosed and doth nourish within it the causes of diseases? man cannot carrie himselfe but he must needs also carrie about with him many formes of his owne destruction, and draw forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweateth without perill? Now whether soever thou turne thee, all things that are about thee are not onely untrusty friends to thee, but doe in manner openly threaten and seeme to shew thee present death. Goe into a Ship, there is but a foot thicknesse betweene thee and death. Sit on horsebacke, in the slipping of one foot thy life is in danger. Goe thorow the streets of the Citie, even how many tiles are upon the houses, to so many perils art thou subject. If there be an iron toole in thy hand or thy friends, thy harme is ready prepared. How many wilde beasts thou seest, they are all armed to thy destruction. If thou meane to shut up thy selfe, even in a garden well fenced, where may appeare nothing but pleasantnesse of aire and ground, there sometime lurketh a Serpent. The house which is continually subject to fire, doth in the day time threaten thee with poverty, and in the night time with falling upon thy head. Thy field, forasmuch as it lieth open to haile, frost, drought, and other tempests, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part doe besiege us at home, and part doe follow us abroad. In these streights must not man needs bee most miserable, which even in life halfe dead doth plainly draw forth a carefull and fainting breath, as if he had a sword continually hanging over his necke? But thou wilt say, that these things chance seldome, or at the least not alwayes, nor to all men, and never all at once. I grant, but seeing we are put in minde by the examples of other, that the same things may happen to our selves, and that our life ought of duty no more to be free than theirs, it cannot bee but that wee must dread and feare them as things that may light upon us. Now what can a man imagine more miserable than such a fearfulnesse? Besides that, it is not without dishonourable reproach of God to say, that hee hath set open Man the noblest of all his creatures to the blinde and unadvised strokes of fortune. But here my purpose is to speake onely of the misery of man, which hee should feele if he should be brought subject under fortunes dominion.

life bringeth, if our minds be not setled in the knowledge of Gods providence.

11. But when that light of Gods providence hath once shined upon a godly man, he is now releeved and delivered not onely from the extreame anguish and feare wherewith he was before oppressed, but also from all care. For as justly he feareth fortune, so hee dare boldly commit himselfe to God. This is (I say) his comfort to understand that the heavenly Father doth so hold in all things with his power, so ruleth them with his authority and countenance, so ordereth them with his wisdome, that nothing befalleth but by his appointment: and that he is received into Gods tuition, and committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farre as it shall please God the governour to give them place. For so is it sung in the Psalme. For he shall deliver thee from the hunters snare, and from the noysome pestilence. He will cover thee under his wings, and thou shalt be sure under his feathers. His truth shall bee thy shield and buckler. Thou shalt not bee afraid of the feare of the night, nor of the arrow that flieth by day, nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glory. The Lord is my helper, I will not feare what flesh may doe to me. The Lord is my Protector, why shall I be afraid? If whole camps stand up against me, if I walke in the middest of the shadow of death, I will not cease to hope well. Whence I pray you have they this, that their assurednesse is never shaken away from them? but hereby, that where the world seemeth in shew to bee without order whirled about, they know that God worketh every where, whose worke they trust shall be for their preservation. Now if their safety be assailed either by the devill or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they must needs by and by be discouraged. But when they call to minde, that the devill and all the rout of the wicked, are so every way holden in by the hand of God as with a bridle, that they can neither conceive any mischiefe against us, nor goe about it when they have conceived it, nor if they goe never so much about it, can stirre one finger to bring it to passe but so farre as he shall suffer,

what boldnes, and quietnes of mind the knowledge of the providence of God worketh.

Psal. 91 3.

Psal 118.6.

yea,

yea, ſo farre as he ſhall command, and that they are not onely holden faſt bound with fetters, but alſo compelled with bridle to doe ſervice: here have they abundantly wherewith to comfort themſelves. For as it is the Lords worke to arme their fury and to turne and direct it whither it pleaſeth him, ſo is it his worke alſo to appoint a meaſure and end, that they doe not after their owne will licentiouſly triumph. With which perſwaſion *Paul* being eſtabliſhed, did by the ſufferance of God appoint his journey in another place, which he ſaid was in one place hindered by Satan. If he had onely ſaid that hee had beene ſtopped by Satan, hee ſhould have ſeemed to give him too much power, as if it had beene in Satans hand to overthrow the very purpoſes of God: but when he maketh God the Judge, upon whoſe ſufferance all journies doe hang: he doth therewithall ſhew, that Satan whatſoever he goe about, can attaine nothing but by Gods will. For the ſame reaſon doth *David*, becauſe for the ſundry changes wherewith mans life is toſſed, and as it were whirled about, hee doth flie to this ſanctuary, ſay, that his times are in the hand of God. He might have ſaid either the courſe of his life, or time in the ſingular number. But by the word Times, he meant to expreſſe that howſoever the ſtate of man be unſteadfaſt, whatſoever alterations doe now and then happen, they are governed by God. For which cauſe *Reſin* and the King of *Iſrael*, when joyning their powers to the deſtruction of *Iuda*, they ſeemed as firebrands kindled to waſte and conſume the land, are called by the Prophet ſmoking brands, which can doe nothing but breathe out a little ſmoke. So when *Pharao* was terrible to all men by reaſon of his riches, ſtrength, and number of men, he himſelfe is compared to a beaſt of the Sea, and his army to fiſhes. Therefore God ſaith, that he will take the Captaine and the armie with his hooke and draw them whither he liſt. Finally, becauſe I will not tarry long upon this point, if a man marke it he ſhall eaſily ſee that the extremity of all miſeries is the ignorance of Gods Providence, and the chiefe bleſſednes ſtandeth in the knowledge thereof.

1 Theſſ. 2. 18.
1 Cor. 16. 7.

Pſal. 31. 16.

Eſai. 7. 4.

Ezc. 29. 4.

It diſproveth not the ſetled purpoſe of God, in appointing all things that he is ſaid to repent him, and that plagues firſt denounced be afterwards recalled.
Gen. 6. 6.
1 Sam. 15. 11.
Ier. 18. 8.
Ionas 3. 4.
Eſai. 38. 3. 5.
2 King. 20. 5.

12. Concerning the Providence of God, this that is ſaid were enough for ſo much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curioſity of men, nothing can be ſufficient, neither is it to be wiſhed that they be ſatisfied) were it not for certaine places, which ſeeme to meane otherwiſe than is above declared, that God hath not ſtedfaſt and ſtable purpoſe but changeable, according to the diſpoſition of inferiour things. Firſt, in ſome places is ſpoken of the repentance of God, as that he repented him of the creating of man, of the advancing of *Saul* to the kingdome. And that he will repent him of the evill that he had determined to lay upon his people, ſo ſoone as he perceiveth any converſion of them. Againe, there are rehearſed divers repeales of his decrees. He had declared by *Ionas* to the *Ninivites*, that after fortie dayes once paſt *Ninivie* ſhould be deſtroyed, but by and by he was turned with their repentance to a more gentle ſentence. He had by the mouth of *Eſay* pronounced death to *Ezechias*, which he was moved by his teares and prayers to deferre. Hereupon many doe make argument, that God hath not appointed mens matters by eternall decree, but yearely, dayly, and hourely appointeth this or that, as every mans deſervings are, or as he thinketh it equity and juſtice. Concerning his repentance, this we ought to hold, that the ſame can no more be in God, than ignorance, errour, and weakneſſe. For if no man doe wittingly and willingly throw himſelfe into the caſe that he need to repent, we cannot ſay that God doth repent, but that we muſt alſo ſay, that God is ignorant what will come to paſſe, or that he cannot avoid it, or that he headlong and unadviſedly runneth into a purpoſe whereof he by and by fore-thinketh him. But that it is ſo farre from the meaning of the holy Ghoſt, that in the very mention making of repentance he denieth that God had any repenting at all, becauſe he is not a man that may repent. And it is to be noted, that in the ſame Chapter they are both ſo joyned together, that the compariſon doth very well bring the ſhew of repugnancie to agreement. His changing is figuratively ſpoken, that God repented that he had made *Saul* King, and by and by after it is added; The ſtrength of Iſrael ſhall not lie, nor ſhall be moved with repenting. Becauſe he is not a man that he may repent. In which words his unchangeableneſſe is affirmed plainly without any figure. Therefore it is certaine that the ordinance of God in diſpoſing the matters of men is perpetuall, and above all repentance

1 Sam. 15. 29.

pentance. And that his constancie should not be doubtfull, his very adversaries have beene compelled to beare him witnesse. For *Balaam* whether he would or no, could not chuse but burst out into this saying, that he is not like a man to lie: nor as a sonne of man to be changed, and that it is not possible that he should not doe that he hath said, and not fulfill whatsoever he hath spoken. Num. 23. 19.

13. What meaneth then this name of repentance? even in the same sort that all the other phrases of speech which doe describe God unto us after the manner of men. For because our weaknesse doth not reach to his highnesse, that description of him which is taught us, was meet to be framed low to our capacity, that we might understand it. And this is the manner how to frame it low for us, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceived of us. Whereas he himselfe is without all moving of a troubled minde, he yet testifieth that he is angry with sinners. Like as therefore when we heare that God is angry, we ought not to imagine that there is any moving at all in him, but rather to consider that this speech is borrowed of our common sense, because God beareth a resemblance of one chafed and angry so oft as he exerciseth judgement: so ought we to understand nothing else by this word of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare that they dislike them. Because then every change among men is an amendment of that which misliketh them, an amendment commeth of repentance; therefore by the name of repentance is meant that, that God changeth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one continuall course that which hee had from eternitie fore seene, allowed, and decreed, howsoever the alteration seeme sudden in the eyes of men. *God is said to repent himselfe, not because he changeth his purpose, but the events which his unchangeable purpose was to change.*

14. Neither doth the holy History shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Ninivites which had beene before pronounced, and that the life of *Ezechias* was prolonged after warning given him, of death. They that so construe it are deceived in understanding of threatnings: which although they doe simply affirme, yet by the successe it shall be perceived that they contained a secret condition in them. For why did God send *Ionas* to the Ninivites to tell them aforehand of the ruine of their Citie? Why did he by *Esay* give *Ezechias* warning of death? For he might have brought to nought both him and them without sending them any word of their destruction. He meant therefore another thing, than to make them by fore-knowing of their death to see it comming a farre off. Even this he meant; not to have them destroyed, but to have them amended that they should not be destroyed. Therefore this that *Ionas* prophecied that *Ninivie* should fall after forty dayes, was done to this end that it should not fall; That hope of longer life was cut off from *Ezechias*, was done for this purpose, that he might obtaine longer life. Now who doth not see that God meant by such threatnings to awake them to repentance, whom he made afraid, to the end that they might escape the judgement which they had deserved by their sinnes? If that be so agreed, the nature of the things themselves doth lead us to this, to understand in the simple threaming a secret implyed condition, which is also confirmed by like examples. The Lord rebuking the King *Abimelech* for that he had taken away *Abrahams* wife from him, useth these words: Behold, thou shalt die for the woman that thou hast taken, for she hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husband, for hee is a Prophet, and shall pray for thee that thou maist live: If not, know that thou shalt die the death, and all that thou hast. You see how in this first sentence he vehemently striketh his minde to bring him to be more heedfully bent to make amends, and in the other doth plainly declare to him his will. Seeing the meaning of other places is like: doe not gather of these that there was any thing withdrawne from the first purpose of God, by this that he made void the thing which he had before pronounced. For God doth prepare the way for his eternall ordinance, when in giving warning of the punishment he moveth those to repentance, whom his will is to spare, rather than varieth any thing in his will, no not in his word, saving that he doth not expresse the same thing in syllables which is yet easie to understand. For that saying of *Esay* must needs remain true, Jonas 3. 10. Esai. 38. 5. *Whensoever a thing denounced from God is recalled, it was denounced with condition, if not expresse, yet secret.* Gen. 16. 3.

Esai.14.27. The Lord of Hostes hath determined, and who shall bee able to undoe it? His hand is stretched out, and who shall turne it away?

THE EIGHTEENTH CHAPTER.

That God doth so use the service of wicked men, and so boweth their mindes to put his judgements in execution, that yet still himselfe remaineth pure from all spot.

How God doth not onely permit but appoint the things to be done which wicked men do.

THere ariseth a hard question out of other places, where it is said that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiveth how he working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and justly condemne his ministers. Upon this was devised the distinction betweene Doing and Suffering: because many have thought this doubt unpossible to be dissolved: that both Satan and all the wicked are so under the hand and power of God, that he directeth their malice, unto what end it pleaseth him, and useth their wicked dooings to the executing of his judgements. And their modestie were peradventure excusable, whom the shew of absurditie putteth in feare, if it were not so that they doe wrongfully with a lying defence goe about to deliver the justice of God from all unrightfull blame. It seemeth to them unreasonable, that man should by the will and commandement of God be made blinde, and so by and by be punished for his blindenesse. Therefore they seeke to escape by this shift, that this is done by the sufferance, but not by the will of God. But he himselfe plainly pronouncing that he doth it, doth reject that shift. As for this that men doe nothing but by the secret commandement of God, and doe trouble themselves in vaine with deliberating, unlesse he doe by his secret direction stablish that which he hath before determined, it is proved by innumerable and plaine testimonies. It is certaine that this which we before alleaged out of the Psalme, that God doth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of warre and peace, as it is there said, and that without exception: who dare say that men are carried carelesly with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of *Iob* we know that Satan doth no lesse appeare before God to receive his commandements than doe the Angels which doe willingly obey. Indeed it is after a divers manner and for a diversend: but yet so that he cannot goe about any thing but with the will of God. Although there seeme afterward to be added a bare sufferance of him to afflict the holy man: yet because that saying is true; The Lord hath given, the Lord hath taken away, as it pleased God so is it come to passe: We gather that God was the authour of that triall of *Iob*, whereof Satan and the wicked theeves were ministers. Satan goeth about to drive the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly doe invade and rob his goods that were none of theirs. *Iob* acknowledgeth that he was by God stripped of all his goods, and made poore, because it so pleased God. Therefore whatsoever men or Satan himselfe attempt, yet God holdeth the sterne to turne all their travels to the executing of his judgements. It was Gods will to have the false King *Achab* deceived: the devill offered his service thereunto: he was sent with a certaine commandement to be a lying spirit in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the judgement of God, then the device of bare sufferance is vaine. For it were a fond thing to say, that the Judge doth onely suffer and not also decree what he will have done, and command the ministers to put it in execution. It was the Jewes purpose to destroy Christ, *Pilate* and the souldiers to follow their raging lust, and yet in a solemne prayer the disciples doe confesse, that all the wicked men did nothing else but that which the hand and counsell of God had determined: even as *Peter* had before preached, that Christ was by the decreed purpose and foreknowledge of God delivered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly and willingly appoint that which the Jewes did execute, as in another place he rehearseth, that God which shewed before by all his Prophets that Christ should suffer, hath so fulfilled it.

Job 1.21.

2 King.22.20.

Act.4.28.
Act.2.23.
Act.3.18.

1 Sam.16.22.

Absolon

Absolon defiling his fathers bed with inceſtuous adultery, committed deteſtable wickedneſſe. Yet God pronounceth that this was his owne worke. For the words are theſe, Thou haſt done it ſecretly, but I will doe it openly, and before the Sunne. *Hieremie* pronounceth that all the cruelty that the Chaldees uſed in Jurie, was the worke of God. For which cauſe *Nebuchadnezzar* is called the ſervant of God, God every where cryeth out that with his hiſſing, with the ſound of his trumpet, with his power and commandement the wicked are ſtirred up to warre. He calleth the Aſſyrian the rod of his wrath, and the axe that he moveth with his hand. The deſtruction of the holy Citie and ruine of the Temple he calleth his worke. *David* not murmuring againſt God, but acknowledging him for a righteous judge, yet confeſſeth that the curſings of *Semei* proceeded of the commandement of God. The Lord (ſaith he) commanded him to curſe. We often finde in the holy Hiſtory, that whatſoever happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the ſonnes of *Hely*, and very many things of like ſort. They that be meanly exerciſed in the Scriptures doe ſee, that for ſhortneſſe ſake, I bring forth of many teſtimonies but a few, by which yet it appeareth plainly enough, that they doe trifle and talke fondly, that thruſt in a bare Sufferance in place of the Providence of God, as though God ſate in a watch Tower waiting for the chances of Fortune, and ſo his judgements ſhould hang upon the will of men.

2 Sam. 12. 12.

Hier. 50. 25.

Eſai. 5. 26.
Eſai. 10 5.
Eſai. 19. 25.

2 Sam. 16. 10.

1 King. 11. 31.
1 Sam. 2. 34.

2. Now as concerning ſecret motions, that which *Salomon* ſpeaketh of the heart of a King, that it is bowed hither or thither as pleaſeth God, extendeth ſurely to all mankinde, and is as much in effect as if he had ſaid, whatſoever we conceive in minde, is by the ſecret inſpiration of God directed to his end. And truly if he did not worke in the mindes of men, it were not rightly ſaid, that he taketh away the lip from the true ſpeakers, and wiſdome from aged men, that he taketh the heart from the Princes of the earth, that they may wander where is no beaten way. And hereto belongeth that which we oft reade, that men are fearefull ſo farre forth as their hearts be taken with his feare. So *David* went out of the campe of *Saul*, and none was ware of it, becauſe the ſleepe of God was come upon them all. But nothing can be deſired to be more plainly ſpoken, than where he ſo oft pronounceth, that he blindeth the eyes of men, and ſtriketh them with giddineſſe, that he maketh them drunke with the ſpirit of drowſineſſe, caſteth them into madneſſe, and hardneth their hearts. Theſe things alſo many doe referre to ſufferance, as if in forſaking the reprobate he ſuffered them to be blinded by Satan. But that ſolution is too fond, foraſmuch as the holy Ghoſt in plaine words expreſſeth, that they are ſtricken with blindneſſe & madneſſe by the juſt judgement of God. It is ſaid, that he hardned the heart of *Pharao*, alſo that he did make dull and ſtrengthen it. Some doe with an unſavorie cavillation mocke out theſe phraſes of ſpeech, becauſe in another place it is ſaid *Pharao* did harden his owne heart, there is his owne will ſet for the cauſe of his hardening. As though theſe things did not very well agree together, although in divers manners, that man while he is moved in working by God, doth alſo worke himſelfe. And I doe turne backe their objection againſt themſelves. For if to harden doe ſignifie but a bare ſufferance, then the very motion of obſtinacie ſhall not be properly in *Pharao*. Now how weake and fooliſh were it ſo to expound, as if *Pharao* did onely ſuffer himſelfe to be hardned? Moreover the Scripture cutteth off all occaſions from ſuch cavillations. For God ſaith, I will hold his heart. So of the inhabitants of the land of Canaan, *Moſes* ſaith, that they went forth to battell, becauſe the Lord had hardned their hearts. Which ſame thing is repeated by another Prophet, ſaying: He turned their hearts that they ſhould hate his people. Againe in *Eſay* he ſaith, that he will ſend the Aſſyrians againſt the deceitfull nation, and will command them to carrie away the ſpoile, and violently take the prey, not meaning that he will teach wicked and obſtinate men to obey willingly, but that he will bow them to execute his judgements, as if they did beare his commandements graven in their mindes. Whereby appeareth that they were moved by the certaine appointment of God. I grant that God doth oftentimes worke in the reprobate by Satans ſervice as a meane, but yet ſo that Satan doth his office by Gods moving, and proceedeth ſo farre as is given him. The evill ſpirit troubled *Saul*, but it is ſaid that it was of God, that we may know that the madneſſe of *Saul* came of the juſt vengeance of God. It is alſo ſaid, that the ſame Satan doth blinde

Pro. 21. 1.
The providence of God is a governeſſe which directeth all the inclinations of the mind of man whether they bend unto good or evill.
Ezec. 7. 16.
Lev. 26. 36.
1 Sam. 26.

Eccleſ 7. 3.
Rom. 7. 21.
Exod. 8. 15.

Exod. 4. 21.

Joſh. 11. 20.
Pſal. 105. 25.
Eſai. 10. 6.

1 Sam. 16. 14.

2 Cor. 4. 4.

2 Cor.4.4. the mindes of the unfaithfull: but how ſo, but onely becauſe the effectuall working of errour commeth from God himſelfe, to make them beleeve lies that refuſe to obey the truth? After the firſt manner of ſpeaking it is ſaid, If any Prophet ſhall ſpeake lyingly, Ezek.14.9. I God have deceived him. According to the other manner of ſpeech it is ſaid, that he Rom.1.28. giveth men into a reprobate minde, and to caſt them into filthy deſires, becauſe he is the chiefe authour of his owne juſt vengeance, and Satan is but onely a miniſter thereof. But becauſe we muſt entreat of this matter againe in the ſecond booke, where we ſhall diſcourſe of the free or bond will of man, I thinke I have already ſhortly ſpoken ſo much as this place required. Let this be the ſumme of all, that foraſmuch as the will of God is ſaid to be the cauſe of all things, his providence is thought the governeſſe in all purpoſes and works of men, ſo as it ſheweth forth her force not onely in the elect, which are governed by the holy Spirit, but alſo compelleth the reprobate to obedience.

There are not contrary wils in God, although he forbid the doing of evill, and yet be willing to have it done: but our blindneſſe whereby we diſcerne not how theſe two doe agree, maketh us to imagine that they diſagree, when in truth they doe not.

3. Foraſmuch as hitherto I have recited onely ſuch things as are written in the Scriptures, plainly and not doubtfully, let them that feare not wrongfully to ſlander the heavenly oracles, take heed what manner of judgement they take upon them. For if by fained pretending of ignorance they ſeeke a praiſe of modeſty, what can be imagined more proudly done, than to ſet one ſmall word againſt the authority of God? as *I thinke otherwiſe, I like not to have this touched.* But if they openly ſpeake evill, what prevaile they with ſpitting againſt the heaven? But this is no new example of waywardneſſe, becauſe there have beene in all ages wicked and ungodly men, that with raging mouth barked againſt this point of doctrine. But they ſhall feele that thing indeed to be true, which long agoe the holy Ghoſt ſpake by the mouth of *David*, that God may overcome when he is judged. *David* doth by the way rebuke the madneſſe of men in this ſo unbrideled licentiouſneſſe, that of their owne filthineſſe they doe not onely argue againſt God, but alſo take upon them power to condemne him. In the meane time he ſhortly admoniſheth, that the blaſphemies which they vomit up againſt the heaven doe not reach unto God, but that he driving away the clouds of cavillations, doth brightly ſhew forth his righteouſneſſe, and alſo our faith (becauſe being grounded upon the Word of God, it is above all the world) doth from her high place contemptuouſly looke downe upon theſe miſts. For firſt, where they object, that if nothing happen but by the will of God, then are there in him two contrary wils, becauſe he decreeth thoſe things by ſecret purpoſe, which he hath openly forbidden by his law, that is eaſily wiped away. But before I anſwer it, I will once againe give the Readers warning that this cavillation is throwne out not againſt me, but againſt the holy Ghoſt, Job 1.21. which taught the holy man *Iob* this confeſſion: as it pleaſed God ſo it came to paſſe. When he was ſpoiled by theeves, he acknowledged in the injurie and hurt that they did him, the juſt ſcourge of God. What ſaith the Scripture in other places? The ſons of 1 Sam.2.25. *Heley* obeyed not their Father, becauſe it was Gods will to kill them. Alſo another Pro- Pſal.115.3. pher cryeth out, that God which ſitteth in heaven doth whatſoever he will. And now I have ſhewed plainly enough that God is the authour of all thoſe things which theſe Eſai.45.7. judges would have to happen only by his idle ſufferance. He teſtifieth that he createth Amos 3.6. light and darkneſſe that he formeth good and evill, that no evill happeneth which he himſelfe hath not made. Let them tell me, I beſeech them, whether he doe willingly or Deut.19.5. againſt his will execute his owne judgements? But as *Moſes* teacheth, that he which is ſlaine by the falling of an axe by chance, is delivered by God into the hand of the ſtriker: ſo the whole Church ſaith in *Luke*, that *Herod* and *Pilate* conſpired to doe thoſe things Acts 4.28. which the hand and purpoſe of God had decreed. And truly if Chriſt were not crucified with the will of God, whence came redemption to us? And yet the will of God neither doth ſtrive with it ſelfe, nor is changed, nor faineth that he willeth not the thing that he will: but where it is but one and ſimple in him, it ſeemeth to us manifold, becauſe according to the weaknes of our wit we conceive not how God in divers manner willeth and Epheſ.3.10. willeth not one ſelfe thing. *Paul*, after that he hath ſaid that the calling of the Gentiles is a hidden myſterie, within a while after ſaith further, that in it was manifeſtly ſhewed the manifold wiſdome of God: becauſe for the dulneſſe of our wit the wiſdome of God ſeemeth to us manifold, or (as the old interpreter hath tranſlated it) of many faſhions: ſhall we therefore dreame that there is any variety in God himſelfe, as though he either

changeth

changeth his purpose, or dissenteth from himselfe? Rather when we conceive not how God will have the thing to be done, which he forbiddeth to doe, let us call to minde our owne weaknesse, and therewithall consider that the light wherein he dwelleth, is not without cause called inaccessible, because it is covered with darknesse. Therefore all godly and sober men will easily agree to this sentence of *Augustine*, that sometime man with good will willeth that which God willeth not. As if a good sonne willeth to have his father to live, whom God will have to die. Againe it may come to passe, that man may will the same thing with an evill will, which God willeth with a good will. As if an evill sonne willeth to have his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnesse of the first sonne doth better agree with the will of God, although he willeth a contrary thing, than the unnaturalnesse of the other sonne which willeth the same thing. So great a difference is there what to will doth belong to man, and what to God, and to what end the will of every one is to be applied, to have it either allowed or disallowed. For those things which God willeth well he bringeth to passe by the evill wils of evill men. But a little before he had said, that the Angels Apostataes in their falling away, and all the reprobate, in as much as concerneth themselves, did that which God would not, but in respect of the omnipotencie of God, they could by no meanes so doe, because while they did against the will of God, the will of God was done upon them. Whereupon he crieth out; Great are the works of God, and ought to be sought out of all them that love him: that in marvellous manner the same thing is not done without his will which is also done against his will, because it could not be done if he did not suffer it; and yet he doth it not against his will but willingly: and he being good, would not suffer a thing to be done evill, unlesse for that he is omnipotent, he could of evill make good.

1 Tim. 6. 16.

Enchirid. ad Laur. ca. 101.

Psal. 111. 2.

4. In the same manner is assoiled, or rather vanisheth away the other objection: that if God doe not onely use the service of wicked men, but also governeth their counsels and affections, he is the authour of all wicked doings, and therefore men are unworthily condemned, if they execute that which God hath decreed, because they obey his will: for it is done amisse to confound his will and commandement together, which it appeareth by innumerable examples to differ farre asunder. For though when *Absolon* abused his fathers wives, it was Gods will to punish *Davids* adultery with that dishonour: yet he did not therefore command the wicked sonne to commit incest, unlesse perhaps you meane it in respect of *David*, as he speaketh of the railings of *Semei*. For when he confesseth that *Semei* raileth at him by the commandement of God, he doth not therein commend his obedience, as if that froward dogge did obey the commandement of God, but acknowledging his tongue to be the scourge of God, he patiently suffereth to be corrected. And this is to be holden in minde, that when God performeth by the wicked that thing which he decreed by his secret judgement, they are not to be excused, as though they did obey his commandement, which indeed of their owne evill lust they doe purposely breake. Now how that thing is of God, and is ruled by his secret providence, which men doe wickedly, the election of King *Ieroboam* is a plaine example, in which the rashnesse and madnesse of the people is severely condemned, for that they perverted the order appointed by God, and falsly fell from the house of *David*, and yet we know it was his will that he should be anointed. Whereupon in the very words of *Osee* there appeareth a certaine shew of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his will, in another place he saith, that he gave the kingdome to *Ieroboam* in his rage. How shall these sayings agree? that *Ieroboam* reigned not by God, and that he was made King by the same God? Even thus, because neither could the people fall from the house of *David*, but that they must shake off the yoke which God hath laid upon them: neither yet had God his liberty taken away, but that he might so punish the unthankfulnesse of *Salomon*. We see therefore how God in not willing false breach of allegeance, yet to another end justly willeth a falling away from their Prince, whereupon *Ieroboam* beside all hope was by holy annointing driven to bee King. After this manner doth the holy History say, that there was an enemy raised up to spoile

Wicked men are justly condemned for the evill which they doe, although God have appointed it to be done.

2 Sam. 16. 22.

1 King. 12. 20.

Osee 8. 4.

Osee 13. 11.

Salomons sonne of part of his Kingdome. Let the Readers diligently weigh both these things, because it hath pleased God to have the people governed under the hand of one King. Therefore when it was divided in two parts, it was done against his will. And yet the division tooke beginning of his will. For surely whereas the Prophet both by words and ceremony of annointing did move *Ieroboam* when he thought of no such thing, to hope of the Kingdome, this was not done without the knowledge or against the will of God, which commanded it so to be done: and yet is the rebellion of the people justly condemned, for that as it were against the will of God, they fell from the posterity of *David*. In this maner it is also afterward further said, that where *Roboboam* proudly despised the request of the people, this was done by God, to confirme the word which he had spoken by the hand of *Ahiha* his servant. Loe how against Gods will the sacred unitie is torne in sunder, and yet with the will of the same God ten tribes doe forsake *Salomons* sonne. Let us adde another like example. Where the people consenting, yea laying their hands unto it, the sonnes of *Ahab* were slaine, and all his offspring rooted out. *Iehu* said indeed truly, that nothing of the words of God were fallen to the ground, but that he had done all that he had spoken by the hand of his servant *Elias*. And yet not unjustly he rebuketh the Citizens of Samaria, for that they had put their hands unto it. Are ye righteous, saith he? If I have conspired against my Lord, who hath killed all these? I have before (as I thinke) already declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the righteousnesse of God gloriously appeareth. And for modest wits this answer of *Augustine* shall alway suffice: whereas the Father delivered the Sonne, and Christ delivered his body, and *Iudas* delivered the Lord: why in this delivering is God righteous, and man faulty? because in the same one thing which they did, the cause was not one, for which they did it. If any be more cumbred with this that we now say, that there is no consent, of God with man, where man by the righteous moving of God doth that which is not lawfull, let them remember that which *Augustine* saith in another place: Who shall not tremble at these judgements, where God worketh even in the hearts of evill men whatsoever he will, and yet rendreth to them according to their deservings? And truly in the falshood of *Iudas*, it shall be no more lawfull to lay the blame of the wicked deed to God, because he himselfe willed him to be delivered, and did deliver him to death, then it shall be to give away the praise of our redemption to *Iudas*. Therefore the same writer doth in another place truly tell us, that in this examination God doth not enquire what men might have done, or what they have done, but what their will was to doe, that purpose and will may come into the account. They that thinke this hard, let them a little while consider, how tollerable their owne waywardnesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, because it exceedeth their capacity, and doe finde fault that those things be uttered, which God, unlesse he had knowne them profitable to be knowne, would never have commanded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meeke willingnesse to learne, and that without exception, whatsoever is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating against it, sith it is evident that they babble against God, they are not worthy of a longer confutation.

1 King. 11. 32.

2 King. 10. 7.

Epist. ad Vincen.

De gratia & libero arbitrio ad Valent. cap. 20.

The end of the first Booke.

THE

THE SECOND BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the Fathers in the time of the Law, and then to us in the Gospell.

THE FIRST CHAPTER.

That by Adams sinne and falling away, mankinde became accursed, and did degenerate from his first estate: wherein is intreated of Originall sinne.

NOt without cause hath the knowledge of himselfe beene in the old Proverb so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our selves: whereby it commeth to passe, that in taking counsell of any thing necessary, we be miserably dazeled, yea, altogether blinded. But how much more profitable this lesson is, so much more diligently must we take heed, that we do not disorderly use it, as we see some of the Philosophers have done. For they in exhorting man to know himselfe, doe withall appoint this to be the end, why he should know himselfe, that he should not be ignorant of his owne dignity and excellencie: and nothing else doe they will him to behold in himselfe, but that whereby he may swell with vaine confidence, and be puffed up with pride. But the knowledge of our selves, first standeth in this point, that considering what was given us in creation, and how bountifully God continueth his gratious favour toward us, we may know how great had beene the excellency of our nature, if it continued uncorrupted: and we may withall thinke upon this, that there is nothing in us of our owne, but that we have as it were gotten by borrowing all that God hath bestowed upon us, that we may alwayes hang upon him. Then, that we call to minde our miserable estate after the fall of *Adam*, the feeling whereof may throw downe all glorying and trust of our selves, and overwhelme us with shame, and truly humble us. For as God at the beginning fashioned us like his owne image, to the end to raise up our mindes both to the study of vertue, and to the meditation of eternall life, so lest the so great nobleness of our kinde, which maketh us different from bruit beasts, should be drowned with our slothfulnesse, it is good for us to know that we are therefore endued with reason and understanding, that in keeping a holy and honest life,

We must learne thoroughly to know our selves, that the consideration of the graces of God may make us thankfull and the beholding of our miseries humble us.

life, we should proceed on forward to the appointed end of blessed immortality. But the first dignity cannot come in our minde, but by and by on the other side the heavie sight of our filthinesse, and shame doth thrust it selfe in presence, since we in the person of the first man are fallen from our first estate, whereupon groweth the hatred and loathing of our selves, and true humility, and there is kindled a new desire to seeke for God, in whom every of us may recover those good things, whereof we are found altogether void and empty.

Men are given to heare, and hurt by bearing their excellencie over-much advanced.

2. This thing surely the truth of God appointeth to be sought in examining of our selves, I meane, it requireth such a knowledge as may both call us away from all confidence of our owne power, and making us destitute of all matter to glory upon, may bring us to submission. Which rule it behoveth us to keepe, if we will attaine to the true marke both of right knowledge and well doing. Neither yet am I ignorant how much more pleasant is that other opinion that allureth us rather to consider our good things, than to looke upon our miserable needinesse and dishonour, which ought to overwhelme us with shame. For there is nothing that mans nature more coveteth, than to be stroked with flattery: and therefore when he heareth the gifts that are in him to be magnified, he leaneth to that side with over-much lightnesse of beleefe: whereby it is so much the lesse to be marvelled, that herein the greatest part of men have pernitiously erred. For sith there is naturally planted in all mortall men a more than blinde love of themselves, they doe most willingly perswade themselves that there is nothing in them that they ought worthily to hate. So without any maintenance of other this most vaine opinion doth each where get credit, that man is abundantly sufficient of himselfe to make himselfe live well and blessedly. But if there be any that are content to thinke more modestly, howsoever they grant somewhat to God, least they should seeme arrogantly to take all to themselves, yet they so part it, that the principall matter of glory and confidence alway remaineth with themselves. Now if there come talke, that with her allurements tickleth the pride that already of it selfe itcheth within the bones, there is nothing that may more delight them. Therefore as any hath with his extolling most favourably advanced the excellencie of mans nature, so hath he beene excepted with the well liking rejoycement, in manner of all ages. But whatsoever such commendation there be of mans excellencie that teacheth man to rest in himselfe, it doth nothing but delight with that her sweetnesse, and indeed so deceiveth, that it bringeth to most wretched destruction all them that assent unto it. For to what purpose availeth it for us, standing upon all vaine confidence to devise, appoint, attempt and goe about those things that we thinke to be for our behoofe, and in our first beginning of enterprise to be forsaken and destitute of sound understanding and true strength, and yet to goe on boldly till we fall downe to destruction? But it cannot otherwise happen to them that have affiance that they can doe any thing by their owne power. Therefore if any man give heed to such teachers that hold vs in considering onely our owne good things, he shall not profit in learning to know himselfe, but shall bee carried violently away into the worse kinde of ignorance.

The true knowledge of our selves emboldneth not, but casteth downe: it teacheth us what our duty is, and how unable we are to performe it.

3 Therefore, whereas in this point the truth of God doth agree with the common naturall meaning of all men, that the second part of wisdome consisteth in the knowledge of our selves, yet in the very manner of knowing there is much disagreement. For by the judgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting upon his owne understanding and integrity, hee taketh boldnesse and encourageth himselfe to doing the duties of vertue, and bidding battell to vices, travelleth with all his study to bend himselfe to that which is comely and honest. But he that looketh upon and trieth himselfe by the rule of Gods judgement, findeth nothing that may raise up his minde to good affiance: and the more inwardly that he hath examined himselfe, the more he is discouraged, till being altogether spoyled of all confidence he leaveth to himselfe nothing toward the well ordering of his life. And yet would not God have us to forget the first nobleneſſe that he gave to our father *Adam*, which ought of good right to awake us to the study of righteousnesse and goodnesse. For we cannot consider either our owne first estate, or to what end we are created, but we shall be pricked forward to study upon immortality, and to desire the Kingdome

of

of God. But that conſideration is ſo farre from putting us in courage, that rather diſcouraging us, it throweth us downe to humbleneſſe. For what is that firſt eſtate of ours? even that from whence we are fallen. What is that end of our creation? even the ſame from which we are altogether turned away: ſo that loathing our owne miſerable eſtate, we may groane for ſorrow, and in groaning may alſo ſigh for the loſſe of that dignity. But now when we ſay that man ought to behold nothing in himſelfe that may make him of bold courage: we meane that there is nothing in him upon affiance whereof he ought to be proud. Wherefore, if any liſt to heare what knowledge man ought to have of himſelfe, let us thus divide it, that firſt he conſider to what end he is created, and endued with gifts that are not to be deſpiſed, by which thought he may be ſtirred up to the meditation of the hearing of God and of the life to come. Then let him weigh his owne ſtrength, or rather needie want of ſtrength, by perceiving whereof he may lie in extreme confuſion, as one utterly brought to nought. The firſt of theſe conſiderations tendeth to this end, that he may know what is his duty: and the other, how much he is able to doe towards the performing of it. We will entreat of them both, as the order of teaching ſhall require.

Adams tranſgreſſion proceeding from infidelity joyned with pride and unthankfulneſſe ended with a reprochfull Apoſtaſie from God.

4. But becauſe it muſt needs be that it was not a light negligence, but a deteſtable wicked act which God ſo ſeverely puniſhed, we muſt conſider the very forme of the ſame in the fall of *Adam*, that kindled the horrible vengeance of God upon all mankinde. It is a childiſh opinion that commonly hath beene received concerning the intemperance of gluttony, as though the ſumme and head of all vertues conſiſted in the forbearing of one onely fruit, when there flowed on every ſide ſtore of all ſorts of dainties that were to be deſired, and when in that bleſſed fruitfulneſſe of the earth, there was not onely plenty, but alſo variety to make fare for pleaſure. Therefore we muſt looke further, becauſe the forbidding him from the tree of the knowledge of good and evill, was the triall of obedience, that *Adam* in obeying might prove that he was willingly ſubject to the government of God. And the name of the tree it ſelfe ſheweth, that that commandement was given for none other end, than for this, that he contented with his owne eſtate, ſhould not with wicked luſt advance himſelfe higher. But the promiſe whereby he was bidden to hope for eternall life, ſo long as he did not eat of the tree of life, and againe, the horrible threatning of death ſo ſoone as he ſhould taſte of the tree of knowledge of good and evill ſerved to prove and exerciſe his Faith. Hereof it is not hard to gather by what meanes *Adam* provoked the wrath of God againſt himſelfe. *Auguſtine* indeed ſaith not amiſſe when he ſaith, that pride was the beginning of all evils. For if ambition had not lifted up man higher than was lawfull and than was permitted him, he might have continued in his eſtate: but we muſt fetch a more full definition from the manner of the tentation that *Moſes* deſcribeth. For ſith the woman was with the deceit of the Serpent led away by infidelity, now it appeareth that diſobedience was the beginning of the fall. Which thing *Paul* confirmeth, teaching that all men were loſt by one mans diſobedience. But it is withall to be noted, that the firſt man fell from the ſubjection of God, for that he not onely was taken with the entiſements of Satan, but alſo deſpiſing the truth, did turne out of the way to lying. And ſurely Gods Word being once deſpiſed, all reverence of God is ſhaken off. Becauſe his majeſtie doth no other wayes abide in honour among us, nor the worſhip of him remaine inviolate, but while we hang upon his mouth. Therefore infidelity was the roote of that falling away. But thereupon aroſe ambition and pride, to which was adjoyned unthankfulneſſe, for that *Adam* in covetting more than was granted, did unreverently deſpiſe the ſo great liberality of God wherewith he was enriched. And this was a monſtrous wickedneſſe, that the ſonne of the earth thought it a ſmall thing that hee was made after the likeneſſe of God, unleſſe he might alſo be made equall with God. If Apoſtaſie be a filthy and deteſtable offence, whereby man draweth himſelfe from the allegeance of his Creator, yea, outragiouſly ſhaketh off his yoke: then it is but vaine to extenuate the ſinne of *Adam*. Albeit it was no ſimple Apoſtaſie, but joyned with ſhamefull reproches againſt God, while they aſſented to the ſlanders of Satan, wherein he accuſed God of lying, envie, and niggardly grudging. Finally, infidelity opened the gate to ambition, ambition was the mother of obſtinate rebellion, to make

In Pſal. 19.

Rom. 5. 19.

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men caſt away the feare of God, and throw themſelves whither their luſt carried them. Therfore *Bernard* doth rightly teach, that the gate of ſalvation is opened unto us, when at this day we receive the Goſpell by our eares: even as by the ſame windowes, when they ſtood open to Satan, death was let in. For *Adam* would never have beene ſo bold, as to doe againſt the commandement of God, but for this, that he did not beleeve his word. Truly this was the beſt bridle for the right keeping of all affections in good order, to thinke that there is nothing better than to keepe righteouſneſſe in obeying the commandements of God, and then that the chiefe end of happy life is to be beloved of him. He therefore being carried away with the blaſphemies of the devill, did (as much as in him lay) extinguiſh the whole glory of God.

Rom. 8. *All Adams off-ſpring through his ſinne are made finfull, not by imitation onely as Pelagius taught, but by propagation, receiving the contagion of ſin and uncleanneſſe before they behold the light of this life.*

5. As the ſpirituall life of *Adam* was, to abide joyned and bound to his Creator, ſo his alienation from him was the death of his ſoule. Neither is it marvell if he by his falling away, deſtroyed all his owne poſterity, which perverted the whole order of nature in heaven and earth. All the creatures doe groane, ſaith *Paul*, being made ſubject to corruption againſt their will. If one ſhould aske the cauſe: no doubt it is for that they beare part of that puniſhment that man deſerved, for whoſe uſe they were created. Sith then the curſe that goeth thorowout all the coaſts of the world, proceeded from his fault both upward and downward, it is nothing againſt reaſon, if it ſpread abroad into all his iſſue. Therefore after that the heavenly image in him was defaced, he did not alone ſuffer this puniſhment, that in place of wiſdome, ſtrength, holineſſe, truth, and juſtice, (with which ornaments he had beene cloathed) there came in the moſt horrible peſtilences, blindneſſe, weakneſſe, filthineſſe, falſhood, and injuſtice, but alſo he entangled and drowned his whole off-ſpring in the ſame miſerie. This is the corruption that commeth by inheritance, which the old writers called originall ſinne, meaning by this word ſinne, the corruption of nature, which before was good and pure. About which matter they have had much contention, becauſe there is nothing further off from common reaſon, than all men to be made guilty of one mans fault, and ſo the ſinne to become common. Which ſeemeth to have beene the cauſe why the oldeſt Doctors of the Church did but darkly touch this point, or at the leaſt did not ſet it out ſo plainly as was convenient. And yet that fearfulneſſe could not bring to paſſe, but that *Pelagius* aroſe, whoſe prophane invention was that *Adam* ſinned onely to his owne loſſe, and hurted not his poſterity. So through this ſubtilty Satan went about by hiding the diſeaſe, to make it incurable. But when it was proved by manifeſt teſtimonie of Scripture, that ſinne paſſed from the firſt man into all his poſteritie, he brought this cavillation, that it paſſed by imitation, but not by propagation. Therefore good men travelled in this point, and above all other *Auguſtine*, to ſhew that we are corrupted not by forren wickedneſſe, but that we bring with us from the wombe of our mother a vitiouſneſſe planted in our begetting, which to deny was too great ſhameleſneſſe. But the raſhneſſe of the *Pelagians* and *Celeſtians* will not ſeeme marvellous to him, which by the writings of the holy man ſhall perceive, how ſhameleſſe beaſts they were in all other things. Surely it is not doubtfully ſpoken that *David* confeſſeth that he was begotten in iniquities, and by his mother conceived in ſinne. He doth not there accuſe the ſinnes of his father or mother, but the better to ſet forth the goodneſſe of God toward him, he beginneth the confeſſion of his owne wickedneſſe at his very begetting. Foraſmuch as it is evident that that was not peculiar to *David* alone, it followeth that the common eſtate of all mankinde is noted under his example. All we therefore that deſcend of uncleane ſeed, are borne infected with the contagion of ſinne, yea, before that we ſee the light of this life, we be in the ſight of God filthy and ſpotted. For who could give cleane of the uncleanneſſe? not one: as it is in the booke of *Iob*.

Pſal. 91. 7.

Job. 14. 4. *In Adam our nature being corrupted commeth unto us ſuch as he by ſin had made it: whereupon it*

6. Wee heare that the uncleanneſſe of the parents ſo paſſeth into the children, that all without any exception at their beginning are defiled. But of this defiling we ſhall not finde the beginning unleſſe we goe up to the firſt parent of all us, to the Well head. Thus it is therefore, that *Adam* was not onely the progenitor, but alſo the root of mans nature, and therefore in his corruption was all mankinde worthily corrupted: which the Apoſtle maketh plaine by comparing of him and Chriſt. As (ſaith he)

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by one man ſinne entred into the whole world, and death by ſinne, and ſo death went over all men, foraſmuch as all have ſinned: ſo by the grace of Chriſt, righteouſneſſe and life is reſtored unto us. What will the *Pelagians* here prate? that *Adams* ſinne was ſpread abroad by imitation? Then have we no other profit by the righteouſneſſe of Chriſt, but that he is an example ſet before us to follow? Who can abide ſuch robbery of Gods honour? If it be out of queſtion that Chriſts righteouſneſſe is ours by communication, and thereby life: it followeth alſo that they both were ſo loſt in *Adam*, as they bee recovered in Chriſt: and that ſinne and death ſo crept in by *Adam*, as they are aboliſhed by Chriſt. The words are plaine, that many are made righteous by the obedience of Chriſt, as by the diſobedience of *Adam* they were made ſinners: and that therefore betweene them two is this relation, that *Adam* wrapping us in his deſtruction, deſtroyed us with him, and Chriſt with his grace reſtored us to ſalvation. In ſo cleere light of truth, I thinke we need not a longer or more laborious proofe. So alſo in the firſt Epiſtle to the Corinthians, when he goeth about to ſtabliſh the godly in the truſt of the reſurrection, he ſheweth that the life is recovered in Chriſt, that was loſt in *Adam*, he that pronounceth that we are all dead in *Adam*, doth alſo therewithall plainly teſtifie, that we are infected with the filth of ſinne. For damnation could not reach unto them that were touched with no guiltineſſe of iniquitie. But it can be no way plainlier underſtanded what he meaneth than by relation of the other member of the ſentence, where he teacheth that hope of life is reſtored in Chriſt. But it is well enough knowne that the ſame is done no other way, than when by marvellous manner of communicating, Chriſt powreth into us the force of his righteouſneſſe. As it is written in another place, that the Spirit is life unto us, for righteouſneſſe ſake. Therefore we may no otherwiſe expound that which is ſaid that we are dead in *Adam*, but thus, that he in ſinning did not onely purchaſe miſchiefe and ruine to himſelfe, but alſo threw downe our nature headlong into like deſtruction. And that not onely to the corruption of himſelfe, which pertaineth nothing to us, but becauſe he infected all his ſeed with the ſame corruption whereinto he was fallen. For otherwiſe the ſaying of *Paul* could not ſtand true, that all are by nature the ſonnes of wrath, if they were not already accurſed in the wombe. And it is eaſily gathered that nature is there meant not ſuch as it was created by God, but ſuch as it was corrupted in *Adam*. For it were not convenient that God ſhould be made the Authour of death. *Adam* therefore ſo corrupted himſelfe, that the infection paſſed from him into all his off-ſpring. And the heavenly Judge himſelfe Chriſt, doth alſo plainly enough pronounce, that all are borne evill and corrupted, where he teacheth, that whatſoever is borne of fleſh, is fleſh, and that therefore the gate of life is cloſed againſt all men, untill they be begotten againe.

followeth, that we are dead becauſe he was dead of whom we are: ſonnes of wrath becauſe they were that begat us: fleſh becauſe we are borne of fleſh.

Rom. 5. 12.

1 Cor. 15. 22.

Rom. 8. 10.

Epheſ. 1. 3.

Joh. 3. 6.

7. Neither for the underſtanding thereof is any curious diſputation needfull, which not a little cumbred the old writers, whether the Soule of the Sonne doe proceed by derivation from the Soule of the Father, becauſe in it the infection principally reſteth. We muſt be contented with this, that ſuch gifts as it pleaſed the Lord to have beſtowed upon the nature of man, he left them with *Adam*, and therefore when *Adam* loſt them after he had received them, he loſt them not onely from himſelfe, but alſo from us all. Who ſhall be carefull of a conveyance from ſoule to ſoule, when he ſhall heare that *Adam* received theſe ornaments which he loſt, no leſſe for us than for himſelfe? that they were not given to one man alone, but aſſigned to the whole nature of man? Therefore it is not againſt reaſon, if he being ſpoiled, nature be left naked and poore: if he being infected with ſinne, the infection creepeth into nature. Therefore from a rotten root aroſe up rotten branches, which ſent their rottenneſſe into the other twigges that ſprung out of them. For ſo were the children corrupted in the Father, that they alſo were infective to their children: that is to ſay, ſo was the beginning of corruption in *Adam*, that by continuall flowing from one to another, it is conveyed from the anceſters into the poſterity. For the infection hath not her cauſe in the ſubſtance of the fleſh or of the Soule, but becauſe it was ſo ordained of God, that ſuch gifts as he had given to the firſt man, man ſhould both have them, and loſe them as well for himſelfe as for his. Aſfor this that the *Pelagians* doe cavill, that it is not likely that the children

Whether we have our ſoules or no, by derivation from our parents, as we have our bodies, is a needleſſe queſtion in this caſe. It ſufficeth us to know that what God beſtowed upon Adam, it was to hold, or to loſe, for, or from, both himſelfe and his. That the children of faithfull men are ſanctified, is no diſproofe of their originall corruption.

children doe take corruption from godly parents, ſith they ought rather to be ſanctified by their cleanneſſe, that is eaſily confuted. For they deſcend not of their ſpirituall regeneration, but of their carnall generation. Therefore as *Auguſtine* ſaith, whether the unbeleever be condemned as guilty, and the beleever quit as innocent, they both doe beget not innocents, but guilty, becauſe they beget of the corrupted nature. Now whereas they doe in manner partake of the parents holineſſe, that is the ſpeciall bleſſing of the people of God, which proveth not but that the firſt and univerſall curſe of mankinde went before. For of nature is guiltineſſe, and ſanctification is of ſupernaturall grace.

Cont Pelag. & Celeſt.

8. And to the end that theſe things be not ſpoken of a thing uncertaine and unknowne, let us define Originall ſinne. But yet I meane not to examine all the definitions that are made by writers, but will bring forth one onely, which I thinke to be moſt agreeable with truth. Originall ſinne therefore ſeemeth to be the inheritable deſcending perverſneſſe and corruption of our nature, powred abroad into all the parts of the ſoule, which firſt maketh us guilty of the wrath of God, and then alſo bringeth forth theſe workes in us, which the Scripture calleth the works of the fleſh: and that it is properly that *Paul* oftentimes calleth ſinne. And theſe works that ariſe out of it, as are adulteries, fornications, thefts, hatreds, murthers, banquettings, after the ſame manner he calleth the fruits of ſinne, albeit they are likewiſe called ſinnes both commonly in the Scriptures, and alſo by the ſame *Paul* himſelfe. Therefore theſe two things are diſtinctly to be noted: that is, that being ſo in all parts of our nature corrupted and perverted, we are now even for ſuch corruption onely holden worthily damned and convicted before God, to whom is nothing acceptable but righteouſneſſe, innocencie and pureneſſe. And yet is it not that bond in reſpect of anothers fault. For where it is ſaid, that by the ſinne of *Adam* we are made ſubject to the judgement of God, it is not ſo to be taken, as if we innocent and undeſerving did beare the blame of his fault. But becauſe of his offending we are all clothed with the curſe, therefore it is ſaid that he hath bound us. Nevertheleſſe, from him not the puniſhment onely came upon us, but alſo the infection diſtilled from him, abideth in us, to the which the puniſhment is juſtly due. Wherefore howſoever *Auguſtine* doth oftentimes call it anothers ſinne, (to ſhew the more plainly, that it is conveyed into us by propagation) yet doth he alſo affirme withall that it is proper to every one. And the Apoſtle himſelfe expreſly witneſſeth, that therefore death came upon all men, becauſe all men have ſinned, and are wrapped in Originall ſinne, and defiled with the ſpots thereof. And therefore the very infants themſelves, while they bring with them their owne damnation from their mothers wombe, are bound, not by anothers, but by their owne fault. For although they have not as yet brought forth the fruits of their owne iniquity, yet they have the ſeed thereof incloſed within them: yea, their whole nature is a certaine ſeed of ſinne: therefore it cannot but be hatefull and abominable to God. Whereupon followeth, that it is properly accounted ſinne before God: for there could be no guiltineſſe without ſinne. The other point is, that this perverſneſſe never ceaſeth in us, but continually bringeth forth new fruits, even the ſame works of the fleſh which we have before deſcribed: like as a burning furnace bloweth out flame and ſparkles, or as a ſpring doth without ceaſing caſt out water. Therefore they which haue defined Originall ſinne, to be a lacking of Originall righteouſneſſe which ought to have beene in us, although indeed they comprehend all that is in the thing it ſelfe: yet they have not fully enough expreſſed the force and efficacie thereof. For our nature is not onely bare and empty of goodneſſe, but alſo is ſo plenteous and fruitfull of all evils, that it cannot be idle. They that have ſaid, that it is a concupiſcence, have uſed a word not very farre from the matter, if this were added, which is not granted by the moſt part, that whatſoever is in man, even from the underſtanding to the will, from the ſoule to the fleſh, is corrupted and ſtuffed full with this concupiſcence: or, to end it ſhortlier, that whole man is of himſelfe nothing elſe but concupiſcence.

What originall ſin is, and that we are not onely ſubject to the puniſhment which our firſt fathers fault deſerved, but the infection of his faultineſſe is alſo in us.

Gal. 5. 19.

Rom. 5. 12.

9. * Wherefore, I have ſaid that all the parts of the ſoule are poſſeſſed of ſinne ſith *Adam* fell away from the fountaine of righteouſneſſe. For not onely the inferiour appetite allured him, but wicked impiety poſſeſſed the very caſtell of his minde, and pride

* *The very underſtanding of man is corrupted and not the ſenſuall or inferiour part onely.*

pride peirced to the innermoſt part of his heart. So that it is a fond and fooliſh thing, to reſtraine the corruption that proceeded from thence, onely to the ſenſuall motions as they call them, or to call it a certaine nourture that allureth, ſtirreth and draweth to ſinne onely that part, which among them is called Senſualitie. Wherein *Peter Lombard* hath diſcloſed his groſſe ignorance, which ſeeking and ſearching for the place of it, ſaith that it is in the fleſh, as *Paul* witneſſeth, not properly indeed, but becauſe it more appeareth in the fleſh, as though *Paul* did meane onely a part of the ſoule, and not the whole nature which is in compariſon ſet againſt ſupernaturall grace. And *Paul* there taketh away all doubt: teaching that corruption reſteth not in one part alone: but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appeare, but ſpecially travelleth to prove that the underſtanding minde is ſubject to blindneſſe, and the heart to perverſneſſe. And the ſame third Chapter to the *Romanes* is nothing elſe but a deſcription of Originall ſinne. That appeareth more plainly by the renewing. For the ſpirit which is compared with the old man and the fleſh, doth not onely ſignifie the grace whereby the inferiour or ſenſuall part of the ſoule is amended, but alſo containeth a full reformation of all the parts. And therefore *Paul* doth command, not onely that our groſſe appetites bee brought to naught, but alſo that we our ſelves be renewed in the ſpirit of our minde, as likewiſe in another place hee biddeth us to bee transformed in newneſſe of minde. Whereupon followeth, that the ſame part, wherein moſt of all ſhineth the excellencie and nobleneſſe of the ſoule, is not onely wounded, but alſo ſo corrupted, that it needeth not onely to be healed, but in manner to put on a new nature. How farre ſinne poſſeſſeth both the underſtanding minde and the heart, wee will ſee hereafter. Here I onely purpoſed ſhortly to touch that the whole man from the head to the foote is ſo overwhelmed as with an overflowing of water, that no part of him is free from ſinne and that therefore whatſoever proceedeth from him is accounted for ſinne, as *Paul* ſaith, that all the affections of the fleſh or thoughts are enmities againſt God, and therefore death,

10. Now let them goe, that preſume to make God authour of their ſinnes, becauſe we ſay that men are naturally ſinnefull. They doe wrongfully ſeeke the worke of God in their owne filthineſſe, which they ought rather to have ſought in the nature of *Adam*, while it was yet ſound and uncorrupted. Therefore our deſtruction commeth of the fault of our owne fleſh and not of God, foraſmuch as wee periſhed by no other meane but by this, that wee degendred from our firſt eſtate. But yet let not any man heere murmure and ſay, that God might have better foreſeene for our ſalvation, if he had provided that *Adam* ſhould not have fallen. For this objection both is to bee abhorred of all godly mindes, for the too much preſumptuous curioſitie of it, and alſo pertaineth to the ſecret of predeſtination, which ſhall after bee entreated of in place convenient. Wherefore let us remember that our fall is to bee imputed to the corruption of nature, that we accuſe not God himſelfe the authour of nature. True indeed it is, that the ſame deadly wound ſticketh faſt in nature: but it is much materiall to know, whether it came into nature from elſewhere, or from the beginning hath reſted in it. But it is evident that the wound was given by ſinne. Therefore there is no cauſe why we ſhould complaine but of our ſelves: which thing the Scripture hath diligently noted. For *Eccleſiaſtes* ſaith: This have I found, that God hath made man righteous, but they have ſought many inventions. It appeareth that the deſtruction of man is to be imputed only to himſelfe, foraſmuch as having gotten uprightneſſe by the goodneſſe of God, he by his owne madneſſe is fallen into vanity.

Though we be naturally ſinfull yet is not God the author of our ſin.

Eccel. 7. 31.

11. We ſay therefore that man is corrupted with faultineſſe naturall, but ſuch as proceeded not from nature. We denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from ſome other thing, which is happened to a man, than a ſubſtantiall propertie that hath beene put into him from the beginning. Yet wee call it Naturall, that no man ſhould thinke that every man getteth it by evill cuſtome, whereas it holdeth all men bound by inheritably deſcending right: And this we do not of our owne heads without authoritie. For, for the ſame cauſe the Apoſtle teacheth,

We are termed corrupt by nature not becauſe God hath put corruption as a naturall quality in us.

because together with our nature it is derived to us and not gotten by custome. Eph. 2. 3.

that we are all by nature the children of wrath. How could God, whom all his meanest workes doe please, be wrathfull against the noblest of all his creatures? But hee is rather wrathfull against the corruption of his worke, then against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not unfitly said to be by nature abhominable to God, it shall be also not unaptly called naturally perverse and corrupted. As *Augustine* feareth not in respect of nature corrupted, to call the sinnes naturall which doe necessarily raigne in our flesh where the grace of God is absent. So vanisheth away the fooliſh trifling devise of the *Manichees*, which when they imagined an evilnesse having substance in man, presumed to forge for him a new Creator, least they should seeme to assigne to the righteous God the cause and beginning of evill.

THE SECOND CHAPTER.

That man is now spoiled of the Freedome of will, and made subject to miserable bondage.

The doctrine which concerneth the bondage of our will, must not make us slothfull unto good things, as if they did not appertaine unto us, but rather humble and carefull that knowing our owne weakues, we presume not to trust unto our selves.

SIth we have seene, that the dominion of sinne, since the time that it held the first man bound unto it, doth not onely raigne in all mankind, but also wholly possesseth every soule: now must we more neerely examine, since we are brought into that bondage, whether we be spoyled of all Freedome or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the end that the truth of this question may more easily appeare unto us, I will by the way set up a marke, whereunto the whole summe may bee directed. And this shall bee the best way to avoide errour, if the dangers be considered that are like to fall on both sides. For when man is put from all uprightnesse, by and by he thereby taketh occasion of slothfulnesse: and because it is said, that by himselfe he can doe nothing to the studie of righteousnesse, forthwith he neglecteth it wholly, as if it pertained nothing unto him. Againe, hee can presume to take nothing upon himselfe, be it never so litle, but that both Gods honour shall be thereby taken from him, and man himselfe be overthrown with rash confidence. Therefore to the end we strike not upon these rockes, this course is to bee kept, that man being enformed that there remaineth in him no goodnesse, and being on every side compassed about with most miserable necessity, may yet bee taught to aspire to the goodnesse whereof he is void, and to the libertie whereof he is deprived, and may be more sharply stirred up from slothfulnesse, than if it were faigned that hee is furnished with greatest power. How necessarie this second point is, every man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controversie, it ought then plainly to stand for truth, that nothing is to be taken away from man of his owne, as far as it behooveth that he be throwne downe from false boasting of himselfe. For if it were not granted to man to glory in himselfe even at that time, when by the bountifulnesse of God, he was garnished with most singular ornaments, how much ought he now to be humbled, sith for his unthankfulnesse he is thrust downe from high glorie into extreame shame? At that time] (I say) when he was advanced to the highest degree of honour, the Scripture attributeth nothing else unto him, but that he was created after the image of God, whereby it secretly teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remaineth now, but that he being naked and destitute of all glory, doe acknowledge God, to whose liberalitie he could not be thankfull when he flowed full of the riches of his grace: and that now at length with confession of his owne povertie hee glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praise of wisdome and strength bee taken from us, as it pertaineth to the glory of God that they joyne our ruine with the robberie of God, that give unto us any thing more than that which is true. For what is else done when wee are taught to fight of our owne force, but that we be lifted up on hie on a staffe of a reede, that it may by and by breake, and we fall to the ground? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men have imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by *Augustine*, that Free will is rather

throwne

throwne downe headlong, than ſtabliſhed by them that defend it. This I thought needfull to ſpeake before, as by way of Preface for many mens ſakes, which when they heare mans power overthrowne from the ground, that the power of God may bee builded in man, doe much hate this manner of diſputing as dangerous, much more ſuperfluous, which yet appeareth to bee both in religion neceſſarie, and for us moſt profitable.

2. Whereas we have a litle before ſaid, that in the underſtanding minde, and in the heart are placed the power of the ſoule, now let us conſider what they both are able to doe. The Philoſophers indeed with great conſent doe imagine that in the underſtanding minde ſitteth reaſon, which like a lampe giveth light to all councels, and like a Queene goverueth the Will; for they ſay that it is ſo endued with divine light, that it can give good counſell, and ſo excelleth in lively force that it is able well to goverue. On the other ſide, that ſenſe is dull and bleare eied, that it alway creepeth on the ground, and walloweth in groſſe objects, and never lifteth up it ſelfe to true inſight. That the Appetite, if it can abide to obey Reaſon, and doe not yeeld it ſelfe to ſenſe to bee ſubdued, is carried on to the ſtudie of vertues, holdeth on the right way, and is transformed into will: but if it give it ſelfe ſubject into the bondage of ſenſe, it is by it corrupted and perverted, ſo that it degendreth into luſt. And whereas by their opinion there doe ſit in the ſoule thoſe powers that I have ſpoken of before, underſtanding, ſenſe, Appetite or will, which word will is now more commonly uſed, they ſay that underſtanding is endued with reaſon, the beſt governeſſe toward good and bleſſed life, ſo that it doe hold it ſelfe within his owne excellencie, and ſhew forth the force that is naturally given it. But that inferior motion of it, which is called ſenſe, wherewith man is drawne to error and deceit, they ſay to be ſuch, that it may be tamed with the rod of reaſon, and by litle and litle be vanquiſhed. They place will in the midſt betweene reaſon and ſenſe, as a thing at her owne ordering, and having libertie whether it liſt to obey to reaſon, or give forth it ſelfe to be raviſhed by ſenſe.

The opinon of Philoſophers concerning the freedom of mans will.

3. Sometime indeed they doe not denie, being overcome by very experience, how hardly man ſtabliſheth reaſon to raigne as Queene within himſelfe, while ſometime he is tickled with entiſements of pleaſure, ſometime deceived with falſe ſemblance of good things, ſometimes importunately ſtriken with immoderate affections, and violently haled out of the way as it were with ropes or ſtrings of ſinewes, as *Plato* ſaith. For which reaſon *Cicero* ſaith that theſe ſparkes given by nature, are with perverſe opinions and evill manners by and by quenched: But when ſuch diſeaſes have once gotten places in the mindes of men, they grant that they doe more outragiouſly overflow, than that they eaſily may be reſtrained: and they ſticke not to compare them to wilde horſes which throwing away reaſon as it were caſting the Chariot driver, do range unruledly and without meaſure. But this they make no queſtion of, that vertues and vices are in our owne power. For if (ſay they) it be in our choiſe to doe this or that, then is it alſo in our choiſe not to doe. Now if it be in our choiſe not to doe, then is it alſo to doe, but of free choiſe we ſeeme to doe thoſe things that wee doe, and to forbeare thoſe things that we forbeare. Therefore if we doe any good thing when we liſt, we may likewiſe leave it undone: if we doe any evill, wee may alſo eſchew the ſame. Yet ſome of them have burſt forth into ſo great licentiouſneſſe, that they have boaſted that it is indeed Gods gift that we live, but our owne that we live well and holily. And thence commeth that ſaying of *Cicero* in the perſon of *Cotta*: becauſe every man himſelfe getteth vertue to himſelfe therefore never any of the wiſe men did thanke God for it. For (ſaith he) for vertue we be praiſed, and in vertue we glorie, which ſhould not be if it were the gift of God, and not of our ſelves. And a little after: This is the judgement of all men that Fortune is to be aſked of God, but wiſedome to be taken of himſelfe. This therefore is the ſumme of the opinon of all the Philoſophers: that the reaſon of mans underſtanding is ſufficient for aright governance: that Will being ſubject to it, is indeed moved by Senſe to evill things. But even as it hath free election, ſo can it not be ſtopped, but that it follow reaſon for her guide in all things.

Philoſophers imagine that man hath in and of himſelfe habilitie as to be vicious, ſo to make himſelfe vertuous. De leg li. 1. Tuſ quæſt lib. 3

Ariſt. eth. li. 3. ca. 5.

Seneca. ? De nat. Deor. lib. 3.

4. Among the Eccleſiaſticall writers, albeit there have beene none that did not acknowledge both that the ſoundneſſe of reaſon in man hath beene ſore wounded by

The auncient fathers for feare

of contradicting the common received opinion of Philosophers, and least they should nouzle men in sloth have too much advanced the strength of mans both reason and will.

sinne, and his will exceedingly entangled with perverse desires, yet many of them have too much assented to the Philosophers, of which the ancient, as I thinke, did so much advance the strength of man upon this consideration, least if they should have expressely confessed his weakenesse, first they should have made the Philosophers, with whom they then contended, to laugh at them: and then lest they should give to the flesh, which of it selfe was dull to goodnesse, a new occasion of slothfulnes. Therfore because they would not teach any thing that were an absurdity in the common judgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that second point, not to make place for slothfulnesse, appeareth by their owne words. *Chrysostome* hath in one place: Because God hath put good and evill things in our owne power, he hath given us Freedome of election, and he withholdeth not the unwilling, but embraceth the willing. Againe, oftentimes he that is evill, if he will is turned into good, and he that is good by slothfulnesse falleth and becommeth evill, because God made our nature to have freewill, and he layeth not necessitie upon us, but giving convenient remedies, suffreth all to lie in the minde of the patient. Againe, As unlesse wee bee holpen by the grace of God, we can never doe any thing well: so unlesse we bring that which is our owne, we cannot obtaine the favour of God. And hee had said before, that it should not be all of Gods helpe, but we must also bring somewhat. And this is commonly a familiar word with him, let us bring that which is ours, God will supply the rest. Where with agreeth that which *Hierome* saith, that it is our part to begin, but Gods to make an end: our part to offer what we can, his to fulfill what we cannot. You see now what in these sayings they gave to man toward the studie of vertue more than was meete, because they thought that they could not otherwise awake the dulnesse that was naturally in us. But if they did prove that in it onely wee sinned, with what apt handeling they have done the same, we shall after see. Surely that the sayings which we have rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and among them principally *Chrysostome* have passed measure in advancing the power of mans will, yet all the old writers, except *Augustine*, doe in this point so either varie, or waver, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore we will not tarrie upon exact reckoning of every one of their sayings, but here and there wee will touch out of every one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while everie one for himselfe sought praise of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came so farre, that man was commonly thought to be corrupted onely in his sensuall part, and to have reason altogether, and will for the more part uncorrupted. In the meane time this flew about in all mens mouthes, that the naturall gifts were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundreth man did even slightly understand. As for my part, if I would plainly shew of what sort is the corruption of nature, I could be easily contented with these words, But it is much materiall that it be heedfully weighed what a man, being in all parts of his nature corrupted and spoyled of his supernaturall gifts, is able to doe. They therefore which boasted themselves to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Free-will still remained among the Latines, as if man had still abiden in uncorrupted state. And the Grecians were not ashamed to use the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselfe, Because therefore all, even to the common people, had received this principle, that man was endued with Free-will, and many of them that would seeme excellent, cannot tell how far it extendeth: first let us search out the force of the word it selfe, and then let us proceed on by the simplicitie of the Scripture, to shew what man is able to doe of his own nature, toward good or evill. What Free-will is, wheras it is a word commonly found in all mens writings, yet few have defined. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he said that it is a power of reason to discerne good or evill, and a power of will to choose either of them.

Hom. de proditione.

Chrysost. in Gen. hom. 18.

Hom. 52.

Dialog. 3. contra Pelagium.

Lib. 3. περὶ ἀρχῶν.

And

And *Auguſtine* varieth not from him, when he teacheth, that it is a power of reaſon and will, whereby good is choſen while grace aſſiſteth, and evill when grace ceaſeth. *Bernard*, while he meaneth to ſpeake more ſubtilly, ſpeaketh more darkly, which ſaith, that it is a conſent by reaſon of the libertie of will that cannot be loſt, and the judgement of reaſon that cannot be avoided. And the definition of *Anſelmus* is not familiar enough, which ſaith that it is a power to keepe uprightneſſe for it ſelfe. Therefore *Peter Lombard* and the other Schoolemen, have rather imbraced *Auguſtines* definition, becauſe it both was plainer and did not exclude the grace of God, without the which they ſaw that will was not ſufficient for it ſelfe. But they bring alſo of their owne ſuch things as they thought either to be better, or to ſerve for plainer declaration. Firſt, they agree that the name of *Arbitrium*, that is free choiſe, is rather to bee referred to reaſon whoſe part is to diſcerne betweene good and evill things: and the adjective Free, pertaineth properly to will, which may be turned to either of both. Wherefore, ſith Freedome properly belongeth to will, *Thomas* ſaith, that it would very well agree, if Free will be called a power of choſing, which being mixt of underſtanding and appetite, doth more encline to appetite. Now have we in what things they teach that the power of Free will conſiſteth, that is to ſay, in reaſon and will. Now remaineth that we ſhortly ſee how much they giue to either part.

Lib. 2. Diſt. 24.

Part. 1. quæſt. 83. art. 3.

5. They are commonly wont to make ſubject to the free determination of man things meane, that is, which belong not to the kingdome of God: but they do referre true righteouſnes to the ſpeciall grace of God and ſpirituall regeneration. Which thing while the Author of the booke, Of the calling of the Gentiles meaneth to ſhew, hee reckoneth up three ſorts of Wills, the firſt Senſitive, the ſecond Naturall, the third Spirituall, of which he ſaith, that man hath the firſt two at his owne libertie, the laſt is the worke of the holy Ghoſt in man. Which whether it be true or not, ſhall be entreated in place fit for it, for now my purpoſe is but ſhortly to rehearſe the opinions of other, and not to confute them. Hereby it commeth to paſſe, that when writers ſpeake of Free-will, they principally ſeeke not what it is able to doe to civill or outward doings, but what it can do to the obedience of the law of God. Which latter point I thinke ſo to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I truſt, I ſhall ſhew a good reaſon. There hath beene a diſtinction received in Schooles, that reckoneth up three ſorts of freedomes, the firſt, from neceſſity, the ſecond from ſinne, the third from miſerie. Of which the firſt ſo naturally ſticketh faſt in man, that it can by no meane be taken away: the other two are loſt by ſinne. This diſtinction I willingly receive, ſaving that there neceſſitie is wrongfully confounded with compulſion: betweene which two how much difference there is, and how neceſſarie that difference is to be conſidered, ſhall appeare in another place.

Diverſe kinds of ſpiritual freedom.

Amb. lib. 1. cap. 1.

6. If this be received, then ſhall it be out of controverſie that man hath not free will to doe good workes, unleſſe he be holpen by grace, and that by ſpeciall grace, which is given to the onely elect by regeneration. For I doe not paſſe upon theſe phrentike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether deprived of power to doe well, or whether he have yet ſome power, although it be but little and weake, which by it ſelfe indeed can doe nothing, but by helpe of grace doth alſo her part. While the Maſter of the Sentences goeth about to make that plaine, he ſaith there are two ſorts of grace neceſſary for us, whereby we may be made meete to doe a good worke: the one they call a working grace, whereby we effectually will to doe good: the other a Together working grace, which followeth good will in helping it. In which diviſion this I miſſlike, that while he giveth to the grace of God an effectuall deſire of good, he ſecretly ſheweth his meaning that man alreadie of his owne nature, after a certaine manner, deſireth good though uneffectually. As *Bernard* affirming that good will is indeed the worke of God, yet this he granteth to man, that of his owne motion he deſireth that good will. But this is farre from the meaning of *Auguſtine*, from whom yet *Lombard* would ſeeme to have borrowed this diviſion. In the ſecond part of the diviſion, the doubtfulneſſe of ſpeech offendeth me, which hath bred a wrong expoſitiou. For the thought that we do therfore work together with the ſecond grace of God, becauſe it lieth in our

The Schoolemens opinion touching Free will.

Lib. 2. diſt. 26.

Amb. lib. 2. cap. 4.

power, either to make void the first grace by refusing it, or to confirme it by obediently following it. Whereas the authour of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free from them that use the judgement of reason, to depart from grace, that it may bee worthie reward not to have departed, and that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merits, by whose will it was possible to have not beene done. These two things I had a will to note by the way, that now, Reader, thou maiest see how much I dissent from the soundest sort of the Schoolemen. For I doe much farther differ from the later Sophisters, even so much as they be farther gone from the ancient time. But yet somewhat, after such a sort as it is, we perceive by this division, after what manner they have given free will to man. For at length *Lombard* saith, that wee have not free will therefore, because we are alike able either to doe or to thinke good and evill, but onely that we are free from compulsion: which freedome is not hindred, although wee be perverse and the bondmen of sinne, and can doe nothing but sinne.

Lib. 2. dist. 25

The danger of using the name of free will though we take it in a harmelesse meaning.

7. Therefore, man shall be said to have free will after this sort, not because hee hath a free choise as well of good as of evill, but because he doth evill by Will and not by compulsion. Thas is very well said: but to what purpose was it to garnish so small a matter with so proud a title? A goodly liberty forsooth, if man bee not compelled to serve sinne: so is he yet a willing servant that his will is holden fast bound with the fetters of sinne. Truely I doe abhorre striving about words wherewith the Church is vainly wearied, but I thinke that such words are with great religious carefulnesse to be taken heed of, which sound of any absurditie, specially where the errour is hurtfull. How few I pray you are there, which when they heare that free will is assigned to man. doe not by and by conceive, that he is Lord both of his owne miude and will, and that hee is able of himselfe to turne himselfe to whether part he will? But some one will say: that perill shall be taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, hee will sooner conceive an error of one little word, than a truth out of a long tale. Of which thing we have a more certaine experience in this very word, than is to be wished. For omitting that exposition of the old writers, all they in manner that came after, while they sticke upon the naturall signification of the word, have beene carried into a trust of themselves that bringeth them to destruction.

S. Augustins meaning when he useth the name of free will is sound and good.

8. But if the authoritie of the Fathers doe move us, they have indeed continually the word in their mouth: but they do withall declare, how much they esteeme the use of it. First of all *Augustine*, which sticketh not to call it Bond will. In one place he is angry with them that deny free will: but he declareth his chiefe reason why, when he saith only, Let not any man be so bold to denie the freedome of will, that he go about to excuse sinne. But surely in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subject to lusts, that do binde and conquer it. Againe that when will was overcome with sinne, whereinto it fell, nature began to want freedome. Againe that man having ill used his free will, lost both himselfe and it. Againe, free will is become captive, that it can doe nothing toward righteousnesse. Againe, that it cannot be free, which the grace of God hath not made free. Againe, that the justice of God is not fulfilled when the law commandeth, and man doth of his owne strength but when the holy Ghost helpeth, and mans will not free, but made free by God, obeyeth. And of all these things he shortly rendereth a cause, when in another place he writeth, that man received great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had shewed that free will is stablished by grace, hee sharpely inveyeth against them that take it upon them without grace. Why therefore (saith he) dare wretched men either be proud of free will before that they be made free, or of their owne strength if they he already made free? And they marke not that in the very name of free will, is mention of freedome. But where the Spirit of the Lord is, there is freedome. If then they bee the bondmen of sinne, why doe they boast them of free will? For of whom a man is overcome, to him he is made bond. But if they bee made free, why doe they boast them as of their owne worke? Are they so free, that they will not be his bondservants, which saith:

Lib. 7. cont. Iul.
Hom. 53. in Ioan.
Ad Anast. cap. 44.
De perfec. justic.
Enchir. ad Laur. cap. 30.
Ad Bonif. lib. 3 cap. 8.
Ibid. cap. 7.
Ad Bonif. lib. 1. cap. 3.
Ad Bonif. lib. 3 cap. 7.
De verb. Apost sermone. 3.
De spiritu & litera cap. 30.
2 Cor. 3. 8.

Without

Without me ye can doe nothing? Beſide that alſo in another place hee ſeemeth ſportingly to mocke at the uſe of that word, when he ſaid, that will was indeed free, but not made free, free to righteouſneſſe, but the bondſervant of ſinne. Which ſaying in another place he repeateth and expoundeth, that man is not free from righteouſneſſe, but by choiſe of will, and from ſinne he is not free but by grace of the Saviour. He that doth teſtifie, that the freedome of man is nothing elſe but a free making or manumiſſion from righteouſneſſe, ſeemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the uſe of this word with no evill ſignification, hee ſhall not bee troubled by me for ſo doing. But becauſe I thinke it cannot be kept without great perill, and that it ſhould turne to a great benefit to the Church, if it were aboliſhed: neither will I my ſelfe uſe it, and I would wiſh other, if they aske me counſell, to forbeare it.

John 15.5. De correptione & gratia cap. 13.

9. I may ſeeme to have brought a great prejudice againſt my ſelfe, which have confeſſed, that all the eccleſiaſticall writers, except *Auguſtine*, have ſpoken ſo doubtfully or diverſly in this matter, that no certaintie can be had out of their writings. For ſome will ſo conſtrue this, that I meant therefore to thruſt them from giving any voice herein, becauſe they are all againſt me. As for me, I meant it to no other end but this, that I ſimply and in good faith would have godly wits provided for, which if they wait upon thoſe mens opinions in this point, they ſhall alway waver uncertaine. In ſuch ſort doe they ſometime teach, man being ſpoiled of all ſtrength of free will, to flee to grace only: ſometime they furniſh or ſeeme to furniſh him with his owne armour. But it is not hard to make appeare, that in ſuch doubtfulneſſe of ſpeech, they nothing, or very little eſteeming mans ſtrength, have given the praiſe of all good things to the holy Ghoſt, if I heere recite certaine ſentences of theirs, whereby that is plainly taught. For what meaneth that ſaying of *Cyprian* which *Auguſtine* ſo often repeateth, that wee ought to glorie of nothing, becauſe we have nothing of our owne, but that man wholy deſpoiled in himſelfe, may learne to hang all upon God? What meaneth that ſaying of *Auguſtine* and *Eucherius*, when they expound, that Chriſt is the tree of life, to whom he that reacheth his hand, ſhall live? and that the tree of knowledge of good and evill, is the free choiſe of will, whereof who ſo taſteth, forſaking the grace of God, he ſhall die? What meaneth that of *Chriſoſtome*, that every man is naturally not onely a ſinner, but alſo altogether ſinne? If we have no good thing of our owne: If man from top to toe be altogether ſinne: if it be not lawfull to attempt how much the power of free will is able to doe, how then may it be lawfull to part the praiſe of a good worke betweene God and man? I could rehearſe of this ſort very many ſayings out of other, but leſt any man ſhould cavill, that I chooſe out thoſe things onely that make for my purpoſe, and doe craftily leave out ſuch things as make againſt me, therefore I doe forbeare ſuch rehearſall. Yet this I dare affirme, howſoever they be ſometime too buſie in advancing free wil, that this yet was their purpoſed marke, to teach man being altogether turned away from truſt of his owne power, to have his ſtrength repoſed in God alone. Now come I to the ſimple ſetting forth of the truth, in conſidering the nature of man.

That the fathers who in conſiderations before alleaged Section 4. ſeeme ſometimes to furniſh man with his owne armour, doe notwithſtanding give the praiſe of all good things to the holy Ghoſt.

De prædeſtinatione ſanctorum lib. 4. Aug. in Gen.

Homilia in adventu.

10. But I am here conſtrained to repeate that, which in the beginning of this Chapter, I ſpake by way of preface. As any man is moſt diſcouraged and throwne downe with conſcience of his owne miſerie, needineſſe, nakedneſſe and ſhame, ſo hath he beſt profited in knowledge of himſelfe. For there is no danger to be feared, leaſt man will take too much from himſelfe, ſo that he learne, that what he wanteth is to be recovered in God, but to himſelfe he can take nothing more than his owne right, be it never ſo little, but that he ſhall deſtroy himſelfe with vaine confidence, and conveying the honour of God to himſelfe, become guiltie of hainous ſacrilledge. And truly ſo oft as this luſt invadeth our minde, that we deſire to have ſomewhat of our owne, which may reſt in our ſelves rather than in God, let us know that this thought is miniſtred us by no other counſeller, but by him that perſwaded our firſt parents to have a will to be like unto Gods, knowing both good and evill. If it be the word of the devill that raiſeth up man in himſelfe, let us give no place unto it, unleſſe wee liſt to take counſell of our enemie. It is pleaſant indeed, for a man to have ſo much ſtrength of his owne, that he may reſt in himſelfe. But that we be not allured to this vaine affiance, let ſo many ſore

A dangerous thing for man to have an opinion of his owne ſtrength, a bleſſed thing to mourne with the ſence and feeling of his owne povertie and inward weakenes.

Hier. 17.5. Pſal 147.10. Pſal 40.29. Jac. 4.6. Eſai. 44 3. Eſai. 55.1.

ſore ſentences make us afraid, by which we be throwne downe: as are, Curſed is he which truſteth in man, and ſetteth fleſh to be his arme. Againe, that God hath not pleaſure in the ſtrength of a horſe, neither deliteth in the legs of man, but deliteth in them that feare him, and attend upon his mercie. Againe, that it is he which giveth ſtrength unto him that fainteth, and unto him that hath no ſtrength, he encreaſeth power, even the young men ſhall faint and be wearie, and the young men ſhall ſtumble and fall, but they that wait upon the Lord, ſhall renew their ſtrength. All which ſayings tend to this end, that we leane not upon any opinion of our own ſtrength, be it never ſo little, if we meane to have God favourable unto us, which reſiſteth the proud, and giveth grace to the humble. And then againe, let theſe promiſes come into our remembrance: I will powre out water upon the thirſtie, and Flouds upon the drie ground. Againe, all yee that thirſt come unto the waters. Which promiſes doe teſtifie, that none are admitted to receive the bleſſings of God, but they that pine away with feeling of their own povertie. And ſuch promiſes are not to be paſſed over, as is that of *Eſay*: Thou ſhalt have no more Sunne to ſhine by day, neither ſhall the brightneſſe of the Moone ſhine unto thee: for the Lord ſhall be thine everlaſting light, and the God thy glorie. The Lord indeed doth not take away the ſhining of the Sunne or Moone from his ſervants, but becauſe he will himſelfe alone appeare glorious in them, he calleth their confidence farre away, even from thoſe things, that are counted in their opinion moſt excellent.

Humility therfore a precious vertue becauſe in acknowledging mans baſeneſſe Gods highneſſe is advanced.

Hom. de perf. evangel. Epiſt 56. ad Dioſ. In Ioa. hom. 49.

11. Truly, that ſaying of *Chryſoſtome* hath alway exceedingly well pleaſed me, that the foundation of our Wiſdome is humilitie: but yet more that ſaying of *Auguſtine*, as (ſaith he) that ſame Rhetorician being asked, what was the firſt thing in the rules of eloquence, anſwered Pronunciation: and what was the ſecond, he anſwered Pronunciation: and what was the third, he anſwered Pronunciation: ſo if one aske me of the rules of Chriſtian religion, the Firſt, the Second, and Third time, and alwaies I would anſwer Humilitie. But he meaneth not humilitie, when a man knowing ſome little vertue to be in himſelfe, abſtaineth from pride and hawtineſſe of minde, but when he truly feeleth himſelfe to be ſuch a one, as hath no refuge but in humility: as in another place he declareth: Let no man (ſaith he) flatter himſelfe: of his owne he is a devill. That thing whereby he is bleſſed, he hath of God onely, For what haſt thou of thine owne, but ſinne? Take away from thee ſinne which is thine owne, for righteouſneſſe is Gods. Againe, why is the poſſibilitie of nature ſo preſumed on? it is wounded, maimed, troubled, and loſt, it needeth a true confeſſion, and not a falſe defence. Againe, when every man knoweth that in himſelfe he is nothing, and of himſelfe hee hath no help, his weapons in himſelfe are broken, the wars are ceaſed. But it is needfull, that all the weapons of wickedneſſe be broken in ſunder, ſhivered in peeces and burnt, that thou remaine unarmed and have no help in thy ſelfe. How much more weake thou art in thy ſelfe, ſo much the more the Lord receiveth thee. So upon the threeſcore and ten Pſalme he forbiddeth us to remember our owne righteouſneſſe, that we may acknowledge the righteouſneſſe of God: and he ſheweth that God doth ſo commend his grace unto us, that we may know our ſelves to be nothing, that we ſtand only by the mercy of God, when of our ſelves we are nothing but evill. Let us not therefore ſtrive here with God for our right, as if that were withdrawn from our ſalvation which is given to him. For as our humbleneſſe is his highneſſe, ſo the confeſſion of our humbleneſſe hath his mercie readie for remedie. Neither yet doe I require that man not convinced ſhould willingly yeeld himſelfe: nor if he hath any power, that he ſhould turne his minde from it, to be ſubdued unto true humilitie. But that laying away the diſeaſe of ſelfelove and deſire of victorie, wherewith being blinded, he thinketh too highly of himſelfe, he ſhould well conſider himſelfe in the true looking glaſſe of the Scripture.

Lib. de Nat. & gratia cap. 52. in Pſal. 45.

Man through ſin was made emptie of ſupernaturall gifts, as faith, love, righteouſneſs naturall, as both underſtanding

12. And the common ſaying which they have borrowed out of *Auguſtine* pleaſeth me well, that the naturall gifts were corrupted in man by ſinne, and of the ſupernaturall he was made emptie. For in this latter part of ſupernaturall gifts, they underſtand as well the light of faith as of righteouſneſſe, which were ſufficient to the attaining of heavenly life and eternall felicity. Therefore baniſhing himſelfe from the kingdome of God, he was alſo deprived of the ſpirituall gifts wherewith he had beene furniſhed to the hope of eternall ſalvation. Whereupon followeth, that hee is ſo baniſhed

from

from the kingdome of God, that all things that belong to the blessed life of the soule, are extinguished in him, untill by grace of regeneration he recover them. Of that sort are faith, the love of God, charitie toward our neighbours, the studie of holinesse and righteousnesse. All these things, because Christ restoreth them unto us, are counted things comming from another to us, and beside nature, and therefore wee gather that they were once taken away. Againe soundnesse of the understanding minde, and uprightnesse of heart were then taken away together, and this is the corruption of naturall gifts. For though there remaine somewhat left of understanding and judgement together with will, yet can we not say, that our understanding is sound and perfect, which is both feeble and drowned in many darknesses. And as for our will, the perversnesse thereof is more than sufficiently knowne. Sith therefore reason,, whereby a man discerneth betweene good and evill whereby he understandeth and judgeth, is a naturall gift, it could not be altogether destroyed, but it was partly weakened, partly corrupted, so that foule ruines thereof appeare. In this sence doth *Iohn* say, that the light shineth yet in darknesse, but the darknesse comprehended it not. In which words both things are plainly expressed, that in the perverted and degendred nature of man, there shine yet some sparkes that shew that he is a creature having reason, and that he differeth from bruit beasts, because hee is endued with understanding: and yet that this light is choaked with great thicknesse of ignorance, that it cannot effectually get abroad. So will, because it is unseparable from the nature of man, perished not, but was bound to perverse desires, that it can covet no good thing. This indeed is a full definition, but yet such as needeth to be made plaine with more words. Therefore, that the order of our talke may proceed according to that first distinction, wherein wee devided the soule of man into understanding and will: let us first examine the force of understanding. So to condemne it of perpetuall blindnesse, that a man leave unto it no manner of skill in any kinde of things is not onely against the word of God, but also against the experience of common reason. For we see that there is planted in man a certaine desire to search out truth, to which hee would not aspire at all, but having felt some savour thereof before. This therefore is some sight of mans understanding, that he is naturally drawne with love of truth, the neglecting whereof, in bruite beasts proveth a grosse Sense without reason, albeit, this little desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the wit of man cannot for dulnesse keepe the right way to search out truth, but straieth in divers errours, and as it were groping in darknesse, oftentimes stumbleth, till at length it wander and vanish away, so in seeking truth, it doth bewray how unfit it is to seeke and finde truth. And then it is sore troubled with another vanitie, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to bend it selfe, and therefore it tormenteth it selfe with fond curiositie, in searching out things superfluous and nothing worth: and to things most necessarie to be knowne, it either taketh no heed, or negligently or seldome turneth, but surely scarce at any time applyeth her studie earnestly unto them. Of which perversnesse, whereas the prophane writers doe commonly complaine, it is found, that all men have entangled themselues with it. Wherefore *Salomon* in all his Ecclesiastes, when he had gone through all these studies, in which men thinke themselves to be very wise, yet he pronounceth that they are all vaine and trifling.

and will, though they be not quite taken away, yet the soundnesse of them is lost: the unsoundnesse of his understanding may be seene both by his often straying in that which he seeketh, & his not seeking that which belongeth most unto him.

Iohn. 1. 5.

13. Yet doe not all travailes of Wit so alway become voide, but that it attaineth somewhat, specially when it bendeth it selfe to these inferior things. Yea, and it is not so blockish, but that it tasteth also some litle of the higher things, howsoever it more negligently apply the searching of them, but yet not that with like power of conceiving. For when it is carried up above the compasse of this present life, then is it principally convinced of her owne weaknesse. Wherefore, that we may the better see how far according to the degrees of her abilitie, it proceedeth in every thing, it is good that I put forth a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, and another of heavenly things. Earthly things I call those that doe not concerne God and his kingdome, true righteousnesse and the blessednesse of eternall life, but have all their respect and relation to this present life, and are as it were

Mans naturall capasity may attaine to the knowledge of things belonging to this present life. As first there are in all mens minds certaine seeds of understanding those things wherein civill order & policie is grounded.

were contained within the bounds thereof. Heavenly things, I call the pute knowledge of God, the order of true righteousnesse, and the mysteries of the heavenly kingdome. Of the first sort ate policie, governance of household, all handie crafts, and liberall Sciences. Of the second sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confesse, because man is a creature by nature given to live in companies together: he is also by naturall institution bent to cherish and to preserve the fellowship of these companies, therefore we see that there are in the minds of all men universall impressions of a certaine civill honestie and order. Hereby it commeth to passe, that there is found no man that understandeth not, that all companies of men ought to be kept in order with lawes, and that conceiveth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men unto lawes, because the seeds thereof are naturally planted in all men without any teacher or lawmaker. And I weigh not the dissentions and fightings that afterward arise while some desire to pervert law and right, the loose absolute governement of Kings, that lust strayeth abroad in stead of right, as theeves and robbers, some (which is a fault more than common) thinke that to be unjust, which other have stablished for just: and on the other side stiffely say, that to be laudible, which other have forbidden. For these men doe not therefore hate lawes, because they doe not know that lawes are good and holy, but for that they raging with headie lust, doe fight against manifest reason, and for their fansie doe abhorre that, which in understanding of minde they allow. The latter sort of it striving in such that taketh not away the first conceiving of equitie. For when men doe strive among themselves concerning the points of lawes, they agree together in a certaine summe of equitie. Wherein is proved the weakenesse of mans wit, which even then when it seemeth to follow the right way, yet halteth and staggereth, but still this remaineth true, that there is sowen in all men a certaine seed of politike order. And that is a large proofe, that in the ordering of this life, no man is void of the light of reason.

Men have naturally a power and facility to learne and find out arts wherin notwithstanding the liberality of God shineth, without which all would be as some are even meere naturalls.

14. Now doe follow the arts, both the liberall, and the handie crafts, in learning whereof, because there is in us all a certaine aptnesse, in them also doth appeare the force of mans wit: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almost no man found, whose conceit of wit doth not in some art or other shew forth it selfe. Neither have they onely a power or facilitie to learne, but also to devise in every art some new thing, either to amplifie or make perfecter that which hath been learned of another that went before, which thing, as it moved *Plato* erroniously to teach, that such conceiving is nothing else but a calling to remembrance, so by good reason it ought to compell us to confesse, that the beginning thereof is naturally planted in the wit of man. These points therefore doe plainely testifie, that there is given to men naturally an universall conceiving of reason and of understanding. Yet is it so an universall benefit, that therein every man ought for himselfe to acknowledge the peculiar grace of God. To which thankefulnesse the creator himselfe doth sufficiently awake us, when he createth naturall fooles, in whom he maketh us to see with what gifts man soule excelleth, if it be not endued with his light, which is so naturall in all men, that it is yet altogether a free gift of his liberalitie towards every man: But the invention and orderly teaching of the same arts, or a more inward and excellent knowledge of them which is proper but to a few, is no perfect argument of the common conceiving of wit, yet because without difference it happeneth to the godly and ungodly, it is rightfully reckoned among naturall gifts.

The skill which Philosophers had in sundry arts & sciences sheweth what good God hath still left the nature of man enrished withall, al-

15. So oft therefore as we light upon prophane writers, let us bee put in minde by that marvellous light of truth that shineth in them, that the wit of man, how much soever it be perverted and fallen from the first integritie, is yet still clothed and garnished with excellent gifts of God. If we consider that the spirit of God is the onely fountaine of truth, we will neither refuse nor despise the truth it selfe, wheresoever it shal appeare except we will dishonorably use the spirit of God: for the gifts of the holy Ghost cannot be set light by, without contempt and reproch of himselfe: And what? shall we deuie that the truth shined to the old Lawyers, which have set forth Civill order and

Discipline

Diſcipline with ſo great equity ? Shall wee ſay that the Philoſophers were blinde both in that exquiſite contemplation, and cunning deſcription of nature ? Shall wee ſay that they had no wit, which by ſetting in order the art of ſpeech, have taught vs to ſpeake with reaſon ? Shall we ſay that they were mad, which in ſetting forth Phyſicke, have employed their diligence for us ? What of all the Mathematicall ſciences ? Shall wee thinke them doting errours of mad men ? No, rather we cannot reade the writings of the old men concerning theſe things, without great admiration of their wit. But ſhall we thinke any thing praiſe-worthy or excellent, which wee doe not reknowledge to come of God ? Let us be aſhamed of ſo great unthankfulneſſe, into which the heathen Poets fell not, which confeſſed that both Philoſophie and Lawes, and all good Arts, were the inventions of gods. Sith then it appeareth that theſe men whom the Scripture calleth naturall men, were of ſo ſharpe and deepe ſight in ſearching out of inferiour things, let us learne by ſuch examples how many good things the Lord hath left to the nature of man, after that it hath beene ſpoyled of the true God.

though he hath robbed and ſtripped himſelfe of the chiefeſt gifts wherewith God endued him.

16. But in the meane time yet let us not forget, that theſe are the moſt excellent good gifts of the ſpirit of God, which for the common benefit of mankinde he dealeth abroad to whom it pleaſeth him. For if it behooved, that the underſtanding and skill that was required for the framing of the tabernacle, ſhould be powred into *Beſeleel* and *Oliab* by the ſpirit of God, it is no marvell if the knowledge of thoſe things which are moſt excellent in mans life, be ſaid to bee communicated unto us by the ſpirit of God. Neither is their cauſe why any man ſhould aske, what have the wicked to doe with Gods ſpirit, which are altogether eſtranged from God. For where it is ſaid that the ſpirit of God dwelleth in the faithfull onely : that is to bee underſtanded of the ſpirit of ſanctification, by the which we are conſecrated to God himſelfe, to be his temples : yet doth he nevertheleſſe fill, move, and quicken all things with the vertue of the ſame ſpirit, and that according to the property of every kinde which he hath given to it by law of creation. If it have been the Lords will that we ſhould be holpen by the travell and ſervice of the wicked in naturall Philoſophy, Dialectike, the Mathematicall knowledges, and other : let us uſe it, leſt if we neglecting the gifts of God, willingly offered in them, we ſuffer juſt puniſhment for our ſlothfulneſſe. But leſt any ſhould thinke a man to be bleſſed, when under the elements of this world there is granted unto him ſo great an ability to conceive truth : it is alſo to bee added, that all this power to underſtand, and the underſtanding that followeth thereof, is a vaniſhing and tranſitorie thing before God, where is not a ſtedfaſt foundation of truth. For *Auguſtine* teacheth moſt truly, whom (as we have ſaid) the Maſter of the Sentences, and the other Schoolemen are compelled to aſſent unto, as the free gifts were taken from man after his fall, ſo theſe naturall gifts which remained, were corrupted. Not that they be defiled of themſelves, in as much as they come from God, but becauſe they ceaſe to be pure to a defiled man, that he ſhould have no praiſe of them.

The knowledge of Arts and Sciences is the gift of the ſpirit of God, neither is it to be neglected although before God it be but a vaniſhing tranſitory thing. Exod. 31. 2. & 35. 30.

Lib 2. diſt. 25.

17. Let this be the ſumme : that it is ſeene that in all mankinde is reaſon which is proper to our nature, which maketh us to differ from bruit beaſts, as bruit beaſts doe differ in ſenſe from things without life. For whereas there be borne certaine naturall fooles and idiots, that default obſcureth not the generall grace of God : but rather by ſuch ſight we are put in minde, that what is left unto our ſelves, ought juſtly to be aſcribed to the kindneſſe of God, becauſe if he had not ſpared vs, our rebellion had drawne with it the deſtruction of our whole nature. But whereas ſome doe excell in ſharpneſſe of conceiving, ſome other doe paſſe in judgement, ſome have a quicker wit to learne this or that art : in this variety God ſetteth forth his grace unto us, that no man ſhould claime to himſelfe as his owne, that which floweth from Gods meere liberality. For how becommeth one more excellent than another, but that in common nature might appeare above other the ſpeciall grace of God, which in omitting many, ſaith openly that it is bound to none. Beſide that, God powreth in ſingular motions, according to the calling of every man. Of which thing wee meet with many examples in the bookes of the Judges, where it is ſaid, that the ſpirit of the Lord clad them, whom he called to rule the people. Finally, in every noble act there is a ſpeciall inſtruction. By which reaſon the ſtrong men followed *Saul*, whoſe hearts the Lord

As God hath in common endued men with reaſon, ſo he doth particularly for ſpecial purpoſes powre ſpeciall motions into them.

Iudg. 6. 34.

1 Sam. 10.6. Lord had touched. And when his miniſtring in the kingdome was prophecied of, *Samuel* ſaith thus: The ſpirit of the Lord ſhall come upon thee, and thou ſhalt be another man. And this was continued to the whole courſe of government: as after it is ſpoken 1 Sam.16.13. of *David*, that the ſpirit of the Lord came upon him from that day forward. But the ſame is ſpoken in another place as touching particular motions: yea, in *Homer* men are ſaid to excell in wit, not onely as *Iupiter* hath dealt to every man, but alſo as the time required. And truly experience teacheth, while many times ſuch men ſtand amazed as were moſt ſharpe and deepe witted, that the wits of men are in the hand and will of Pſal.107.40. God to rule them at every moment: for which reaſon it is ſaid, that he taketh wit from the wiſe, that they may wander out of the way. But yet in this diverſity we ſee remaining ſome marks of the image of God, which doe make difference betweene all mankinde and other creatures.

Touching heavenly things, as the knowledge of God, of his favour towards us, and of the way to frame our lives after his will, mans naturall reaſon conceiveth very little in the firſt, in the ſecond nothing at all.

18. Now is to be declared what mans reaſon ſeeth, when it commeth to the kingdome of God, and to that ſpirituall in-ſight, which conſiſteth chiefly in three things: to know God, and his fatherly favour toward us, wherein our ſalvation ſtandeth: and the way to frame our life according to the rule of his Law. Both in the firſt two, and in the ſecond properly they that are moſt wittie, are blinder than Moles. I deny not that there be here and there read in Philoſophers, concerning God, many things well and aptly ſpoken, but yet ſuch as doe alway ſavour of a certaine giddie imagination. The Lord gave them indeed, as is above ſaid, a little taſte of his Godhead, that they ſhould not pretend ignorance to colour their ungodlineſſe: and many times he moved them to ſpeake many things, by confeſſion whereof themſelves might be convinced: But they ſo ſaw the things that they ſaw, that by ſuch ſeeing they were not directed to the truth, much leſſe did attaine unto it, like as a wayfaring man in the middeſt of the field, for a ſudden moment, ſeeth farre and wide the gliſtering of lightning in the night time, but with ſuch a quickly vaniſhing ſight, that he is ſooner covered againe with the darkneſſe of the night, than he can ſtirre his foot, ſo farre is it off that he can be brought into his way by ſuch a helpe. Beſide that, thoſe ſmall drops of truth, wherewith as it were by chance, they ſprinkle their books, with how many and how monſtrous lyes are they defiled? Finally, they never ſo much as ſmelled that aſſuredneſſe of Gods good will toward us, without which mans wit muſt needs be filled with infinite confuſion. Therefore mans reaſon neither approacheth, nor goeth toward, nor once directeth ſight unto this truth, to underſtand who is the true God, or what a one he will be toward us.

To know God is the ſpeciall gift of God. John 1.4.

19. But becauſe we being drunke with a falſe perſwaſion of our owne deepe inſight, doe very hardly ſuffer our ſelves to be perſwaded, that in matters of God it is utterly blinde and dull: I thinke it ſhall bee better to confirme it by teſtimonies of Scripture, than by reaſons. This doth *Iohn* very well teach in that place which I even now alleaged, when he writeth, that life was in God from the beginning, and the ſame life which ſhould be the light of men, and that the light did ſhine in darkneſſe, and the darkneſſe comprehended it not. Hee ſheweth indeed, that mans ſoule is lightened with the brightneſſe of Gods light, ſo that it is never altogether without ſome ſmall flame, or at leaſt ſome ſparkle of it, but yet, that with ſuch a light he comprehendeth not God. And why ſo? becauſe mans quickneſſe of wit, as toward the knowledge of God, is but meere darkneſſe. For when the Holy Ghoſt calleth men darkneſſe, he at once John 1.13. ſpoileth them of all ability of ſpirituall underſtanding. Therefore he affirmeth, that the faithfull which embrace Chriſt, are borne not of bloud, or of the will of the fleſh, or of man, but of God. As if he ſhould ſay, fleſh is not capable of ſo high wiſdome to conMat.16.17. ceive God, and that which is Gods, unleſſe it bee lightned with the ſpirit of God. As Chriſt teſtified, that this was a ſpeciall revelation of the Father, that *Peter* did know him.

It is the principall illumination of the ſpirit which openeth the eyes of Gods elect, and theirs

20. If we were perſwaded of this which ought to be out of all controverſie, that our nature wanteth all that, which our heavenly Father giveth to his elect by the ſpirit of regeneration, then here were no matter to doubt upon. For thus ſpeaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we ſhall ſee light. The Apoſtle teſtifieth the ſame thing, when hee ſaith, that no man can call

call Iesus the Lord, but in the holy Ghost. And *Iohn Baptist* seeing the dulnesse of his disciples, crieth out, that no man can receive any thing, unlesse it be given him from above. And that he meaneth by gift a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth that in so many words as he had spoken to commend Christ to his disciples, he prevailed nothing. I see (saith he) that words are nothing to informe mens mindes concerning divine things, unlesse the Lord give understanding by his spirit. Yea, and *Moses*, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefit of God. Thine eies (saith he) have seene those great tokens and wonders, and, The Lord hath not given thee a heart to understand, nor eares to heare, nor eies to see. What should he expresse more, if he called us blocks in considering the workes of God? Whereupon the Lord by the Prophet promiseth for a great grace, that he will give the Israelites a heart, that they may know him: signifying thereby, that mans wit is onely so much spiritually wise as it is lightened by him. And this Christ plainely confirmed with his owne mouth, when he sayeth, that no man can come to him, but he to whom it shall be given from the Father. What? is not he himselfe the lively image of the Father in whom the whole brightnesse of his glorie is expressed unto us? Therefore he could not better shew what our power is to know God, than when he saith, that we have no eies to see his image, where it is so openly set present before us: What? came he not into the earth for this purpose, to declare his Fathers will unto men? and did he not faithfully doe his office? Yes surely. But yet nothing is wrought by his preaching, unlesse the inward schoolemaster the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that have heard and beene taught of the Father. What manner way of learning and hearing is this? Even, when the holy Ghost by marvellous and singular vertue formeth the eares to heare, and the minds to understand. And least that should seeme strange, he alleageth the prophesie of *Esay* where when he promiseth the repairing of the Church, that they which shall be gathered together to salvation, shall be taught of the Lord. If God there foresheweth some peculiar thing concerning his elect, it is evident that he speaketh not of that kinde of learning that was also common to the wicked and ungodly. It remaineth therefore that we must understand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghost by his enlightening shall make a new minde. But *Paul* speaketh most plainly of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisdome of folly and vanitie, and utterly brought it to nought, at the last concludeth thus: that the naturall man cannot perceive those things that are of the spirit of God. they are foolishnesse unto him, and hee cannot understand them because they are spiritually judged. Whom doth hee call naturall? even him that stayeth upon the light of nature. He I say comprehendeth nothing in the spirituall mysteries of God. Why so? is it because by slothfulnesse he neglecteth it? Nay, rather although he would travell never so much, he can doe nothing, because forsooth they are spiritually judged. What meaneth that? because being utterly hidden from the sight of man, they are opened by the onely revelation of the spirit: so that they are reckoned for folly where the spirit of God giveth not light. Before hee had advanced those things that God hath prepared for them that love him, above the capacitie of eies, eares, and mindes. Yea, hee testifieth that mans wisdome was a certaine veile, whereby mans minde was kept from seeing God. What meane wee? The Apostle pronounceth, that the wisdome of this world is made folly by God: and shall we forsooth give unto it sharpenesse of understanding, whereby it may pearce to the secret places of the heavenly kingdome? Farre be such beastlinesse from us.

21. And so that which here he taketh away from men, in another place in a prayer he giveth it to God alone. God (saith he) and the father of glorie, give to you the spirit of wisdome and revelation. Now thou heares that all wisedome and revelation is the gift of God. What followeth? and lighten the eies of your minde. Surely if they neede a new revelation, then are they blinde of themselves. It followeth after: That ye may know what is the hope of your calling, &c. Therefore he confesseth, that the wits of men are not capable of so great understanding, to know their own calling. And let not

only to see the things that are of God.
Psal. 34. 10.
1 Corinth. 12.
Iohn 3. 27.

Deut. 29. 2.

Iere. 24. 7.

Iohn 6. 44.

Esay. 54. 13.

1 Cor. 2. 14.

1 Cor. 1. 20.

The word of God can never enlighten mens minds without this grace.
Ephe. 1. 17.

some Pelagian babble heere, that God doth remedie that dulneſſe or unskilfulneſſe, when by the doctrine of his word he directeth mans understanding, whither without a guide he could not have attained. For *David* had a law, wherein was comprehended all the wiſdome that may be desired, and yet not contented with that, hee requireth to have his eyes opened that he may consider the mysteries of the same law. By which speech truly he secretly saith, that the Sunne riseth upon the earth where the word of God shineth to men: but they get not much thereby, untill hee himselfe, that is therefore called the father of lights, doe give them or open their eyes, because whereſoever he shineth not with his spirit, all things are poſſeſſed with darkeneſſe. So the Apoſtles were well and largely taught by the beſt Schoolemaſter: yet if they had not needed the spirit of truth to inſtruct their minds in that same doctrine which they had heard before he would not have bidden them looke for him. If the thing that wee aske of God, we doe thereby confeſſe that wee want: and God in that that hee promiſeth it us, doth argue our neede, let no man doubt to confeſſe that he is so much able to understand the mysteries of God as he is inlightned with his grace. Hee that giveth to himselfe more understanding, is so much the more blinde, for that he doth not acknowledge his owne blindneſſe.

Pſal. 139. 18.

Iac. 1. 17.

Iohn 14. 26.

There is in man some knowledge of that which ſerveth for the well framing of his life: namely a certaine conſcience of good and evill.

22. Now remaineth the third point, of knowing the rule of well framing of life, which we doe rightly call the knowledge of the works of righteouſneſſe, wherein mans wit seemeth to be of somewhat more sharp sight, than in the other two before. For the Apoſtle teſtifieth, that the Gentiles which have no law, while they doe the works of the law are to themselves in stead of a Law, and doe shew the law written in their hearts. their conſciences bearing them witnes, and their thoughts accuſing them within themselves or excuſing them before the judgement of God. If the Gentiles have righteouſneſſe naturally graven in their minds, surely we cannot say that we are altogether blind in the order of life. And nothing is more common, than that man by the law naturall, of which the Apoſtle speaketh in that place, is sufficiently inſtructed to a right rule of life. But let us weigh to what purpoſe this knowledge of the law is planted in men: then it shall by and by appeare, how farre it bringeth them toward the marke of reason and truth. The same is also evident by the words of *Paul*, if a man doe marke the placing of them. He had said a little before, that they which sinned in the Law, are judged by the Law, they which have sinned without Law doe periſh without Law. Becauſe this might seeme unreaſonable, that the Gentiles should periſh without any judgement going before, he by and by addeth, that their Conſcience is to them in stead of a Law, and therefore is sufficient for their just damnation. Therefore the end of the law naturall is, that man may be made inexcuſable. And it shall be defined not ill after this sort, that it is a knowledge of conſcience, that sufficiently diſcerneth betweene just and unjust, to take away from men the pretence of ignorance, while they are proved guiltie by their owne teſtimonie. Such is the tenderneſſe of man toward himselfe, that in doing of evils he alway turneth away his minde so much as hee may from the feeling of sinne. By which reason it seemeth that *Plato* was moved to think that there was no sinne done but by ignorance, That indeede were fitly said of him, if mens hypocriſie went so farre in hiding of vices, that the minde might not know it selfe guiltie before God. But when the sinner seeking to eſchew the judgement imprinted in him, is now and then drawne backe unto it, and not suffered so to wirke, but that he be compelled whether he will or no, sometime to open his eyes: it is falsely said that he sinneth onely by ignorance.

Rom. 2. 14.

In Protagora.

**The minde which knoweth generally that evill muſt be ſhunned, is notwithſtanding blinde in diſcerning particularly what is ſhould ſhun as evill, and carryed ſometimes wittingly to embrace that evill which it knoweth* Paraph. in lib. 3. de anima. cap 46.

23. **Themiſtius* saith more truly, which teacheth that understanding is seldome deceived in the generall defining of things, that it is blindneſſe when it goeth any further, that is, when it commeth downe to the special case. Every man, if it be generally asked, will affirme, that manslaughter is evill: but he that conſpireth to kill his enemies, deliberateth upon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, privately he will flatter himselfe. This is ignorance, when a man comming to the speciall case forgetteth the rule that he had lately agreed upon in the generall queſtion. Of which thing *Auguſtine* diſcourseth very finely in his expoſition of the first verse of the 47. Pſalme: albeit the same thing is not continuall. For sometime the shamefulneſſe of the evill deede so preſſeth the conſcience, that not deceiving himſelfe

ſelfe under falſe reſemblance of a good thing, but wittingly and willingly he runneth into evill. Out of which affection came theſe ſayings: I ſee the better and allow it, but I follow the worſe. Wherefore, me thinke, *Ariſtotle* hath very aptly made diſtinction betweene incontinence and intemperance. Where incontinence reigneth, he ſaith, that there by reaſon of troubled affection or paſſion, knowledge is taken away from the minde, that it marketh not the evill in his owne act, which it generally ſeeth in the like: and when the troubled affection is cooled, repentance immediately followeth. But intemperance is not extinguiſhed or broken by feeling of ſinne, but on the other ſide obſtinately ſtandeth ſtill in her conceived choiſe of evill.

Medæa apud Ovidium. Ethic. 7. cap. 3.

24 Now when thou heareſt judgement univerſally named in the difference of good and evill, thinke it not every ſound and perfect judgement. For if mens hearts are furniſhed with choiſe of juſt and unjuſt, onely to this end, that they ſhould not pretend ignorance, it is not then needfull to ſee the truth in every thing. But it is enough and more, that they underſtand ſo farre that they cannot eſcape away, but being convict by witneſſe of their conſcience, they even now already begin to tremble at the judgement ſeate of God. And if we will try our reaſon by the law of God, which is the examplar of true righteouſneſſe, we ſhall finde how many waies it is blinde. Truly it attaineth not at all to thoſe that are the chiefe things in the firſt table, as of confidence in God, of giving to him the praiſe of ſtrength and righteouſneſſe, of calling upon his name, of the true keeping of the Sabbath. What ſoule ever by naturall ſence did ſmell out, that the lawfull worſhipping of God conſiſteth in theſe and like things? For when prophane men will worſhip God, although they be called away an hundred times from their vaine trifles, yet they alway ſlide backe thither againe. They deny in deede that ſacrifices doe pleaſe God, unleſſe there be adjoyned a pureneſſe of minde: whereby they declare, that they conceive ſomewhat of the ſpirituall worſhipping of God, which yet they by and by corrupt with falſe inventions. For it can never be perſwaded them, that all is true that the law preſcribeth of it. Shall I ſay, that that wit excelleth in any ſharpe underſtanding, which can neither of it ſelfe be wiſe, nor harken to teaching? In the commandements of the ſecond table it hath ſome more underſtanding, by ſo much as they came neerer to the preſervation of civill fellowſhip among men. Albeit even herein alſo it is found many times to faile. To every excellent nature it ſeemeth moſt unreaſonable, to ſuffer an unjuſt, and too imperious a manner of governing over them, if by any meane he may put it away: and the judgement of mans reaſon is none other, but that it is the part of a ſervile and baſe courage to ſuffer it patiently: and againe, the part of an honeſt and free borne heart to ſhake it off. And revenge of injuries is reckoned for no fault among the Philoſophers. But the Lord condemning that too much nobleneſſe of courage commandeth his to keepe the ſame patience that is ſo ill reported among men. And in all the keeping of the law, our underſtanding marketh not concupiſcence at all. For a naturall man ſuffereth not himſelfe to be brought to this, to acknowledge the diſeaſes of his deſires. The light of nature is choaked up, before that it come to the firſt entrie of this bottomleſſe depth. For when the Philoſophers note immoderate motions of minde for faults, they meane thoſe motions that appeare and ſhew foorth themſelves by groſſe tokens, but they make no account of thoſe evill deſires that doe gently tickle the minde.

The underſtanding attaineth not at all to the chiefeſt duties of the firſt table of the law of God: in the ſecond although it perceive more, yet in many things it faileth and never marketh that the ſecret tickling deſire unto ſinne is ſinne.

25 Wherefore, as *Plato* was worthily found fault withall before, for that he imputed all ſinnes to ignorance, ſo is their opinion to be rejected, which teach that purpoſed malice and frowardneſſe is uſed in all ſinnes. For we finde it too much by experience, how oft we fall with our good intent. Our reaſon is overwhelmed with ſo many ſorts of being deceived, is ſubject to ſo many errours, ſtumbleth at ſo many ſtayes, is entangled with ſo many ſtraites, that it is farre from ſure directing. But how little it is eſteemed before the Lord in all parts of our life, *Paul* ſheweth when he ſaith, that we are not ſufficient to thinke any thing of our ſelves, as of our ſelves. He ſpeaketh not of will or affection, but he taketh alſo this away from us, that wee ſhould not thinke that it can come in our minds how any thing is to be done well. Is our diligence, inſight, underſtanding and heed ſo corrupted, that it can deviſe or thinke upon nothing that is right before the Lord? that ſeemeth too hard to us, that doe unwillinglie ſuffer our ſelves to bee ſpoiled of the ſharpeneſſe of reaſon, which wee account a moſt precious gift. But to

Our underſtanding is altogether impotent and blind, except it be by grace illuminated not once but continually in every divine and heavenly thing which we have to learne. 2 Cor. 3. 5.

Psal 94.11. the holy Ghost it seemeth most full of equitie, which knoweth that all the thoughts of wise men are vaine: and which pronounceth plainely, that all invention of mans heart is onely evill. If all that our wit conceiveth, deviseth upon, purposeth and goeth about, is alway evill, how can it come in our mindes to purpose that which pleaseth God, to whom onely holinesse and righteousnesse is acceptable? So is it to be seene, that the reason of our minde, which way soever it turne it selfe, is miserably subject to vanitie. *David* knew this weakenesse in himselfe, when hee prayed to have understanding given him, to learne the Lords commandements aright. For hee secretly saith therein, that his owne wit sufficeth him not, which desireth to have a new given him. And that not onely once, but almost tenne times in one Psalme, hee repeateth the same prayer. By which repeating hee privily declareth, with how great neede hee is driven to pray for it. And that which he prayeth for himselfe alone, *Paul* commonly useth to pray for the Churches. Wee cease not (saith hee) to pray for you, and to desire that yee may be filled with the knowledge of God in all wisedome and spirituall understanding, that yee may walke worthily of God, &c. But so oft as hee maketh that thing the good gift of God, let us remember that hee doth withall testifie, that it lieth not in mans power. And *Augustine* so farre acknowledged this default of reason to understand those things that are of God, that he thinketh the grace of illumination to be no lesse necessarie for our mindes, than the light of the sunne is for our eyes. And not content with that, he addeth a correction of that, saying, that we lift up our eyes to see the light: but the eyes of our minde lie shut unlesse the Lord open them. And the Scripture teacheth, that our mindes are not enlightned one day alone, that they may afterward see by themselves: for that which I even now alleaged out of *Paul*, belongeth to continuall proceedings and encreasings. And this doth *David* expressely set out in these words: With my whole heart have I sought thee, make mee not to stray from thy commandements. For when he had beene regenerated, and had not slenderly profited in true godlinesse, yet hee confesseth, that for every moment he needeth continuall direction, least he should swarve from the knowledge wherewith he is endued. Therefore, in another place, he prayeth to have the right spirit renued, which he had lost by his owne fault, because it belongeth to the same God to restore unto us the same thing being lost for a time, which himselfe gave at the beginning.

Phil.1.4. Col.1.9. Aug.lib.2. De peccat. mer.& remis. ca.5. Psal.119.10. Psal.51.12.

Touching the will of man, the generall inclination which it hath to that good whereof Philosophers doe so much talke, prooveth not any freedome or habilitie of desiring and aspiring unto vertue without the motion of the holie Ghost.

26 Now is will to bee examined, wherein standeth the chiefe libertie of free choise, for it hath beene alreadie seene, that choise doth rather belong to will, than to understanding. First, that this thing which the Philosophers have taught, and is received with common consent, that is, that all things by naturall instinction desire that which is good, may not seeme to belong to the uprightnesse of mans will: Let us marke that the force of free will, is not to be considered in such appetite, as rather proceeding of the inclination of the essence, than of the advisement of the understanding minde. For even the Schoolemen doe confesse, that free will hath no action, but when reason turneth it selfe to objects, whereby they meane that the object of appetite must be such as may be subject to choise, and goe before deliberation, which prepareth the way for choise. And truely if a man consider what is the naturall desire of good in man he shall finde that it is common to him with beasts. For they also desire to bee well, and when any shew of good appeareth that mooveth their sense, they follow it, But man doth neither choose by reason, that he may follow with diligence that thing which is indeed good for him, according to the excellencie of his immortall nature, nor taketh reason to counsell, nor bendeth his minde, but without reason, without counsell, like a beast followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a man by sense of nature bee carried to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath knowne it, that he choose it, and when he hath chosen it, that he follow it. But least any man should doubt, there is to bee noted a double sophisticall argument. For appetite is not heere called the proper manner of will, but a naturall inclination: and good is called not as of vertue or justice, but of estate, as we say: This man is well, or in good ease. Finally, although a man doe never so much desire to attaine

that

that is good, yet he followeth it not. As there is no man to whom eternall bleſſednesse is not pleaſant, yet is there none that aſpireth unto it, but by the mooving of the holy Ghoſt. Wherefore ſith the naturall deſire in men to bee well, maketh nothing to proove the freedome of will, no more than in mettals and ſtones, doth the affection inclining to the perfection of their ſubſtance: let us conſider in other things, whether Will be ſo infected and corrupted in all parts, that it engendreth nothing but evill: or whether it keepeth ſtill any parcell unhurt, from whence doe grow good deſires.

27 They that doe attribute to the firſt grace of God, that wee will effectually, ſeeme on the other ſide to ſay ſecretly, that there is in the ſoule a power of it ſelfe to aſpire to good, but it is ſo weake, that it cannot grow to a perfect affection, or raiſe up any endevour. And there is no doubt that the ſchoolemen have commonly embraced this opinion, or which was borrowed by *Origen* and certaine of the old writers: forasmuch as they are wont to conſider man in pure naturall things, (as they terme it) ſuch a one as the Apoſtle deſcribeth him in theſe words: I doe not the good that I would, but the evill that I would not, that I doe. To will is preſent unto mee, but to performe it I finde not. But after this manner is the diſcourſe that *Paul* there followeth, altogether wrongfully perverted. For he entreateth of the Chriſtian wraſtling (which he ſhortly toucheth to the *Galathians*) which the faithful continually feele within themſelves, in the battell betweene the fleſh and the ſpirit. But the ſpirit is not of nature, but of regeneration. And that the Apoſtle doth there ſpeake of the regenerate, appeareth by this, that when he had ſaid, that there dwelleth no goodneſſe in him, he addeth an expoſition, that he meaneth it of his fleſh. And therefore he ſaith, that it is not hee that doth the evill, but ſinne that dwelleth in him. What meaneth this correction in me, that is, my fleſh? Even as much as if he had ſaid thus: God dwelleth not in mee of my ſelfe, for there is no good to be found in my fleſh. Hereupon followeth that manner of excuſe: I my ſelfe doe not the evill, but ſinne that dwelleth in me. Which excuſe belongeth onely to the regenerate, which doe with the chiefe part of their ſoule tend unto good. Now, the concluſion that is adjoyned after, declareth all this matter evidently. I am delighted (ſaith he) with the law, according to the inward man: But I ſee another law in my members fighting againſt the law of my minde. Who hath ſuch a ſtriving in himſelfe, but he that being regenerate by the ſpirit of God, carrieth the leavings of his fleſh about with him? Therefore *Auguſtine*, where as once hee had thought, that that had been ſpoken of the nature of man, revoked his expoſition as falſe, and ill agreeing together. And truely, if we allow this, that men without grace have ſome motions to good, though they be but ſmall, what ſhall we anſwer to the Apoſtle which ſaith, that we are not ſufficient ſo much as to thinke any good? What ſhall we anſwere to the Lord that pronounceth by *Moſes*, that every invention of mans heart is onely evill? Wherefore ſith they have ſtumbled by falſe taking of one place, there is no cauſe why we ſhould ſtay upon their judgement. Let rather this ſaying of Chriſt prevaile. He that doth ſinne is the ſervant of ſinne. We are all ſinners by nature, therefore wee be all holden under the yoke of ſinne. Now if whole man be ſubject to the dominion of ſinne, then muſt it needs be, that the will it ſelfe which is the chiefe ſeate thereof, be bound faſt with moſt ſtraite bondes. For otherwiſe the ſaying of *Paul* would not ſtand together, that it is God which worketh will in us, if any will did goe before the grace of the Holy Ghoſt. Away therefore with all that many have triflingly ſpoken concerning preparation. For although ſometime the faithfull doe pray to have their hearts formed to the obedience of the law, as *David* doth in many places: yet it is to be noted, that even that deſire of praying is from God. Which wee may gather of his words, for when he wiſheth to have a cleane heart created within him, ſurely he taketh not on himſelfe the beginning of creation. Therefore, let rather this ſaying of *Auguſtine* have place with us; God will prevent thee in all things: And ſometime prevent thou his wrath. How? Confeſſe that thou haſt all theſe things of God, that whatſoever good thou haſt, is of him: whatſoever evill, it is of thy ſelfe. And a little after: Nothing is ours but ſinne.

It is not ſufficient to confeſſe that grace maketh the deſires of our will effectuall, which otherwiſe would not be able to attaine any good thing whichis wiſhed for: but we muſt acknowledge that it is the grace of the holy ghoſt which worketh in us the very firſt beginning to thinke of wiſhing well.

Rom. 7. 15.
Gal. 5. 17.
Rom. 7. 22.
Ad Bon. li. 1. ca. 10. & in Retract.
2 Cor. 3. 5.
Gen. 8. 21.
Iohn. 8. 34.
Phil. 2. 13.
Pſal. 51. 12.
De verbis Apoſt. Serm. 19.

THE THIRD CHAPTER.

That out of the corrupt nature of man proceedeth nothing but damnable.

The whole mind of man and not only the sensuall part is corrupted.

BVT man cannot be any way better knowne in either part of his soule, than if he come foorth with his titles wherewith the Scripture doth set him out. If he be painted whole in these words of Christ, That which is borne of the flesh, is flesh: as it is easie to proove, then is he prooved to be a very miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimitie against God, and so is not subject, nor can be subject to the law of God. Is flesh so perverse, that with all her affection she continually useth enimitie against God? that shee cannot agree with the righteousnesse of the law of God? Finally, that she can bring foorth nothing but matter of death? Now, grant that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth onely to the sensuall, and not to the higher part of the soule. But that is sufficiently confuted by the words of Christ, and of the Apostle. It is the Lords argument, that man must bee borne againe, because he is flesh. He commandeth not to be borne againe according to the body. But in mind he is not borne againe, if a part of it be amended, but when it is all renewed. And that doth the comparison, set in both places, confirme. For the spirit is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoever is not spirituall in man, is after the same reason called fleshly. But we have nothing of the Spirit but by regeneration. It is therefore flesh whatsoever we have of nature. But of that matter, if otherwise wee could have any doubt, that is taken away from us by *Paul*, where after he had described the old man, whom hee had said to be corrupt with concupiscences of errour, he biddeth us to bee renewed in the spirit of our minde: you see hee doth not place unlawfull and evill lusts ouely in the sensitive part, but also in the very minde, and therefore requireth a renewing of it. And truely a little before he had painted out such an image of mans nature, as did shew that there was no part wherein we were not corrupted and perverted: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in understanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindnesse of their heart: it is no doubt that this is spoken of all them whom the Lord hath not reformed to the uprightnesse both of his wisedome and justice: which is also made more plaine by the comparison by and by adjoyned, where he putteth the faithfull in minde, that they have not so learned Christ. For of these words we gather, that the grace of Christ, is the onely remedie whereby we be delivered from that blindnesse, and the euils that ensue thereof. For so had *Esay* also prophecied of the kingdome of Christ, when he promised, that the Lord should bee an everlasting light to his Church, when yet darkenesse covered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leaveth nothing but darkenesse and blindnesse. I will not rehearse particularly such things as are written every where, specially in the Psalmes and in the Prophets against the vanitie of man. It is a great thing that *David* writeth, if he be weyed with vanity, that he shall be vainer than vanity it self. His wit is wounded with a grieuous weapon, when all the thoughts that come out of it are scorned as foolish, trifling, mad and perverse.

The manifold diseases wherewith the soule either openly or covertly swarmeth, reckned up by the Apostle.

2 No easier is the condemnation of the heart, when it is called guilefull and perverse above all things: but because I studie to be short, I will be content with one place alone, but such a one as shall be like a most bright looking glasse, wherein wee may behold the whole image of our nature. For the Apostle, when hee goeth about to throw downe the arrogancie of mankinde, doth it by these testimonies: That there is not one righteous man, there is not one man that understandeth or that seeketh God, All are gone out of the way, they are made unprofitable together, there is none that doth good, no not one: their throate is an open sepulcher, with their tongues they worke deceitfully, the poyson of Serpents is under their lips, whose mouth is full of cursing and bitternesse: whose feete are swift to shed bloud, in whose waies is sorrow and unhappinesse

Iohn 3.6. *Rom.8.6.* *Iohn 3.6.* *Ephe.4.13.* *Ephe.4.17.* *Esai.60.2.* *Psal.62.10.* *Iere.17.9.* *Rom.3.10.* *Psal.14.53.* *Esai.59.7.*

unhappineſſe, which have not the feare of God before their eies. With theſe thunderbolts he inveyeth, not againſt certaine men, but againſt the whole nation of the ſonnes of *Adam*. Neither declaimeth he againſt the corrupt manners of one or two ages, but accuſeth the continuall corruption of nature. For his purpoſe is in that place, not ſimply to chide men, to make them amend, but to teach rather that all men are oppreſſed with calamitie, impoſſible to be overcome, from which they cannot get up againe, unleſſe they be plucked out by the mercie of God. And becauſe, that could not bee prooved unleſſe it had beene by the overthrow and deſtruction of nature, he brought forth theſe teſtimonies whereby is prooved that our nature is more than deſtroyed. Let this therefore remaine agreed, that men are ſuch as they be here deſcribed, not only by fault of evill cuſtome, but alſo by corruptneſſe of nature. For otherwiſe the Apoſtles argument cannot ſtand, that there is no ſalvation for man but by the mercie of God, becauſe he is in himſelfe utterly loſt and paſt hope. I will not here buſie my ſelfe in prooving the applying of theſe teſtimonies that no man ſhould thinke them unfitly uſed. I will ſo take them as if they had beene firſt ſpoken by *Paul*, and not taken out of the Prophets. Firſt he taketh away from man righteouſneſſe, that is integritie and pureneſſe, and then underſtanding. The want of underſtanding, he prooveth by Apoſtaſie or departing from God, whom to ſeeke is the firſt degree of wiſedome. But that want muſt needs happen to them that are fallen away from God. Hee ſayeth further, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adjoyneth the hainous faultes, wherewith they defile their members that are once let looſe into wickedneſſe. Laſt of all he teſtifieth that they are voide of the feare of God, after whoſe rule our ſteppes ſhould have beene directed. If theſe be the inheritable gifts of mankinde, it is in vaine to ſeeke for any good thing in our nature. Indeede I grant that not all theſe faults do appeare in every man: yet can it not be denied that this *Hydra* lurketh in the hearts of all men. For as the body while it already foſtreth encloſed within it, the cauſe and matter of diſeaſe, although the paine be not yet vehement, cannot be called healthie: no more can the ſoule be reckoned ſound, while it ſwarmeth full of ſuch diſeaſes of vices, albeit the ſimilitude doth not agree in all points. For in the body be it never ſo much diſeaſed, there remaineth a quickneſſe of life: but the ſoule being drowned in this gulfe of deſtruction, is not onely troubled with vices, but alſo altogether voide of all goodneſſe.

3 The ſame queſtion in a manner which hath beene before aſſoyled, now riſeth up againe of new. For in all ages there have beene ſome, which by guiding of nature have beene bent to vertue in all their life. And I regard it not, though many ſlippings may be noted in their manners: yet by the very ſtudie of honeſty they have ſhewed a proofe that there was ſome pureneſſe in their nature. What reward ſuch vertues have before God, although we will more fully declare when we ſhall ſpeake of the merits of works, yet we muſt ſomewhat ſpeake in this place: ſo farre as is neceſſarie for making plaine of this preſent argument. Theſe examples therefore ſeeme to put us in mind, that wee ſhould not thinke mans nature altogether corrupt, for that by her inſtruction ſome men have not onely excelled in ſome noble actes, but alſo in the whole courſe of their life have behaved themſelves moſt honeſtly. But here wee muſt thinke, how in this corruption of nature there is ſome place for the grace of God, not to cleanſe it, but inwardly to reſtraine it. For if the Lord would ſuffer the mindes of all men as it were with looſe reines to runne wildly into all ſortes of luſts, without doubt there would be no man, but he would in plaine experience make us beleeve, that all thoſe evils wherewith *Paul* condemneth all nature, are moſt truely ſaid of him. For what? Canſt thou exempt thy ſelfe out of the number of them, whoſe feete are ſwift to ſhed blood, their hands defiled with robberies and manſlaughters, their throats like unto open ſepulchres, their tongues deceitfull, their lips venemous, their workes unprofitable, wicked, rotten, deadly, whoſe minde is without God, whoſe inwards are perverſeneſſe whoſe eyes are bent to entrappings, their hearts lift up diſpightfully to triumph over other, and all the parts of them applyed to infinite miſchieves? If every ſoule be ſubiect to all ſuch monſters, as the Apoſtle boldly pronounceth, truely wee ſee what would come to paſſe, if the Lord would ſuffer the luſt of man to wander after his owne inclination.

The morall honeſtie of prophane men is no argument of puritie in nature, becauſe it commeth not of them but of the grace of God working in them: not the grace that regenerateth the heart, but that bridleth onely and reſtraineth the perverſeneſſe of naturall inclination.
Rom. 3. 10.

nation. There is no madde beast that is so headlong carried away, there is no streame be it never so swift and strong, whereof the overflowing is so violent. The Lord healeth these diseases in his elect by this meane that we will by and by set foorth. In some he onely restraineth them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeth to be expedient for preserving of the universitie of things. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howbeit they doe for a great part not hide their uncleannesse. Some because they thinke that an honest trade of life is good, doe after a certaine sort aspire toward it. Some rise up above the common sort, that by their majestie they may keepe other in their duetie. So God by his providence bridleth the perversenesse of nature, that it breake not foorth into doings, but hee cleanseth it not within.

The vertues of ungodly men do neither come of naturall goodnesse and by naturall corruption they are so polluted, that in the sight of God they are lothsome. Aug. lib. 4. cont. Julianum.

4 But yet the doubt is not dissolved. For either we must make *Camillus* like unto *Catiline*, or else in *Camillus* we shall have an example that nature, if it be framed by diligence, is not altogether without goodnesse. I grant indeed that those goodly gifts which were in *Camillus* both were the gifts of God and seeme worthie to be commended, if they be weyed by themselves, but how shall they be proofes of naturall goodnesse in him? must we not returne to the minde, and frame our argument in this sort? If a naturall man excelled in such uprightnesse of manners, then nature is undoubtedly not without power toward the studie of vertue. But what if the minde were perverse and crooked, and following any thing rather than upright streightnesse? And that it was such, there is no doubt, if you grant that he was a naturall man. Now what power of mans nature to goodnesse will you rehearse unto me in this behalfe, if in the greatest shew of pureneſse it be found that he is alway carried to corruption? Therefore, least ye commend a man for vertue, whose vices deceive you under vertues Image, doe not so give unto the will of man power to desire goodnesse, so long as it remaineth fast in her owne perversenesse. Albeit this is a most sure and easie solution of this question, that these are not common gifts of nature but speciall graces of God, which he diversly and to a certaine measure dealeth among men that are otherwise ungodly. For which reason we feare not in common speech to call one man well natured, and another of evill nature, and yet we cease not to include them both under the universall state of mans corruption, but wee shew what speciall grace God hath bestowed upon the one, which he hath not vouchsafed to giue to the other. When his pleasure was to make *Saul* King, he formed him as a new man. And that is the reason why *Plato* alluding to the fable of *Homer*, sayeth that Kings sonnes are created notable by some singular marke, because God prouiding for mankinde, furnisheth these with a Princely nature whom he appointeth to beare governement: and out of this storehouse came all the great Captaines that are renowned in histories. The same is also to be thought of private men. But because as every man hath most excelled, so his ambition hath most mooved him forward (with which spot all vertues are defiled, so that they loose all favour before God) it is to be accounted nothing worth, whatsoever seemeth praise worthie in ungodly men, beside that the chiefe part of uprightnesse faileth, where there is no studie to advance the glory of God, which all they want whom he hath not regenerate with his spirit. Neither is it vainely spoken in *Esay*, that upon Christ resteth the spirit of the feare of God, whereby wee are taught, that so many as are strange from Christ are without the feare of God, which is the beginning of wisedome. As for the vertues that deceive us with vaine shew, I grant they shall have praise in the court of policie, and in the common fame of men, but before the heavenly judgement seate, they shall be of no value to deserve righteousnesse.

Esay. 11 3.

The will of man being corrupt, is of necessitie yet without compulsion inclined unto sinne. Jere. 31. 18.

5 With such bondage of sinne therefore as Will is detained, it cannot once moove it selfe to goodnesse, much lesse applie it selfe. For such mooving is the beginning of turning to God, which in Scriptures is wholly imputed to the grace of God. As *Ieremy* prayeth to the Lord to turne him, if he will have him turned. Whereupon the Prophet in the same Chapter, describing the spirituall redemption of the faithfull people, saith that they were redeemed out of the hand of a stronger, meaning with how straite fetters a sinner is bound so long as being forsaken of the Lord, hee liveth under the

yoke

yoke of the Divell. Yet Will ſtill remaineth, which with moſt bent affection is both enclined and haſteth to ſinne. For man was not deprived of Will when hee did caſt himſelfe into this neceſſitie, but of the ſoundneſſe of Will. And *Bernard* ſaith not unaptly, which teacheth that to Will is in us all: but to Will good is a profiting, to Will ill is a default: and therefore ſimply to Will, is the worke of man: to Will evill of corrupt nature: to Will well of grace. Now, whereas I ſay, that Will put from liberty is by neceſſitie drawne or led into evill, it is marvell if that ſhould ſeeme a hard ſpeech unto any man, which neither hath any abſurditie in it, nor varieth from the uſe of holy men: But it offendeth them that can make no difference betweene neceſſitie and compulſion. But if a man aske them, is not God of neceſſity good? is not the Devill of neceſſitie evill? what can they anſwere? For ſo is goodneſſe knit with Gods divinitie, that it is no more neceſſarie that he be God than that he be good. And the Divell is by his fall ſo eſtranged from partaking of goodneſſe, that he can doe nothing but evill. But now if any robber of God doe barke againſt this and ſay, that God deſerveth ſmall praiſe for his goodneſſe, which he is compelled to keepe: ſhall not this bee a readie anſwere to him, that it commeth to paſſe by his infinite goodneſſe and not by violent impulſion, that he cannot doe evill. Therefore if this, that it is of neceſſitie that God doe well, doe not hinder the free will of God in doing well, if the Devill which cannot doe but evill yet willingly ſinneth, who ſhall then ſay that a man doth therefore leſſe willingly ſinne for this that he is ſubject to neceſſitie of ſinning? This neceſſitie, whereas *Auguſtine* each where ſpeaketh of it, even then alſo when he was enviouſly preſſed with the cavillation of *Celeſtinus*, he ſticked not to affirme in theſe words, by libertie it came to paſſe that man was with ſin, but now the corruption which flowed from puniſhment, hath of libertie made neceſſitie. And ſo oft as he falleth into mention thereof, he doubteth not to ſpeake in this manner of the neceſſarie bondage of ſinne. Therefore let this ſumme of that diſtinction be kept, that man ſince he is corrupted, ſinneth indeed willingly and not againſt his will nor compelled, by a moſt bent affection of minde, and not by violent compulſion, by motion of his owne luſt, and not by forraine conſtraint: but yet of ſuch perverſeneſſe of nature as he is, he cannot but bee mooved and driven to evill. If this be true, then ſurely it is plainly expreſſed that he is ſubject to neceſſitie of ſinning. *Bernard* agreeing to *Auguſtine* writeth thus, onely man among all living creatures is free: and yet by meane of ſinne, he alſo ſuffereth a certaine violence, but of will and not of nature, that even thereby alſo he ſhould not be deprived of freedome, for that which is willing is free. And a little after, will being changed in it ſelfe into worſe by I wot not what corrupt and marvellous manner, ſo maketh neceſſitie, that very neceſſitie, for as much as it is willing, cannot excuſe will, and will for as much as it is drawne by allurement, cannot exclude neceſſity, for this neceſſitie is after a certaine manner willing. Afterward he ſaith that we are preſſed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reaſon of our bondage wee are miſerable, by reaſon of our will we are inexcuſable, becauſe wil when it was free, made it ſelfe the bondſervant of ſinne. At length he concludeth, that the ſoule is ſo after a certaine marvellous and evill manner holden both a bond ſervant and free, under this certaine willing and ill free neceſſitie: a bound ſervant by reaſon of neceſſitie, free by reaſon of will. and that which is more marvellous and more miſerable, therein guiltie wherein it is free, therein bound wherein it is guiltie, and ſo therein bound wherein it is free. Hereby truely the Readers doe perceive that I bring no new thing, which long agoe *Auguſtine* brought foorth out of the conſent of all godly men, and almoſt a thouſand yeeres after was kept ſtill in monkes Cloyſters. But *Lombard* when he could not diſtinguiſh neceſſitie from compulſion, gave matter to a pernitious errour.

Lib. de perf. inſt.

De Nat. & Grat. & alibi.

Sermone ſuper Cant. 81.

6 On the other ſide it is good to conſider what manner remedie is that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping us, giveth us that which we want, when we ſhall know what his worke is in us, it will ſtraight way appeare on the other ſide what is our needineſſe. When the Apoſtle ſaith to the Phillippians, that hee truſteth that he which began a good worke in them, will performe it unto the day of Ieſus Chriſt: it is no doubt, that by the beginning of a good worke, he meaneth the very beginning of converſion, which

God is the onely framer of the will unto good things, from the firſt motion to the laſt perfection of every good: all his hand worketh and worketh alone.

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is in will. Therefore God beginneth a good worke in us by ſtirring up in our hearts the love, deſire and endevour of righteouſneſſe, or (to ſpeake more properly) in bowing, framing and directing our hearts to righteouſneſſe: he endeth it in confirming us to perſeverance. And that no man ſhould cavill that good is begun by the Lord, when will being of it ſelfe weake is holpen: the holy Ghoſt in another place declareth what will is able to doe being left unto it ſelfe. I will give you (ſaith he) a new heart. I will put a new ſpirit in the mids of you. And I will take away the ſtonie heart from your fleſh, and I will give you a heart of fleſh. And I will put my ſpirit in the midſt of you, and I will make you to walke in my commandements. Who ſhall ſay that the weakeneſſe of mans will is ſtrengthned with helpe, whereby it may effectually aſpire to the choiſe of that that is good, when it muſt be wholy transformed and renewed? If there be any ſoftneſſe in a ſtone, which by ſome helpe being made tenderer will abide to be bowed every way, then will I grant that the heart of man is pliable to obey that which is right, ſo that that which in it is perfect, be ſupplied by the grace of God. But if hee meant to ſhew by this ſimilitude, that no goodneſſe could ever be wroong out of our heart unleſſe it be made throughly new: let us not part betweene him and us, that which he challengeth to himſelfe alone. If therefore a ſtone be transformed into fleſh, when God turneth us to the deſire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I ſay that will is taken away, not in that it is will, becauſe in the converſion of man, that which was of the firſt nature abideth whole: alſo I ſay that it is created new, not that will then beginneth to be, but that it be turned from an evill will into a good. And this I affirme to be wholly done by God, becauſe we are not able ſo much as to thinke, as the ſame Apoſtle witneſſeth: therefore in another place hee ſaith, that God doth not only help our weake will, or amend our perverſe will, but that he worketh in us to will. Whereupon is eaſily gathered, that which I ſaid before, that whatſoever good is in will, it is the worke of only grace. In which ſenſe in another place he ſaith, that it is God that worketh all in all. Neither doth he there entreat of the univerſall government, but giveth unto God alone the praiſe of all good things that the faithfull have. And in ſaying, all, truely he maketh God the authour of ſpirituall life, even from the beginning to the end. Which ſelfe ſame thing he had taught before in other words, ſaying that the faithfull are of God in Chriſt, where he plainely maketh mention of the new creation, wherein that which was of common nature before, is deſtroyed. For there is to bee underſtood a compariſon betweene *Adam* and Chriſt, which in another place he more plainely expreſſeth, where he teacheth that wee are the worke of God created in Chriſt to good workes, which he hath prepared that we ſhould walke in them. For he goeth about by this reaſon to prove, that our ſalvation is of free gift, becauſe the beginning of all goodneſſe, is at the ſecond creation, which wee obtaine in Chriſt. But if there were any power of our ſelves, were it never ſo ſmall, we ſhould have alſo ſome portion of merit. But he to prove us altogether nothing worth, reaſoneth that we have deſerved nothing, becauſe we are create in Chriſt to good workes, which God hath prepared. In which words he ſignifieth againe, that all parts of good workes even from the firſt motion, are proper to God onely. For this reaſon, the Prophet after hee had ſaid in the Pſalme that we are the workmanſhip of God, that there ſhould be no partition, addeth by and by, we made not our ſelves. That he ſpeaketh there of regeneration, which is the beginning of ſpirituall life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his paſtures. Wee ſee now how he not contented ſimply to have given to God the praiſe of our ſalvation, doth expreſſely exclude us from all fellowſhip with him, as if he would ſay, that there reſteth no peece, be it never ſo litle, for man to glorie in, becauſe it is all of God.

Eze. 36. 26.

2 Cor. 8. 6. Phil. 2. 13.

2 Cor. 12. 16.

1 Cor. 8. 6.

7 *But there be ſome peradventure will grant, that Will being of her owne nature, turned away from good, is converted by the onely power of the Lord: but ſo that being prepared before, it hath alſo her owne part in doing, as *Auguſtine* teacheth, that grace goeth before every good worke, but ſo, that will doth accompanie it and not lead it, as a waiting maide after it, and not a foregoer. Which thing being not evill ſpoken by the holy man, *Peter Lombard* doth diſorderly writhe to this purpoſe. But I affirme,

*It is not enough to make God the principall author and leader of our will unto good things but the whole proceſſe muſt be aſcribed entirely unto him. Ad Bonif. Epi. 106.

affirme, that as well in the words of the Prophet which I have alleaged, as in the other places these two things be plainly signified, that the Lord doth both correct our corrupted will, or rather destroy it, and also of himselfe putteth in place thereof a good will. In as much as it is prevented by grace, in that respect I give you leave to call it a waiting maide: but for that being reformed, it is the worke of the Lord, that is wrongfully given to man that he doth with will comming after, obey grace going before. Therefore it is not well written of *Chrysostome*, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well in it selfe, as even now we have seene by *Paul*. Neither was it *Augustines* purpose, when he called mans will the waiting maide of grace, to assigne unto her a certaine second office in dooing a good worke, but because this only was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principall cause of salvation in mans deserving: therefore he stood only upon this point, that grace was before all deserving: which was sufficient for the matter that hee had in hand, not medling in the meane time with the other question, concerning the perpetuall effect of grace which yet in another place hee excellently well handleth. For sometimes when he saith, that the Lord doth prevent the willing that he may will, and followeth the willing that hee will not in vaine, hee maketh him altogether the whole Author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing upon them. Men (saith he) doe labour to finde in our will, something that is our owne and not of God, but how it may be found I know not. And in his first booke against *Pelagius* and *Celestius*, where he doth expound that saying of Christ, Every one that hath heard of my father commeth to me, he saith: Free will is so holpen not only that it may know what is to be done, but also may do it when it hath knowne it. And so when God teacheth, not by the letter of the law, but by the grace of the spirit, he so teacheth, that he that hath learned, doth not onely see it knowing, but also desire it in willing, and performe it in doing.

Ser. de invent. S. Crucis.

Aug. li. 2. de remiss. pec. ca. 18. Iohn 6. 45.

8. And because we are now in hand with the chiefe point whereupon the matter hangeth, let us goe forward and prove the summe thereof to the readers, onely with a few and the most plaine testimonies of the Scripture. And then least any man should accuse us of wrongfull wresting the Scripture, let us shew that the truth which we affirme being taken out of the Scripture, wanteth not the testimony of this holy man, I meane *Augustine*. For I think it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shall be brought forth, the way may bee prepared to understand all the rest that are here and there commonly read. And againe, I thinke it shall not be unfitly done, if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely, it is evident by plaine and certaine proofe that the beginning of goodnesse is from no where else but onely from God, for there cannot bee found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason not unlike unto that. For whereas the beginning of willing and doing well is of Faith, it is to be seene whence Faith it selfe commeth. For as much as the whole scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when we, which are with all our minde naturally bent to evill, begin to will that which is good. Therefore the Lord, when hee nameth these two things in the conversion of his people, to take away from them a stonie heart, and to give them a heart of flesh, plainly testifieth that that which is of our selves must bee done away, that we may be converted to righteousnesse: and that whatsoever commeth in place thereof, is from himselfe. And he uttereth not this in one place only. For he saith in *Ieremie*: I will give them one heart and one way, that they may feare mee all their dayes. And a little after, I will give the feare of my name into their heart, that they depart not from me. Againe in *Ezechiel*: I will give them one heart, and I will give a new Spirit in their bowels. I will take away the stonie heart out of their flesh, and I will give them a heart of flesh. He could not more evidently claime to himselfe, and take from us whatsoever is good and right in our will, then when hee declareth that our conver-

Sith there is found a will bent to good in none but only in the elect, and the beginning to will well is faith, of whom our election and faith commeth of him the conversion of our will must also of necessity proceed.

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sion is a creation of a new Spirit, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodnesse till it be reformed, and that after reformation, so much as it is good, is of God and not of us.

The prairs of holy men to have their hearts framed unto good things: the testimony of Christ, that without him we are like fruitlesse and dry sticks: of it and David ascribing both the first and last in our wils to God as the Author, prove sufficiently that our liking, desiring, following, attaining good, our going forward and continuing in it, is of him.

9. And so read wee the prayers of holy men made to that effect, as, The Lord encline our heart to him (saith *Solomon*) that wee may keepe his commandements. He sheweth the forwardnesse of our heart which naturally rejoyceth to rebell against the Law of God if it bee not bowed. And the same thing is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betweene the perverse motion of the heart, whereby it is carried to obstinacie, and this correction, whereby it is led to obedience. When *David* feeling himselfe for a time without the directing grace, prayeth God to create a new heart within him, to renew a right Spirit within his bowels: doth he not acknowledge that all the parts of his heart are full of uncleanesse, and his Spirit writhen with crooked perversnesse? and in calling the cleanesse which he prayeth for, the creature of God, doth he not attribute it wholy to God? But if any man take exception and say, that the very prayer is a token of a godly and holy affection: our answer is readie, that though *David* were by that time somewhat come to amendment, yet doth he still compare his first state with that sorrowfull fall that he had felt. Therefore taking upon him the person of a man estranged from God, hee for good cause prayeth to have given him all these things that God giveth to his elect in regeneration. And so being like a dead man, he wisheth himselfe to be created of new, that of the bondslave of Sathan, he may be made the instrument of the holy Ghost. Marvellous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that we should most religiously keepe his Sabbath, that is in resting from our owne workes, but of us nothing is more hardly obtained, than bidding our owne workes farewell, to give due place to the workes of God. If sluggishnesse hindreth not, Christ hath given testimonie evident enough of his graces to make them not to bee enviously suppressed. I am (saith he) the Vine, you be the branches: My Father is a husbandman. As the branch cannot beare fruit of it selfe, unlesse it abide in the Vine, no more can you, unlesse you abide in me. For without mee yon can doe nothing. If we beare fruit none otherwise than a branch budded being plucked out of the ground and without moisture: we neede no more to seeke what is the aptnesse of our nature to goodnesse. And this is a plaine conclusion: Without me you can doe nothing. He doth not say that we are too weake to be sufficient for our selves: but in bringing us to nothing, he excludeth all opinion of power be it never so little. If we being graffed in Christ, beare fruit like a Vine, which taketh her efficacie of livelinesse both from the moysture of the earth, and from the dew of heaven, and from the cherishing of the Sunne: I see nothing remaine for us in doing a good worke, if wee keepe whole for God that which is his. The fonde subtle devise is alleaged in vaine, that there is juyce already enclosed within the branch, and a cretaine power to bring forth fruit, and that therefore it taketh not all from the earth or from the first roote, because it bringeth some of her owne. For Christ doth meane nothing else, but that we are a drie sticke and nothing worth, when wee bee severed from him, because by our selves being separate, we have no power to doe well: as also in another place he saith. Every tree that my Father hath not planted shall be rooted up. Wherefore the Apostle ascribeth all the whole unto him in the place alreadie alleaged. It is God (saith he) that worketh in us both to will and to performe. The first part of a good worke is will: the second is a strong indevour in doing it: the Authour of both is God. Therefore wee steale it from God, if we take to our selves any thing, either in will, or in effectuall working. If it were said that God doth helpe our weake will, then somewhat were left for us. But when it is said that hee maketh will, now all the good that is in it, is set out of us. And because the good will is yet still oppressed with weight of our flesh that it cannot rise up: Hee said further, that to overcome the hardnesse of that battell there is ministred unto us stedfastnesse of endevour even to the elect. For otherwise it could not stand together which hee teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein

Iohn 15.1.

Mar.15.13.
Phil.2.13.

1 Cor.12.6.

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wee have before taught that the whole course of spirituall life is comprehended. For which reason, *David*, after hee had prayed to have the waies of the Lord opened unto him, that hee might walke in his truth, by and by addeth: Vnite thou my heart to feele thy name. In which words hee signifieth, that even they that are well minded, are subject to so many withdrawings of minde, that they easily vanish or fall away, if they bee not stablished to constancie. For which reason in another place, after hee had prayed to have his steppes directed to keepe the word of God, hee requireth also to have strength given him to fight. Let not any iniquitie (saith hee) beare rule over me. After this sort therefore doth the Lord both begin and end a good worke in us: that it may all be his worke, that, Will conceiveth a love of that which is right, that, it is enclined to the desire thereof, that it is stirred up and moved to the endevour of following it. And then that our choise, desire, and endevour faint not, but doe proceed even to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

Psa. 86. 11.

Psal. 119. Psal. 133.

10. And hee moveth the will, not in such sort as hath in many ages beene taught and beleeved: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strengthning it. Therefore that must be rejected which *Chrysostome* so oft repeateth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth onely reach out his hand, to see if he will be holpen by his aide. Wee grant that such was the state of man while he yet stood, that he might bow to either part. But sith he hath taught by his example how miserable is free will, unlesse God both will and can in us: what shall become of us, if hee give us his grace according to that small proportion? But rather we doe obscure and extenuate it with our unthankfulnesse. For the Apostle doth not teach, that the grace of a good will is offered us, if we doe accept it, but that he will performe it in us: which is nothing else, but that the Lord by his Spirit doth direct, bow and governe our heart, and reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will give to the elect a new spirit onely for this end, that they may bee able to walke in his commandements, but to make them walke indeed. Neither can Christs saying, (Every one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of God is effectuall of it selfe: as *Augustine* also affirmeth. Which grace God vouchsafeth not to give to all men generally without regard, as that saying (as I thinke of *Occam*) is commonly spoken among the people, that it denieth nothing to him that doth what lieth in him. Men are indeed to bee taught that Gods goodnesse is laid open for all men, without exception that seeke for it. But forasmuch as they onely begin to seeke for it, whom the heavenly grace hath breathed upon, not so much as the little peece ought to bee plucked away from his praise. Truly this is the prerogative of the elect, that being regenerate by the spirit of God, they are moved and governed by his guiding. Therefore *Augustine* doth worthily as well mocke them, that claime any part of willing to themselves, as he doth reprehend other which think, that that is generally given to all men, which is the speciall testimonie of free election. Nature, (saith he) but not grace, is common to all men. Calling it a brittle subtiltie of wit like Glasse, that glistereth with meere vanitie, where it is generally extended to all; which, God giveth onely to whom it pleaseth him. And in another place: How camest thou? by beleeving. Feare thou, lest while thou takest upon thee that thou hast found the just way, thou perish out of the just way, I came (saiest thou) by Free-will, I came by mine owne will, why swellest thou? wilt thou heare that this also is given thee? Heare even him that calleth: No man commeth to mee unlesse my Father draw him. And it is without controversie gathered out of *Iohns* words, that the hearts of the godly are so effectually governed by Gods working, that they follow with an unchangeable affection. Hee that is begotten of God (saith hee) cannot sinne, because the seed of God abideth in him. For wee see that the meane motion which the Sophisters imagine, which wee at our libertie may either obey or refuse, is openly excluded, where an effectuall constancie to continue, is affirmed.

God doth not onely make our will the offer to imbrace it, which if we accept, it worketh and not otherwise, but beseeteth good before us, giveth us eyes to see it & effectually boweth our minds unto it

Eze. 11. 19. & 36. 27. John 9. 45.

Lib. de prædest. Sanct.

Aug. de verbis. Apost. Ser. 11.

John 6. 44.

1 John 3. 9.

11. Of continuance there should no more doubt have beene made, but that it should have beene taken for the free gift of God, unlesse the most wicked errour had

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growne in force, that it is distributed according to the desert of men, as every man hath shewed himselfe not unthankefull to the first grace. But forasmuch as this error hath growne upon that point, that they thought it to be in our hand to refuse or receive the grace of God offered, that opinion being driven away, this other doth also fall of it selfe. Albeit herein they doe erre two manner of waies. For beside this that they teach that our thankefulnesse toward the first grace and our lawfull use thereof are rewarded with the latter gifts: they adde also, that now grace alone doth not worke in us, but that it is onely a worker together with us. Of the first this we ought to beleeve, that the Lord while he daily enricheth and heapeth his servants with new gifts of his grace, because he liketh and favoureth the worke which he hath begun in them, findeth in them somewhat whereupon to bestow greater graces. And hereto serve those sayings. To him that hath, shall be given. Againe, Oh, good servant, because thou hast been faithfull in few things, I will set thee over many. But here two things are to be taken heed of, that neither the lawfull use of the first grace be said to bee rewarded with the latter graces, nor it be so counted a rewarding, that it cease to be reckoned the free grace of God. I grant therefore, that this blessing of God is to bee looked for of the faithfull, that how much the better they have used the first graces, they shall be encreased with so much the greater. But I say, that this use also is of the Lord, and that this rewarding is of his free good will. And they use no lesse wrongfully than unhappily that old destinction of working and together working grace. *Augustine* used the same indeed, but delaying it with a fit definition, that God together working with us doth end that which in working hee begin neth, and that it is still the same grace but changeth name, according to the divers manner of effect. Whereupon followeth, that hee doth not part it betweene God and us, as if there were a mutuall meeting together by the motion of both, but onely noteth the multiplication of grace. To which purpose belongeth that which in another place he teacheth, that many gifts of God doe goe before the good will of man, among the which the selfe same is one. Whereupon followeth, that he leaveth nothing that it may claime to it selfe. Which thing *Paul* also hath namely expressed: For when hee had said that it is God, which worketh in us both to will and to performe, hee by and by addeth that he doth them both of his good will, declaring by this word, that it is his free goodnesse. Whereas they are wont to say, that after we have once given place to the first grace, our owne indevours doe now worke together with the grace that followeth. To this I answer: If they meane that wee, after wee have beene once by the power of the Lord brought to the obedience of righteousnesse, doe of our owne accord goe forward, and are inclined to follow the working of grace, I speake nothing against it. For it is most certaine, that there is such a readinesse of obeying, where the grace of God reigneth. But whence commeth that, but from this, that the Spirit of God alway agreeing with it selfe, doth cherish and confirme to stedfastnesse of continuing the same affection of obeying, which it selfe engendred at the beginning. But if they meane, that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most pestilently deceived.

12. And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I have labored more than they all: not I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken, that he preferred himselfe before them all: therefore hee corrected it with referring the praise to the grace of God, but yet so that hee calleth himselfe a worker together with grace. It is marvell that so many which otherwise were not evill men, have stumbled at this straw. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partner of the labour, but rather by this correction hee giveth away all the praise of the labour to grace onely. It is not I (saith he) that have labored, but the grace of God that was with me. But the doubtfulnesse of the speech deceived them: but specially the ill translation wherein the force of the Greeke article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but that the grace that was with him, was the worker of all. And the same thing doth *Augustine* teach, not darkely, though shortly, where he thus saith:

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As our first entrance into well willing, so our continuance therein is also the worke and free gift of God: they erre which hold either that the thankefull use of the first grace doth deserve the second, or that the first only worketh alone, and with the second we our selves are cooperators.

Mat. 25. 21.

Luc. 19. 17.

Phil. 2. 13.

1 Cor. 15. 10.

The Apostle S. Paul wrested by Sophisters to maintain the freedome of the will of man as a joynt worker with the grace of God.

The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written His mercy hath prevented me: And his mercy shall follow me. It preventeth man not willing, to make him will: and it followeth him willing, that he will not in vaine. With whom *Bernard* agreeth bringing in the Church speaking thus: Draw me in a manner unwilling, that thou mayst make willing: draw me lying slothfull, that thou mayst make me runne. Psal.59.11. Psal.23.6. Ser.2.in Cant.

13. Now let us heare *Augustine* speaking in his owne words, least the Pelagians of our age, that is to say, the Sophisters of *Sorbion*, should as they are wont, lay to our charge, that all antiquitie is against us, wherein they follow their father *Pelagius*, by whom long agoe *Augustine* was drawne forth into the same contention. In his book of Correption and grace written to *Valentine* he entreateth largely that which I wil rehearse shortly, but yet doe it in his owne words: that to *Adam* was given the grace of continuing in good if he would: and to us is given to will, and by will to overcome concupiscence: that he therefore had to be able if he would, but not to will that hee might be able: to us is given both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to able to sinne. And least hee should be thought to speake of the perfection to come after immortalitie (as *Lombard* wrongfully draweth it to that meaning) within a little after he plucketh out this doubt. For (saith he) the will of holy men is so much kindled by the holy Ghost, that they therefore are able, because they so will: they therefore will, because God worketh that they so will. For if in so great weakenes, in which yet it behoveth the power to bee made perfect, for repressing of pride, their owne will were left unto them, that by the helpe of God they may if they will, and God doth not worke in them to will: then among so many temptations Will should needs fall downe for weakenesse, and therefore could not continue. Therefore is succour given to the weakenesse of mans will, that it should bee moved without swerving or severing by the grace of God, and therefore should not faint how weake so ever it be. Then he entreateth more largely how our hearts doe of necessitie follow the moving of God that worketh affection in them. And hee saith, that the Lord doth draw men indeed with their owne wills, but with such as hee himselfe hath wrought. Now have we that thing testified by *Augustines* mouth, which we principally desire to obtaine, that grace is not onely offered by God to be received or refused at every mans free election, but also that grace is the same, that formeth the election and will in the heart: so that every good worke that followeth after, is the fruit and effect thereof, and that it have no other will obeying it, but the same which it hath made. For these are also his words out of another place, that nothing but grace maketh every good worke in us. *S. Augustines doctrine, not that God doth offer his grace which man both free election to receive or refuse, but that the will and election of every receiver is by him thereunto framed.* Cap.2. 2 Cor.12.9. Cap.14.

14. But whereas hee saith in another place, that will is not taken away by grace, but from an evill will turned into a good, and holpen when it is good: he meaneth only that man is not so drawne, that without any motion of heart he is carried as by an outward impulsion, but that he is inwardly so affected, that from his very heart hee obeyeth. That grace is specially and freely given to the elect, he writeth thus unto *Boniface*: We know that grace is not given to all men, and to them to whom it is given, it is not given according to the merits of works, nor according to the merits of will, but of free favour: and to them to whom it is not given, we know that it is by the just judgment of God that it is not given, And in the same Epistle he strongly fighteth against that opinion, that the grace following is given to the deservings of men, because in not refusing the first grace, they shewed themselves worthy. For hee will have *Pelagius* grant, that grace is necessarie to us for every of our doings, and is not given in recompence to workes, that it may be grace indeed. But the matter cannot bee comprehended in a shorter summe, than out of the eight Chapters of his booke to *Valentine* of Correption and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and that by the same grace, by affection of delight printed in him, it is framed to continuance, that it is strengthned with invincible force: that while grace governeth, it never falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is converted to good, Epi.105. *By grace freely and undeservedly given unto Gods elect their will is converted unto good and therein strengthned to continue.* Epi.106.

and being converted abideth in it, that the direction of mans will to good, and ſtedfaſtneſſe after direction, hangeth upon the onely will of God, and not upon any merit of his owne. And ſo to man is left ſuch a free will, if we liſt ſo to call it, as he writeth of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

THE FOVRTH CHAPTER.

How God worketh in the hearts of men.

Satan ſitteth and ruleth in the wills of wicked men, who of themſelves are moſt willing to be ſtirred, led and guided by him.

IT is ſufficiently prooved, as I thinke, that man is ſo holden captive with the yoke of ſinne, that of his owne nature he can neither aſpire by deſire, nor travell by endevour to goodneſſe: beſide that, we have rehearſed a diſtinction betweene compulſion and neceſſity, whereby it might appeare, that when hee ſinneth of neceſſity, yet nevertheleſſe he ſinneth willingly. But foraſmuch as while he is ſubject in bondage to the Divell, he ſeemeth rather to be led by the divels will than his owne, it reſteth now to be declared, of what ſort are both kinds of working. And then is this queſtion to be aſſoyled, whether in evill works there be any thing to be attributed to God: in which the Scripture ſheweth that there is uſed ſome working of his. In one place *Auguſtine* compareth mans will to a horſe, which is readie to be ruled by the will of his rider, and God and devill he compareth to riders. If God (ſaith he) ſit upon it, he like a ſober and cunning rider, governeth it temperately, ſpurreth it forward if it be too ſlow, plucketh it back if it be too quick, reſtraineth the wantonneſſe and wildneſſe of it, tameth the ſtubbornneſſe of it, and guideth it into the right way. But if the Divell have poſſeſſed it, he like a fooliſh and wanton rider, violently carrieth it through places where no way is, driveth it into ditches, rolleth it downe ſteepe places, ſpurreth it forward to ſtubbornneſſe and fearceneſſe: which ſimilitude we will for this time bee contented with, ſith there commeth not a better in place. Where it is ſaid that the will of naturall man is ſubject to the rule of the divell, to be ſtirred by him; it is not meant, thereby that man as it were ſtriving againſt it, and reſiſting, is compelled to obey, as wee compell bondſlaves againſt their will, by reaſon of being their Lords, to doe our commandements: but that being bewitched with the deceits of Satan, it of neceſſity yeeldeth it ſelfe obedient to every leading of him. For whom the Lord vouchſafeth not to rule with his Spirit, them by juſt judgement he ſendeth away to be moved of Satan. Wherefore the Apoſtle ſaith, that the God of this world hath blinded the mindes of the unbeleevers ordained to deſtruction, that they ſhould not ſee the light of the Goſpell. And in another place: That hee worketh in the diſobedient children. The blinding of the wicked, and all the wicked deedes that follow thereupon, are called the workes of Satan, of which yet the cauſe is not to be ſought elſewhere, than in the will of man, out of which ariſeth the roote of evill, wherein reſteth the foundation of the kingdome of Sathan, which is ſinne.

2 Cor. 4. 4.

Eph. 2. 2.

God and Satan and man working one and the ſelfeſame act worke diverſly in reſpect as well of the end as the manner of doing.

Job. 1.

2. But farre other is the order of Gods doing in ſuch things. And that the ſame may appeare more certainely unto us: let the hurt done to the holy man *Iob* by the *Chaldees* be an example. The *Chaldees* killed his heardmen, and like enemies in warre, drove away his cattell for booties. Now is their wicked deed plainly ſeene, and in that worke Sathan is not idle, from whom, the Hiſtory ſaith, that all this did proceede. But *Iob* himſelfe did acknowledge the worke of the Lord in it, whom he ſaith to have taken away from him thoſe things, that were taken away by the *Chaldees*. How can we refer the ſelfeſame worke to God, as Author, to Sathan as Author, and to man as Author of it, but that we muſt either excuſe Sathan by the company of God, or report God to be the author of evill? Very eaſily: if firſt we looke upon the end, why it was done, and then the manner how. The purpoſe of the Lord is by calamity to exerciſe the patience of his ſervant: The divell goeth about to drive him to deſpaire. The *Caldees* againſt right and law, ſeeke gaine of that which is another mans. Such diverſity in purpoſes, maketh great difference in the worke. And in the manner of doing there is no leſſe diverſitie. The Lord leaveth his ſervant to Sathan to be afflicted: and the *Chaldees*, whom he did chooſe for miniſters to execute it, hee did leave and deliver to him

to be driven to it. Satan with his venemous ſtings, pricked forward the mindes of the *Chaldees* which otherwiſe were perverſe of themſelves to doe that miſchiefe: they furiouſly runne to doe wrong, and doe binde and defile all their members with wicked doing. Therfore it is properly ſaid, that Satan doth worke in the reprobate, in whom hee exerciſeth his kingdome, that is to ſay, the kingdome of wickedneſſe. It is alſo ſaid that God worketh in them after his manner, becauſe Satan himſelfe foraſmuch as he is the inſtrument of his wrath, according to his bidding and commandement, turneth himſelfe hither and thither to execute his juſt judgements. I ſpeake not here of Gods univerſall moving, whereby as all creatures are ſuſtained, ſo from thence they take their effectuall power of doing any thing. I ſpeake onely of that ſpeciall doing, which appeareth in every ſpeciall act. Wee ſee therefore that it is no abſurditie, that one ſelfe act bee aſcribed to God, to Satan, and to man: but the diverſitie in the end and manner of doing, cauſeth that therein appeareth the juſtice of God to be without fault, and alſo the wickednеſſe of Satan and man bewrayeth it ſelfe to their reproach.

3. The old writers in this point alſo, are ſometime preciſely afraid, ſimply to confeſſe the truth, becauſe they feare leſt they ſhould ſo open a window to wickednеſſe, to ſpeake irreverently of the workes of God. Which ſobrietie as I embrace, ſo I thinke it nothing dangerous, if we ſimply hold what the Scripture teacheth. *Auguſtine* himſelfe ſometime was not free from the ſuperſtition, as where he ſaith, that hardning and blinding, pertaine not to the worke of God, but to his foreknowledge. But the phraſes of Scripture allow not theſe ſubtilties, which phraſes doe plainly ſhew that there is therein ſomewhat elſe of God, beſides his foreknowledge. And *Auguſtine* himſelfe in his fifth booke againſt *Iulianus*, goeth earneſtly about with a long proceſſe to prove that ſinnes are not onely of the permiſſion and ſufferance of God, but alſo of his power that ſo former ſinnes might bee puniſhed. Likewiſe, that which they bring forth, concerning permiſſion is too weake to ſtand. It is oftentimes ſaid, that God blindeth and hardeneth the reprobate, that he turneth, boweth, and moveth their hearts as I have elſewhere taught more at large. But of what manner that is, it is never expreſſed, if we flee to free foreknowldge or ſufferance. Therefore we anſwer that it is done after two manners. For firſt, whereas when his light is taken away, there remaineth nothing but darkeneſſe and blindneſſe: whereas when his ſpirit is taken away, our hearts wax hard and become ſtones: whereas when his direction ceaſeth, they are wreſted into crookedneſſe, it is well ſaid that he doth blind, harden and bow them from whom hee taketh away the power to ſee, obey and doe rightly. The ſecond manner, which commeth neere to the proprietie of the words, is that for the executing of his judgements by Satan the miniſter of his wrath, hee both appointeth their purpoſes to what end it pleaſeth him, and ſtirreth up their wils, and ſtrengtheneth their endevours. So when *Moſes* rehearſeth that King *Sehon* did not give paſſage to the people, becauſe God had hardened his Spirit, and made his heart obſtinate, hee by and by adjoyneth the end of his purpoſe: that he might (ſaith he) give him into our hands. Therefore becauſe it was Gods will to have him deſtroyed, the making of his heart obſtinate, was Gods preparation to his deſtruction.

In the evill motions of wicked men God worketh after two ſorts, the one by withholding his grace, whereby they might be moved unto good, the other by uſing the miniſterie of Satan to ſtir, frame and encline their wils Lib. de prædeſt. & grat.

Deut. 2. 30.

4. After the firſt manner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of truth, and taketh away reaſon from the Elders. Hee taketh the heart away from them that are ſet over the people, hee maketh them to wander where no way is. Againe, Lord, why haſt thou made us mad, and hardened our heart, that wee ſhould not feare thee? Becauſe they judge rather of what ſort God maketh men by forſaking them, than how he performeth his worke in them. But there are other teſtimonies that go further: as are theſe of the hardening of *Pharao*; I will harden the heart of *Pharao*, that he doe not heare you, and let the people goe. Afterward hee ſaith, that he hath made heavie and hardened his heart. Did he harden it, in not ſuſtaining it? That is true indeed: but hee did ſomewhat more, that hee committed his heart to Satan to bee confirmed with obſtinacie. Whereupon he had before ſaid: I will hold his heart. The people went out of Ægypt, the inhabitants of that countrey came forth and met them like enimies. By whom were they ſtirred up? Truly *Moſes* affirmeth to the people that it was

Job 12. 20.

Proofes that God worketh both the foreſaid waies in the hearts of wicked men.

Eſay 63. 17.
Exod. 4. 21. & 7. 3. & 10. 1.

Exod. 3. 19.

Deut. 2. 30.

the Lord that had hardened their hearts. And the Prophet reciting the same historie, saith that he turned their hearts, that they should hate his people. Now can you not say, that they stumbled being left without the counsell of God. For if they bee hardened and turned, then they are of purpose bowed to that selfe thing. Moreover so oft as it pleased him to punish the transgressions of the people, how did hee performe his worke in the reprobate? so as a man may see, that the effectuallnesse of working was in him, and they onely did service as ministers. Wherefore sometime hee threatned that he would call them out with his whistle, sometime that they should be like a net for him to entangle them, and sometime like a mallet, to strike the Israelites. But specially he then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed and driven by his hand to cut. *Augustine* in one place doth not amisse appoint it after this sort: that in as much as they sinne, it is their owne: in as much as in sinning they doe this or that, it is of the power of God, that divided the darkenesse as pleaseth him.

Esay 5.26.& 7. 18. Ezec.12.13.& 17 20. Jer 50.23. Esa.10.15. De prædest. sanct.

How Satan is used as Gods minister in the worke of wickednesse.

1 Sam.16.& 18.&.29.

2 Thes 2.

5. Now that the ministerie of Sathan is used to pricke forward the reprobate, so oft as the Lord by his providence appointeth them to this or to that, may sufficiently be prooved, though it were but by one place onely. For it is oftentimes said in *Samuel* that the evill spirit of the Lord, and an evill spirit from the Lord, did either violently carry or leave *Saul*. To say that this spirit was the holy Ghost, is blasphemous. Therefore the uncleane spirit is called the spirit of God, because it answereth at his commandement and power, being rather his instrument in doing, than an authour of it selfe. This is also to be added withall, which *Paul* teacheth, that the efficacie of errour and deceiving is sent by God, that they which have not obeyed the truth, may beleeve lies. But there is alway great difference in one selfe same worke, betweene that which the Lord doth, and that which Satan and the wicked goe about. He maketh the evill instruments that hee hath under his hand, and may turne whether hee list to serve his justice. They, in as much as they are evill, doe bring forth in effect the wickednes that they have conceived by corruptnesse of nature. The rest of such things as serve for to deliver the majesty of God from slander, and to cut off all shifting from the wicked, are already set forth in the Chapter concerning Providence. For in this place my purpose was onely to shew how Satan raigneth in the reprobate man, and how God worketh in them both.

Not only in spirituall, but in the administration even of outward things, it is the speciall moving of God, that maketh his creatures answer unto our desires in doing us good, or turning evill away from us.

6. Although we have before touched, yet it is not plainely declared what liberty man hath in those doings, which are neither just nor faulty of themselves, and belong rather to the bodily than the spirituall life. Some in such things have granted him free election, rather, as I thinke, because they would not strive about a matter of no great importance, than that they minded certainely to prove the same thing that they grant. As for mee, although I confesse that they which doe hold that they have no power to righteousnesse, doe hold the thing that is principally necessarie to salvation: yet I doe thinke that this point also is not to be neglected, that wee may know that it is of the speciall grace of the Lord, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will enclineth thereunto: againe, so oft as our wit and mind escheweth that which else would have hurt us. And the force of Gods providence extendeth thus far, not onely to make the successes of things to come to passe, as he shall foresee to be expedient, but also to make the wills of men to tend thereunto. Truly, if we consider in our wit the administration of outward things, we shall thinke that they are so far under the will of man: but if wee shall give credit to so many testimonies, which cry out that the Lord doth in these things also rule the hearts of men, they shall compell us to yeeld our will subject to the speciall mooving of God. Who did procure the good wils of the Ægyptians to the Israelites, to lend them all their most precious Jewels? They would never have found in their hearts to have so done of their owne accord. Therefore their hearts were more subject to the Lord, than ruled by themselves. And truly if *Iacob* had not beene perswaded that God put into men divers affections as pleaseth him, he would not have said of his sonne *Ioseph*, whom hee thought to be some Heathen Ægyptian: God grant you to finde mercy before this man. As also the whole Church confesseth in the Psalme, when it pleased God to have

Exod.11.3.

Gen 43.14.

Psal.106.46.

mercy

mercy upon it, he meekened the hearts of the cruell nations. Againe, when *Saul* ſo waxed on fire with anger, that he prepared him to warre, the cauſe is expreſſed, for that the ſpirit of God did enforce him. Who turned away *Abſolons* minde from embracing the counſell of *Achitophel*, which was wont to be holden as an oracle? Who enclined *Rehoboam* to be perſwaded with the young mens adviſe? Who made the nations that were before great, to bee afraid at the comming of Iſrael? Truly, the harlot *Rahab* confeſſed, that it was done by God. Againe, who threw downe the hearts of Iſrael with dread and fearefulneſſe, but he that in the law threatned that he would give them a fearefull heart?

1 Sam.11.6.

2 Sam.17.10.

Iſa.2.9. Levit.26.36. Deutr.28.63.

7. Some man will take exception and ſay, that theſe are ſingular examples, to the rule whereof all things univerſally ought not to be reduced. But I ſay, that by theſe is ſufficiently proved that which I affirme, that God ſo oft as he meaneth to prepare the way for his providence, even in outward things doth bow and turne the wils of men, and that their choiſe is not ſo free, but that Gods will beareth rule over the freedome thereof. That thy minde hangeth rather upon the mooving of God, than upon the freedome of thine own choiſe, this daily experience ſhall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy judgment and wit oft faileth thee, in things not hard to be done thy courage fainteth: againe in things moſt obſcure, by and by preſent adviſe is offered thee: in things great and perillous, thou haſt a courage overcomming all difficulty. And ſo do I expound that which *Salomon* ſaith: That the eare may heare, that the eie may ſee, the Lord worketh both. For I take it that he ſpeaketh not of the creation, but of the ſpeciall grace of uſing of them. And when he writeth that the Lord holdeth in his hand and boweth whether hee will the heart of the King as the ſtreames of waters: truly under the example of one ſpeciall ſort, he comprehendeth the whole generalitie. For if the will of any man bee free from ſubjection, that preeminence principally belongeth to the will of a King, which uſeth as it were a kingdome upon the will of other: but if the will of the King bee ruled with the hand of God, no more ſhall our will be exempted from the ſame eſtate. Upon this point there is a notable ſaying of *Auguſtine*: The Scripture if it be diligently looked upon doth ſhew, that not onely the good wils of men which hee of evill maketh good, and ſo being made by himſelfe doth direct to good doings and to eternall life, but alſo theſe wils that preſerve the creatures of the world, are ſo in the power of God, that he maketh them to be enclined whether he will and when he will, either to doe benefits, or to execute puniſhments, by a judgement moſt ſecret indeed, but the ſame moſt righteous.

Daily experience may enforce any man to confeſſe that in common outward things the freedome of our choiſe is ruled and guided by the hand of God without which we could not of our ſelves ſee and attaine that which is good, diſcerne and avoid that which is evill.

Prov.20.12. Prov.21.1.

Lib. de gratia & libero arb. ad Valent. cap.20.

8. * Here let the Readers remember, that the power of mans wil is not to be weighed by the ſucceſſe of things, which ſome unskilfull men are unorderly wont to doe. For they ſeeme to themſelves to proove trimly and wittily that mans will is in bondage, becauſe even the higheſt Monarches have not all things flowing after their owne deſire. But this power whereof we ſpeake, is to be conſidered within man and not bee meaſured by outward ſucceſſe. For in the diſputation of freewill, this is not to the queſtion, whether man may for outward impediments, performe and put in execution all thoſe things that he hath purpoſed in minde: but whether he have in every thing both a free election of judgement, and a free affection of will, which both if man have, then *Atilius Regulus* encloſed in the narrow caſſe of a tunne, ſet full of ſharpe pricks, ſhall no leſſe have freewill than *Auguſtus Cæſar*, governing a great part of the world with the becke of his countenance.

** The meaning of the queſtion concernes the freedome of mans wil is not often hindered or no from obtaining the things he wiſheth for. but whether his judgment and affection be ſo addicted unto evill that he cannot of himſelfe deſcerne or deſire that which is good.*

THE FIFTH CHAPTER.

A confutation of the objections that are wont to be brought for defence of Freewill.

IT might ſeeme that we have ſaid enough alreadie, concerning the bondage of mans will, if they that with falſe opinion of libertie, labour to throw it downe headlong, did not on the contrarie part pretend certaine reaſons to aſſaile our meaning. Firſt they heape up together divers abſurdities, whereby they may bring it in hatred as a thing abhorring

The neceſſitie of ſinning doth not excuſe us when we ſinne both becauſe A-

abhorring from common reason: afterward they set upon it with testimonies of Scripture. Both these engines we shall beare backe in order. If (say they) Sinne bee of necessitie, then ceaseth it to bee sinne: if it bee voluntarie, then may it be avoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet have them oppressed, till we have satisfied them, concerning the matter it selfe. I denie therefore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be avoided, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his judgement by this pretence, because hee could no otherwise doe: God hath that answer ready which we in another place have spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaves to sinne, can will nothing but evill. For whence commeth this want of power which the wicked would gladly pretend, but upon this, that *Adam* of his owne accord made himselfe subject to the tyrannie of the Devill? Hereupon therefore grew the corruption, with the bonds whereof we are holden fast tied, for that the first man fell from his Creator. If all men be justly holden guilty of his falling away, let them not thinke themselves excused by necessitie, in which it selfe they have a most evident cause of their damnation. And this I have above plainely set forth, and I have given an example in the Devill himselfe, whereby it might appeare, that he which necessarily sinneth, doth nevertheless willinglie sinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaseth not to be a will. Which same thing *Bernard* also aptly teacheth: that we are therefore the more miserable, because our necessitie is voluntarie: which yet holdeth us so subject unto it, that we be the bondslaves of sinne, as we have before rehearsed. The second part of their argument is faultie, because from voluntary it straightway leapeth to free: but we have before proved, that it is volnntarily done which yet is not subject to free election.

dam of his owne accord made himselfe and his subject thereunto, and also for that he which necessarily sinneth, doth nevertheless sin voluntarily: which answereth their reason which argue in defense of free will. If sin be necessarie, it ceaseth to be sinne: if voluntarie, then it may be avoided, and is not necessarie.

Ser. 81. in Cant.

In Epist ad Ctesiphon. & Dia. 1.

A second argument in defense of free will, wherein it is objected that the denial thereof is repugnant to Gods punishing or rewarding men. But he punisheth them for their desert, though they sin of necessity, because they are voluntarily in those bonds: and he rewardeth them of his owne mercie, though because their doing well is meerly by grace, they cannot deserve to be rewarded.

2. They further say, that if both vertues and vices proceed not of free choice of will, it is not reasonable that either punishment should be laid upon man, or reward given to him. This argument, although it be *Aristotles*, yet I grant is in some places used by *Chrysostome* and *Hierome*. But that it was a common argument with the Pelagians, *Hierome* himselfe hideth not, and also rehearseth it in their owne words. If the grace of God worke in us: then it, not we that labour, shall be crowned. Of punishments I answer, that they are justly laid upon us, from whom the guiltinesse of sinne proceedeth. For what matter maketh it, whether sinne be done by free or bond judgement, so it be done by voluntarie lust: specially sith man is hereby proved a sinner, for that hee is under the bondage of sinne? As to the rewards of righteousnesse: a great absurditie forsooth it is, if wee confesse that they hang rather upon Gods bountifulnesse, than upon our owne deservings. How oft finde wee this thing repeated in *Augustine*: that God crowneth not our deservings, but his owne gifts: and that they are called rewards, not as due to our deservings, but such as are rendred to the graces alreadie bestowed upon us? Wisely indeed they note this, that now there remaineth no place for deservings, if they come not out of the fountaine of freewill: but where they reckon that which we say so far differing from truth, they are much deceived. For *Augustine* doubteth not, commonly to teach for necessarie, that which they thinke so unlawfull to confesse, as where he saith: What be the merits of any men whatsoever they be? when he commeth, not with due reward, but with free grace, then hee alone being free, and that maketh free from sinne? He findeth all men sinners. Againe, if that shall bee rendred to thee that is due to thee, thou art to bee punished: what is done then? God hath not given thee punishment which is due, but giveth thee grace which is not due. If thou wilt bee estranged from grace, boast of thy deservings. Againe: Thou art nothing of thy selfe, Sinnes are thine, but deservings are Gods, punishment is due to thee: and when reward commeth, he shall crowne his owne gifts, and not thy deservings. And in the same meaning in another place, he teacheth that grace is not of deserving, but deserving of grace. And a little after he concludeth, that God with his gifts goeth before all deservings, that out of the same he may gather his owne deservings, and doth give altogether freely, because he findeth nothing whereupon to save. But what need is it to make a

In Psal. 31.
In Psal 70.
Epist. 52.
De verbis Apost. Ser. 47

longer

longer register, when such sentences are often found in his writings? But the Apostle shall yet better deliver them from this errour, if they heare what beginning he conveyeth the glory of the Saints: whom he hath chosen, them he hath called: whom he hath called, them he hath justified: whom he hath justified, them he hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? because by the Lords mercy and not by their owne endevour, they are both chosen, and called, and justified. Away therefore with this vaine feare, that there shall no more be any deservings, if free will shall not stand. For it is most foolish to be fraied away and to flee from that to which the Scripture calleth us. If (saith he) thou hast received all things, why glorieſt thou, as if thou hadst not received them? Thou seest that for the same cause hee taketh all things from freewill, to leave no place for deservings: but as the bountifulnesse and liberalitie of God is manifold, and impossible to be spent out, those graces which hee bestowed on us, because he maketh them ours, he rewardeth as if they were our owne vertues.

1 Cor. 4. 7.

1 Cor. 4. 7.

3. Moreover they bring forth that which may seeme to bee taken out of *Chrysostome*: If this be not the power of our will, to choose good or evill, then they that are partakers of the same nature, must either all be evill, or all be good. And not farre from that is hee, whatsoever he was, that wrote the booke Of the calling of the Gentiles, which is carried about under the name of *Ambrose*, when hee maketh this argument, that no man should ever depart from the faith, unlesse the grace of God did leave unto us the state of mutabilitie: wherein it is marvell that so excellent men fell beside themselves. For how chanceth it came not in *Chrysostomes* minde, that it is Gods election that so maketh difference betweene men? As for us, wee feare not to grant that which *Paul* with great earnestnesse affirmeth, that altogether are perverse and given to wickednesse: but with him we adjoyne this, that by Gods mercie it commeth to passe that all abide not in perversnesse. Therefore whereas naturally we are all sicke of one disease, they onely recover health upon whom it hath pleased God to lay his healing hand. The rest whom by just judgement he passeth over, pine away in their owne rottennesse till they be consumed. Neither is it of any other cause that some continue to the end, and some fall in their course begun. For continuance it selfe is the gift of God, which he giveth not to all indifferently, but dealeth it to whom it pleaseth himselfe. If a man aske for a cause of the difference, why some continue constantly, and some faile by unstedfastnesse, wee know none other cause but that God sustaineth the one sort strengthened with his power, that they perish not, and doth not give the same strength to the other sort, that they may be examples of inconstancie.

A third reason arguing that if mans will were not naturally free unto good and evill but necessarily subiect to the one or the other, either all men should bee good or all men evill. As in truth all men are by nature evill, that some are made good, it is by grace and not through the freedome of their will.

Hom. 22. in Gen.
Lib. 2. cap. 4. Rom. 3. 10.

4. Further they presse us, saying, that exhortations are vainely taken in hand, that the use of admonitions is superfluous, that it is a fond thing to rebuke, if it be not in the power of the sinner to obey. When the like things in time past were objected against *Augustine*, hee was compelled to write the booke of Correption and grace. Where although hee largely wipe them away, yet he bringeth his adversaries to this summe: O man, in the commandement learne what thou oughtest to doe: in correction, learne that by thine owne fault thou hast it not: in prayer, learne whence thou mayest receive that which thou wouldest haue. Of the same argument in a manner is the booke of the Spirit and Letter, where he teacheth that God measureth not the commandements of his law by the strength of man, but when he hath commanded that which is right, hee freely giveth to his elect power to fulfill it. And this is no matter of long disputation. First, we are not onely in this cause, but also Christ and all the Apostles. Now let the other looke how they will get the maisterie in striving, that match themselves with such adversaries. Doth Christ, which testifieth that we can doe nothing without him, any thing the lesse rebuke and chastise them that without him did evill? Doth hee lesse exhort every man to apply himselfe to good workes? How severely doth *Paul* inveigh against the Corinthians for neglecting of charitie? and yet he praieth for charitie to be given to the same men from God. He testifieth in the Epistle to the Romanes, that it is neither of him that willeth, nor of him that runneth, but of God that hath mercie, and yet he ceaseth not afterward to admonish, to exhort, and to rebuke. Why doe they not therefore speake to the Lord, that he do not so lose his labour in requiring of men those things

A fourth argument for free will to prove that exhorting and threatning are in vaine, except man have power in himselfe to obey: whereas God himselfe who threatneth and exhorteth men, teacheth them, nevertheless withall, that an obedient heart is his free gift.

John 15. 5. 2 Cor. 3. 3. Rom. 9. 16.

things, which he himselfe alone can give, and in punishing those things which are done for want of his grace? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to runne, but in the mercy of God, going before them which now hath forsaken them? As if the Lord had not a very good reason of his doctrine, which offereth it selfe readily to be found of them that reverently seeke it, but how much doctrine, exhortation and rebuking doe worke of themselves, to the changing of the minde, *Paul* declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lord that giveth the encrease onely, effectually worketh. So we see that *Moses* severally stablisheth the commandements of the Law, and the Prophets doe sharpely call upon them, and threaten the transgressors, whereas they yet confesse, that men doe then onely waxe wise, when a heart is given them to understand, that it is the proper worke of God to circumcise the hearts, and in steed of stonie hearts, to give hearts of flesh, to write his law in the bowels of men: finally in renuing of soules to make that his doctrine may be effectuall.

1 Cor. 3. 7.

The use of exhortations both unto wicked and to godly men.

5. Wherefore then serve exhortations? For this purpose, if they bee despised of the wicked with an obstinate heart, they shall be for a witnesse unto them when they shall come to the judgement seat of the Lord, yea and even now already they beat and strike their conscience: for howsoever the most froward man laugheth them to scorne, yet can he not disprove them: but thou wilt say, what may silly miserable man doe, if the softnesse of heart, which was necessarily required to obedience, be denied him? Nay rather, why doth hee excuse himselfe, when hee can impute the hardnesse of heart to none but to himselfe? Therefore the wicked that are willingly ready to mocke them out if they might, are throwne downe with the force of them whether they will or no. But the chiefe profit towards the faithfull is to be considered: in whom as the Lord worketh all things by his spirit, so hee leaveth not the instruments of his word, and useth the same not without effect. Let this therefore stand which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I will give them a new heart, that they may walke in them. But thou wilt say, Why are they now admonished of their duty, and not rather left to the direction of the holy Ghost? Why are they moved with exhortation, sith they can make no more hast than the stirring forward of the holy Ghost worketh? Why are they chastised if at any time they be gone out of the way, sith they fell by the necessarie weakenesse of the flesh? O man, what art thou to appoint a law for God? If it he his pleasure, that we be prepared by exhortation to receive the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing else profit with the godly, but to reprove them of sinne, they were even for that thing onely to bee counted not altogether unprofitable. Now, forasmuch as by the holy Ghost working inwardly, they much availe to enflame the desire of goodnesse, to shake off sluggishnesse, to take away the pleasure and venemous sweetnesse of wickednesse, and on the other side to engender a hatred or irkesomnesse thereof: who dare cavill that they are superfluous? If any man require a plainer answer, let him take this: God worketh after two sorts in his elect, inwardly by his spirit, outwardly by his word: By his spirit, by enlightning their minds, by framing their hearts to the love and keeping of justice, he maketh them a new creature: By his word, hee stirreth them to desire, to seeke and attaine the same renewing, by them both hee sheweth forth the effectuall working of his hand, according to the proportion of his distribution. When he sendeth the same word to the reprobate, though not for their amendment, yet he maketh it to serve for another use: that both for the present time they may be pressed with witnesse of conscience, and may against the day of judgement be made more inexcusable. So though Christ pronounce that no man commeth to him, but whom the Father draweth, and that the elect doe come when they have heard and learned of the Father: yet doth not hee neglect the office of a teacher, but with his voice diligently calleth them, whom it necessarily behoveth to bee inwardly taught by the holy Ghost, that they may any thing profit. And *Paul* teacheth, that teaching is not in vaine with the reprobate, because it is to them the savour of death to death, but a sweet savour to God.

Eze. 11. 19.

Joh. 6. 44.

2 Cor. 2. 16.

6. They

6. They be very laborious in heaping together of teſtimonies of Scripture: and that they doe of purpoſe, that when they cannot oppreſſe us with weight, they may yet with number. But as in battels, when it commeth to hand ſtrokes, the weaker multitude how much pompe and ſhew ſoever it hath, is with a few ſtripes diſcomfited and put to flight: ſo ſhall it bee very eaſie for us to overthrow them with all their rout. For becauſe the places that they abuſe againſt us, when they are once divided into their orders, doe meet upon a few ſpeciall points, wee ſhall with one anſwer ſatisfie many of them: therefore it ſhall not be needfull to tarry upon diſſolving every one of them particularly. Their chiefe force they ſet in the commandements, which they thinke to bee ſo tempered to our ſtrengths, that whatſoever is proved to be required by the one, it neceſſarily followeth, that it may bee performed by the other. And therefore they runne through every of the commandements, and by them doe meaſure the proportion of our ſtrength. For (ſay they) either God mocketh us when he chargeth us with holineſſe, godlineſſe, obedience, chaſtitie, love and meekeneſſe: and when hee forbiddeth us uncleanneſſe, idolatrie, unchaſtneſſe, wrath, robberie, pride, and ſuch like: or he requireth onely thoſe things that are in our power. Now we may divide into three ſorts in manner all the commandements that they heape together. Some require our firſt converſion to God, ſome ſpeake ſimply of the keeping of the law: ſome command us to continue in the grace of God that we have received. Firſt let us ſpeake of them all in generalitie, and then deſcend to the ſpeciall ſorts. To extend the power of man to the commandements of the Law, hath indeed long agoe begun to bee common, and hath ſome ſhew: but it proceeded from moſt rude ignorance of the Law. For they that thinke it a hainous offence, if it be ſaid that the keeping of the Law is impoſſible, doe reſt forſooth upon this moſt ſtrong argument, that elſe the Law was given in vaine. For they ſpeake in ſuch ſort, as if *Paul* had no where ſpoken of the law. For, I beſeech them, what meane theſe ſayings, that the law was ſet becauſe of tranſgreſſions: That by the Law is the knowledge of ſinne: that the Law maketh ſinne: that the Law entred, that ſinne might abound: was it meant that the Law was to be limited to our ſtrengths leaſt it ſhould be given in vaine? or rather that it was ſet farre above us to convince our weakeneſſe? Truly by the ſame mans definition, the end and fulfilling of the Law is charity. But when he wiſheth the mindes of the Theſſalonians to be filled with charity, he doth ſufficiently confeſſe, that the Law ſoundeth in our eares without profit, unleſſe God inſpire the whole ſumme thereof in our hearts.

The lacke of free will in man and of ability to perform the law doth not prove the law to be given in vaine.

Gal. 3. 10. Rom 3. 20. Rom. 7 7. 1 Tim. 1. 5. 1 Theſſ. 3. 12.

7. Truly, if the Scripture did teach nothing elſe, but that the law is a rule of life whereunto we ought to frame our endevour, I would alſo without delay agree to their opinion: but whereas it doth diligently and plainly declare unto us the manifold uſe of the Law: it is convenient rather to conſider by that interpretation, what the Law may doe in man. For ſo much as concerneth this preſent cauſe: it teacheth that ſo ſoone as it hath appointed what we ought to doe, the power to obey commeth of the goodneſſe of God, and therefore moveth us to prayer, whereby wee may require to have it given us. If there were onely the commandement and no promiſe, then were our ſtrengths to be tried whether they were ſufficient to anſwer the commandement, but ſith there are promiſes joyned withall, which cry out, that not onely our aide, but alſo all our whole power conſiſteth in the helpe of Gods grace, they doe teſtifie enough and more, that wee are altogether unfit, much more inſufficient to keepe the Law. Wherefore let this proportion of our ſtrengths with the commandements of Gods law be no more enforced, as if the Lord had meaſured the rule of juſtice, which hee purpoſed to give in his Law, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how unready we are of our ſelves which in every behalfe doe ſo much need his grace. But who (ſay they) ſhall be perſwaded that it is like to be true, that the Lord appointed his Law to ſtocks and ſtones? Neither doth any man goe about to perſwade it. For the wicked are neither ſtocks nor ſtones, when being taught by the law that their luſts doe ſtrive againſt God, they are proved guiltie by their owne witneſſe. Nor yet the godly, when being put in minde of their weakeneſſe, they flie unto grace. For which purpoſe ſerve theſe ſayings of *Auguſtine*. The Lord commandeth thoſe things that wee cannot doe, that we may know what we ought to aske of him.

The uſe which the law of God ſtandeth us in, although our weakneſſe doe not ſerve to fulfill it.

In Enchir. ad Laur. de grat. & arb. cap. 16. Ho. 29. in Jo.

Great

Great is the profit of the commandements, if so much bee given to free will, that the grace of God be the more honoured. Faith obtaineth that which the Law commandeth, yea the Law therefore commandeth, that faith may obtaine that which was commanded by the Law: yea, God requireth faith it selfe of us, and findeth not what to require, unlesse he give what to finde. Againe, Let God give what hee commandeth, and command what he will.

Ephe.2.4.

Our first conversion unto God, our obedience when we are converted, and our continuance in obeying, commanded in the Law, and yet his gift which doth command them.

8. That shall more plainly bee seene in rehearsing the three sorts of commandements which we touched before. The Lord oftentimes commandeth both in the Law and in the Prophets, that we be converted unto him. But on the other side, the Prophet answereth, Convert me Lord, and I shall be converted: for after that thou didst convert me, I repented, &c. He commandeth us to circumcise the uncircumcised skin of our heart: and by *Moses* he declareth that this circumcision is done by his owne hand. Hee each where requireth newnesse of heart, but in another place he testifieth that it is given by himselfe. That which God promiseth (saith *Augustine*) wee doe not by free will or nature, but he himselfe doth it by grace. And this is the same note, that he himselfe rehearseth in the fifth place among the rules of *Ticonius*, that we wel make difference betweene the Law and the promises, or betweene the commandements and grace. Now let them go that gather by the commandements, whether man be able to doe any thing toward obedience in such sort that they destroy the grace of God, by which the commandements themselves are fulfilled. The commandements of the second sort are simple, by which we are bidden to honour God, to serve and cleave unto his will, to keepe his commandements, to follow his doctrine. But there are innumerable places that doe testifie that it is his gift whatsoever righteousnesse, holinesse, godlinesse, or puritie may be had. Of the third sort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearsed by *Luke*, that they should abide in the grace of God. But from whence that strength of constancie is to be had, the same *Paul* teacheth in another place. That remaineth, saith he, brethren, bee yee strong through the Lord. In another place he forbiddeth us, that we doe not grieve the spirit of God, wherewith we are sealed up unto the day of our redemption. But because the thing that hee there requireth, could not bee performed by men, therefore hee wisheth it to the Thessalonians, from God namely, that he would reckon them worthie of his holy calling: and fulfill all the purpose of his goodnesse, and the worke of faith in them. Likewise in the second Epistle to the Corinthians, intreating of almes, he oftentimes commendeth their good and godly will, yet a little after, he thanketh God that put it in the heart of *Titus*, to take upon him to give exhortation. If *Titus* could not so much as use the office of his mouth, to exhort other, but onely so farre as God did put unto him, how should other have beene willing to doe, unlesse God himselfe had directed their hearts?

Lib. de Doct. Christ. 3.

Ephe 6.16.

Ephe. 4.30.

1 Thess. 2.

2 Cor. 8.11.

The shifts which defenders of free will use to delude the foresaid testimonies of Scripture.

9. The craftier sort of them doe cavill at all these testimonies: because there is no impediment, but that we may joyne our owne strengths, and God to helpe our weake endevours. They bring also places out of the Prophets, where the effect of our conversion seemeth to be parted in halfe betweene God and us. Turne ye to mee, and I will turne to you. What manner of helpe the Lord bringeth us, we have above shewed, and it is not needfull here to repeate it. This one thing I would have granted me, that it is vainely gathered, that there is required in us a power to fulfill the Law, because God doth command the obedience of it: For as much as it is evident, that for the fulfilling of all the commandements of God, the grace of the law-giver is both necessarie for us, and promised unto us. Thereby then it appeareth, that at the least there is more required of us than we are able to pay. And that saying of *Hieremie* cannot bee wiped away with any cavillations: that the covenant of God made with the ancient people was void, because it was onely litterall, and that it could no otherwise bee stablished, than when the spirit commeth unto it, which frameth the hearts to obedience. Neither doth that saying, Turne ye to me, and I will turne unto you, favour their errour. For there is meant not that turning of God, wherewith hee reneweth our hearts to repentance, but wherewith he by prosperitie of things doth declare himselfe favourable and mercifull; as by adversitie hee sometime sheweth his displeasure. Whereas therefore the people being vexed with many sorts of miseries, and calamities, did complaine

Zach. 1.3.

Jere. 13.3.

that

that God was turned away from them; he answereth, that they shall not be destitute of his favour, if they returne to uprightnesse of life, ad to himselfe that is the patterne of righteousnesse: Therefore the place is wrongfully wrested, and it is drawne to this purpose, that the worke of our conversion should seeme to bee parted betweene God and men, These things we have comprehended so much the shorter, because the proper place for this matter shall be where we intreat of the Law.

10. The second sort of their arguments is much like unto the first. They alleadge the promises whereby God doth covenant with our will, of which sort are: Seeke good and not evill, and ye shall live. If yee will and doe heare, ye shall eate the good things of the earth: but if ye will not, the sword shall devoure you, because the Lords mouth hath spoken it. Againe, if thou put away thine abhominations out of my sight, then shalt thou not be driven out: If thou shalt obey diligently the voice of the Lord thy God, and observe and doe all his commandements which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth. And other like. They doe inconveniently and as it were in mockerie thinke, that these benefits which the Lord doth offer in his promises, are assigned to our owne will: unlesse it were in us to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lord doth cruelly mocke us, when hee pronounceth that his favour hangeth upon our will, if the same will be not in our power And that this liberalitie of God should be a goodly thing forsooth, if he so set his benefits before us, that we have no power to use them: and a marvellous assuredness of his promises, which hang upon a thing impossible, so as they might never be fulfilled. But of such promises as have a condition adjoyned, we will speake in another place: so that it shall be plaine, that there is no absurditie in the impossible fulfilling of them. And for so much as concerneth this place: I denie that God doth ungently mocke us when hee moveth us to deserve his benefits, whom he knoweth to bee utterly unable to doe it, For whereas the promises are offered both to the faithfull and to the wicked, they have their use with both sorts. As God with his commandements pricketh the consciences of the wicked, that they should not too sweetely take pleasure in their sinnes, without any remembrance of his judgements: so in his promises he doth in a manner take them to witnesse, how unworthy they are of his goodnesse. For who can denie that it is most rightfull and convenient, that the Lord doe good to them of whom he is honoured, and punish the despisers of his Majestie, according to his severitie? Therefore God doth well and orderly when in his promises he adjoyneth this condition to the wicked that are bound with the fetters of sinne, that they shall then onely enjoy his benefits, if they depart from their wickednesse: or for this purpose onely, that they may understand that they are worthily excluded from these things, that are due to the true worshippers of God. Againe, because he seeketh by all meanes to stir up the faithfull to call upon his grace, it shall not be inconvenient, if he attempt the same thing also by promises, which we have shewed that hee hath done to great profit with commandements toward them. Being enformed of the will of God, by his commandements, wee are put in mind of our miserie, which doe with all our heart too far dissent from the same and we be therewithall pricked forward to call upon his spirit, whereby we may be directed into the right way. But because our sluggishnesse is not sufficiently sharpened with commandements, there are added promises which with a certaine sweetnesse may allure us to the love of them. And that the more desire that we have of righteousnesse, we may be the more fervent to seeke the favour of God. Loe how in these requests (if you will: If you shall heare,) the Lord neither giveth us power to will nor to heare, and yet mocketh us not for our want of power.

The use of conditionall promises although it be not in our own power to fulfill the condition whereon they depend.
Amos 5.14.
Esai.1.19.
Jere.4.1.
Deut.28.1.
Leu.26 3.

11. The third sort of their arguments, hath also great affinitie with the two former. For they bring forth the places wherein God reprocheth the unthankfull people, and saith that they themselves onely were the cause that they received not of his tender love all kinde of good things. Of which sort are the places: *Amalek* and the *Cananee* are before you, with whose sword you shall fall, because yee would not obey the Lord, because I called and yee answered not, I will doe to this house as I did to *Silo*. Againe, this nation hath not heard the voice of the Lord their God, nor hath

The unthankfull may justly be upbraided with refusing the offer that God doth make of all good things, though

without his grace which offereth, they have no power to attaine the things that are offered. Num. 14.43. Jere. 32.33.

received discipline, therefore it is cast away from the Lord. Againe, because yee have hardned your heart and would not obey the Lord, all these evils are hapned unto you. How (say they) could such reproches be laid against them which might readily answer? As for us, we loved prosperitie, and feared adversitie. But whereas for to obtaine the one and avoid the other we obeyed not the Lord, nor hearkned to his voice: this was the cause thereof, for that it was not at our libertie so to doe, because we were subject to the dominion of sinne. Vainely therefore are these evils laid to our charge, which it was not in our power to avoid. But leaving the pretence of necessity, wherein they have but a weake and sickly defence, I aske of them whether they can purge themselves of all fault. For if they be found guiltie of any fault, then the Lord doth not without cause reproch them, that it came to passe by their perversnesse, that they felt not the fruit of his clemencie. Let them answer therefore, whether they can deny, that their froward will was the cause of their stubbornesse. If they finde the spring head of the evill within themselves, why gape they to finde out forreine causes, that they might seeme not to have beene authors of their owne destruction? But if it be true that by their owne fault and none others, sinners are both deprived of the benefits of God, and chastised with punishments, then is there great reason why they should heare these reproches at the mouth of God: that if they goe obstinately forward in their faults, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of unjust crueltie: that if they have not cast off all willingnesse to learne, they may bee wearie of their sinnes, by the deservings whereof they see themselves miserable and undone, and may returne into the way, and acknowledge the same with earnest confession which the Lord rehearseth in chiding them. For which purpose it appeareth by the solemne prayer of *Daniel*, which is in the ninth chapter, that those chidings of the Prophets which are alleaged, did availe with the godly. Of the first use we see an example in the Jewes, to whom *Ieremy* is commanded to declare the cause of their miseries, wheras yet it should not have fallen otherwise than the Lord had foresaid. Thou shalt speak unto them all these words and they shall not heare thee: thou shalt call them, and they shall not answer thee. To what end then did they sing to deafe men? that being even loth and unwilling, yet they should understand that it was true that they heard, that it were wicked sacriledge if they should lay upon God the blame of their evils which rested in themselves. By these few solutions thou maist easily deliver thy selfe from the infinite heape of testimonies, which, for to erect an image of free-will, the enemies of the grace of God are wont to gather together, as well out of the commandements as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Jewes: a froward generation that have not made their heart straight. Also in another Psalme, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacy remaineth in the perversnesse of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is only of God. The Prophet saith: I have inclined my heart to keepe thy commandements, because he had willingly and with a cheerfull earnest affection of minde addicted himselfe to God, and yet he doth not boast himselfe to be the Author of his owne inclination, which he confessed in the same Psalme to be the gift of God. Therefore wee must hold in minde the admonition of *Paul*, where he biddeth the faithfull to worke their owne salvation with feare and trembling, because it is the Lord that worketh both the willing and the performing. Indeed hee assigneth them offices, to bee doing, that they should not give themselves to sluggishnesse of the flesh: but in that hee commandeth them to have feare and carefulnesse, hee so humbleth them, that they may remember that the same thing which they are commanded to doe, is the proper worke of God, wherein plainly hee expresseth, that the faithfull worke passively, as I may so call it, in so much as power is ministred them from heaven, that they should claime nothing at all to themselves. Wherefore when *Peter* exhorteth us that we should adde power in faith, hee granteth not unto us a second office, as if we should doe any thing severally by our selves, but onely hee awaketh the slothfulnesse of the flesh, wherewith commonly faith it selfe is choked. To the same purpose seemeth that saying of *Paul*: Extinguish not the spirit, for slothfulnesse doth oftentimes creepe upon the faithfull, it

Dan. 9.

Iere. 7.27.

Psal 78 8.

Psal. 55.8.

Psal. 119.112.

Phil. 2.12.

2 Pet. 1.5.

1 Thess. 1.9.

it be not corrected. But if any man conclude thereupon, that it is in their owne choice to cherish the light being offered them, his ignorance shall be easily confuted: because the selfe same diligence that *Paul* requireth, commeth onely from God. For we are also oftentimes commanded to purge our selves from all filthinesse: whereas the holy Ghost doth claime to himselfe alone the office of making holy. Finally, that by way of granting, the same thing is conveyed to us that properly belongeth to God, is plaine by the words of *Iohn*: Whosoever is of God, saveth himselfe. The advancers of free-will take hold of this saying, as if we were saved partly by the power of God, and partly by our owne: as though we had not from heaven the very same safe keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to save us from evill, and we know that the godly, while they warre against Satan, doe get the victorie by no other armour and weapons, but by the armour and weapons of God. Wherefore when *Peter* commanded us to purifie our soules in the obedience of truth, he by and by addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength is of no force in the spirituall battell, *Iohn* briefly sheweth, when he saith, that they which are begotten of God, cannot sinne, because the seed of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victory that overcommeth the world.

2 Cor. 7.

1 Iohn 5.18.

Iohn 17.15.

1 Pet. 1.22.
1 Iohn 3.9.
1 Iohn 5.4.

12. Yet there is alleaged a testimonie out of the law of *Moses*, which seemeth to be much against our salvation. For after the publishing of the Law, he protesteth unto the people in this manner. The commandement that I command thee this day, is not hid from thee, neither farre off: It is not in heaven, but hard by thee, it is in thy mouth and in thy heart, thou shouldest doe it. Truly, if this be taken to be spoken of the bare commandements, I grant they be of no small weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easinesse and readinesse of observation, but of knowledge: yet even so peradventure it would also leave some doubt. But the Apostle which is no doubtfull Expositor, taketh away all doubt from us, which affirmeth that *Moses* here spake of the doctrine of the Gospell. But if any obstinate man will say that *Paul* violently wrested those words, that they might bee drawne to the Gospell, although his boldnesse so to say shall not be without impietie, yet is there sufficient matter beside the authority of the Apostles to convince him withall. For if *Moses* spake of the commandements only, then he puffed up the people with a most vaine confidence. For what should they else have done, but throwne themselves downe headlong, if they had taken upon them the keeping of the Law by their owne strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the Law, where there is no accesse unto it, but by a headlong fall to destruction. Wherefore there is nothing more certaine, than that *Moses* in these words did meane the covenant of mercy, which he had published together with the streight requiring of the law. For in a few verses before he had taught, that our hearts must be circumcised by the hand of God, that we may love him. Therefore he placed that easinesse, whereof hee straightway after speaketh, not in the strength of man, but in the helpe and succour of the holy Ghost, which performeth his worke mightily in our weakenesse. Albeit the place is not simply to be understanded of the commandements, but rather of the promises of the Gospell, which are so farre from stablishing a power in us to obtaine righteousnesse, that they utterly overthrow it. *Paul* considering that same, proveth by this testimony, that salvation is offered us in the Gospel, not under that hard and impossible condition, wherwith the law dealeth with us, that is, that they onely shall attaine it which have fulfilled all the commandements, but under a condition that is easie, readie, and plaine to come unto. Therfore this testimony maketh nothing to challenge freedome to the will of man.

When Moses doth seeme to intimate a kind of facility in man to fulfill the law of God: he meaneth by the law the promises of the Gospell, which are easily received not in respect of our habilitie, but of Gods mercie which worketh mightily in framing our hearts.

Deut. 30.11.
Rom. 10.8.

Deut 30.8.

13. There are also certaine other places wont to be objected, whereby is shewed that God sometime withdrawing the succour of his grace, trieth men, and waiteth to see to what end they will apply their endevours, as is that place in *Osee*: I will goe to my place till they put it in their heart and seeke my face. It were a fond thing (say they) if the Lord should consider whether *Israel* would seeke his face, unlesse their mindes were pliable that they might after their own wil encline themselves to the one side or the other. As though this were not a thing commonly used with God in the Prophets, to make a

That God is said to withdraw himselfe, and to try whether men will seek after him, is no argument that of them-

selves they can seeke unto him: but that he by hiding his face doth bring them to see that without his grace they are nothing. Osee.5.14.

shew as if he did despise and cast away his people, till they have amended their life. But what will the adversaries gather out of such threatnings? If they meane to gather, that the people being forsaken of God, may purpose their owne salvation: all the Scripture shall cry out against them in so doing. If they confesse that the grace of God is necessary to conversion, why strive they with us? But they so grant it necessary, that still they will have mans power preserved unto him. How prove they that? truly not by this place, nor any like to it. For it is one thing, to depart aside from man, and to looke what he will doe being given over and left to himselfe, and another thing to helpe his little strength after the measure of his weakenesse. What then (will some man say) doe these manners of speaking meane? I answere that they are asmuch in effect, as if God had said: For asmuch as I prevaile nothing with this stubborne people by admonishing, exhorting and rebuking, I will withdraw my selfe a while: and sit still and suffer them to be afflicted: I will see if at length, after long miseries, they will begin to remember me, to seeke my face. The Lords going farre away, signifieth the taking away of Prophecy: his looking what men will doe, signifieth that he keeping silence, and as it were hiding himselfe, doth for a time exercise them with divers afflictions. Both these things hee doth to humble us the more. For we should sooner be dulled than amended with the scourges of adversitie, unlesse he did frame us to that tractableneſse by his spirit. Now whereas the Lord being offended and in a manner wearied with our obstinate stubbornesse, doth for a time leave us (that is by taking away his word in which he is wont to give us a certaine presence of himselfe) and doth make a proofe what hee would doe in his absence, it is falsely gathered hereof that there is any strength of free will that hee should behold and trie, forasmuch as he doth it to no other end, but to drive us to acknowledge our owne being nothing.

As the evill works which we doe are ours, so the good workes which are termed ours we doe: howbeit, so that to do is ours by nature but to doe well by grace which is given us from above. Mat.6.

14. They bring also for their defence the continuall manner of speaking that is used both in the Scriptures and in the talke of men. For good workes are called ours, and it is no lesse said that we doe the thing that is holy and pleasing to God, then that we commit sinnes. But if sinnes be justly imputed to us, as proceeding from us, truly in righteous doings also somewhat by the same reason ought to be assigned unto us. For it were against reason that it should be said that we doe those things, to the doing whereof being unable of our owne motion, we are moved by God like stones. Therefore though we give the chiefe part to the grace of God, yet these manners of speaking doe shew that our endevour hath also yet a second part. If that thing onely were still enforced, that good workes are called ours. I would object againe, that the bread is called ours, which we pray to have given us of God. What will they get by the title of possession, but that by the bountifulnesse and free gift of God, the same thing becommeth ours, which otherwise is not due unto us? Therefore either let them laugh at the same absurditie in the Lords prayer, or let them not reckon this to be laughed at, that good workes are called ours, in which wee have no propertie, but by the liberalitie of God. But this is somewhat stronger, that the Scripture oftentimes affirmeth that wee our selves doe worship God, obey the Law and apply good workes. Sith these are the duties properly belonging to the mind and will: how could it agree that these things are both referred to the holy Ghost, and also attributed to us, unlesse there were a certaine communicating of our endevour with the power of God? Out of these snares wee shall easily unwinde our selves, if we well consider the manner how the spirit of the Lord worketh in the holy ones. The similitude wherewith they enviously presse us is from the purpose for who is so fond to thinke that the moving of man differeth nothing from the casting of a stone? Neither doth any such thing follow of our doctrine. We reckon among the naturall powers of man, to allow and refuse, to will and not to will, to endevour and to resist, that is, to allow vanitie, and to refuse perfect goodnesse, to will evill, and to be unwilling to good, to endevour our selves to wickednesse, and to resist righteousnesse. What doth the Lord herein? If it bee his will to use that perversnesse as an instrument of his wrath, he directeth and appointeth it to what end he will, that hee by an evill hand may execute his good worke. Shall we then compare a wicked man that so serveth the power of God, when he laboureth onely to obey his owne lust, to a stone that being throwne by the violence of another, is carried neither with moving nor sense nor will

of his owne? We ſee how much difference there is. But what doth he in good things, of which is our principall queſtion? when he erecteth his kingdome in them, he by his ſpirit reſtraineth mans will, that it be not carried up and downe with wandering luſts, according to the inclination of nature: and that it may bee bent to holineſſe and righteouſneſſe, he boweth, frameth, faſhioneth and directeth it to the rule of his righteouſneſſe: and that it ſhould not ſtumble or fall, he doth ſtabliſh and confirme it with the ſtrength of his ſpirit. For which reaſon *Auguſtine* ſaith: Thou wilt ſay unto me: then are we wrought and worke not. Yea, thou both workeſt and art wrought, and thou workeſt well when thou art wrought of that which is good. The ſpirit of God that worketh thee, helpeth them that worke, and giveth himſelfe the name of a helper, for that thou alſo workeſt ſomewhat. In the firſt part he teacheth, that mans working is not taken away by the moving of the holy Ghoſt, becauſe will is of nature, which is ruled to aſpire to goodneſſe. But where he by and by addeth, that by the name of helpe, may be gathered that we alſo doe worke ſomewhat, we ought not ſo to take it, as if he did give any thing ſeverally to us: but becauſe he would not cheriſh ſlothfulneſſe in us, he ſo matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he ſaid a little before, Unleſſe God helpe us, we ſhall not be able to overcome, no nor yet to fight at all.

15, Hereby appeareth, that the grace of God (as the word is taken when we ſpeake of regeneration) is the rule of the ſpirit, to direct and governe the will of man. And it cannot governe it, unleſſe it correct it, reforme it. and renew it (from whence wee ſay that the beginning of regeneration is, that that which is ours might be deſtroyed) and unleſſe it move it, ſtirre it, drive it forward, carrie it, and hold it. Whereupon we doe truly ſay, that all the doings that proceede from it, are wholy the onely worke of the ſame grace. In the meane time wee deny not that it is very true that *Auguſtine* teacheth that will is not deſtroyed by grace, but rather repaired. For both theſe things doe ſtand very well together: that mens will be ſaid to be reſtored, when the faultineſſe and perverſneſſe thereof being reformed, it is directed to the true rule of juſtice: and alſo that a new will be ſaid to be created in man, foraſmuch as it is ſo defiled and corrupted, that it needeth utterly to put on a new nature. Now is there no cauſe to the contrary, but that wee may well bee ſaid to doe the ſame thing that the ſpirit of God doth in us, although our owne will doe of it ſelfe give us toward it nothing at all that may bee ſevered from his grace. And therefore we muſt keepe that in mind which we have elſewhere alleaged out of *Auguſtine*, that ſome doe in vaine travell to finde in the will of man ſome good thing that is properly her owne. For whatſoever mixture men ſtudy to bring from the ſtrength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatſoever good is in the will of man it proceedeth from the meere inſtinct of the holy Ghoſt, yet becauſe it is naturally planted in us to will, it is not without cauſe ſaid, that wee doe thoſe things whereof God chalengeth the praiſe to himſelfe. Firſt, becauſe it is ours whatſoever by his goodneſſe he worketh in us, ſo that we underſtand it to be not of our ſelves: and then becauſe the minde is ours, the will is ours, the endevour is ours, which are by him directed to good.

Thoſe things which the grace of the Spirit worketh in us, we our ſelves are ſaid to do, becauſe the faculties wherby we work and the very act of working are ours, although the moving and the framing them to good be wholly and meerely his.

16. Thoſe other teſtimonies beſide theſe, that they ſcrape together here and there, ſhall not much trouble even meane wits that have well conceived onely the ſolutions above ſaid. They alleage that ſaying out of Geneſis, Thine appetite ſhall be under thee, and thou ſhalt beare rule over it. Which they expound of ſinne, as if the Lord did promiſe to *Cain*, that the force of ſinne ſhould not get the upper hand in his minde, if hee would labour in ſubduing of it. But we ſay that it better agreeth with the order of the text, that this be taken to be ſpoken of *Abel*. For there Gods purpoſe was to reprove the wickedneſſe of the envie that *Cain* had conceived againſt his brother. And that hee doth two waies. One, that in vaine he imagined miſchiefe to excell his brother in Gods ſight, before whom no honour is given but unto righteouſnes: the other, that he was too much unthankful for the benefit of God which he had already received, which could not abide his brother, although he had him ſubject under his authority. But leſt wee ſhould ſeeme therefore to embrace this expoſition becauſe the other is againſt us: let us admit

That which is ſpoken to Cain concerning the ſubjection of appetite is farre from proving free will. Gen. 4. 7.

that God ſpake of ſinne. If it be ſo, then God either promiſeth or commandeth that which he there declareth. If he command, then have wee already ſhewed, that thereby followeth no prooſe of the power of man. If he promiſe, where is the fulfilling of the promiſe? for *Cain* became ſubject to ſinne, over which he ſhould have had dominion. They will ſay, that in the promiſe was included a ſecret condition, as if it had beene ſaid, that he ſhould have the victory if he would ſtrive for it. But who will receive theſe crooked compaſſes? For if this dominion be meant of ſinne, then no man can doubt that it is ſpoken by way of commandement, where in is not determined what wee are able to doe, but what we ought to doe, yea although it be above our power. Albeit both the matter it ſelfe and the Order of Grammer doth require, that there be a compariſon made of *Cain* and *Abel*, becauſe the elder brother ſhould not have beene ſet behind the yonger, unleſſe he had become worſe by his owne wicked doing.

S. Pauls words ſpeaking in one place of mans will and Gods mercy, in another of their labour with God whoſe ſervice God uſeth, ſonly abuſed by upholders of freewill.

17. They uſe alſo the teſtimonie of the Apoſtle, which ſaith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Whereby they gather that there is ſomewhat by mans will and endevour, which of it ſelfe though it bee weake, being holpen by the mercy of God, is not without proſperous ſucceſſe. But if they did ſoberly weigh what matter *Paul* there entreateth of, they would not ſo unadviſedly abuſe this ſentence. I know that they may bring forth *Origen* and *Hierome* for maintainers of their expoſition: and I could on the other ſide ſet *Auguſtine* againſt them. But what they have thought it maketh no matter to us, if we know what *Paul* meant. There he teacheth that ſalvation is prepared onely for them, to whom the Lord vouchſafeth his mercy: and that ruine and deſtruction is prepared for all thoſe that he hath not choſen. He had under the example of *Pharaoh* declared the ſtate of the reprobate, and had alſo confirmed the aſſuredneſſe of free election by the teſtimonie of *Moſes*, I will have mercy upon whom I will have mercie. Now hee concludeth that it is not of him that willeth nor of him that runneth, but of God that hath mercie. If it bee thus underſtood, that will or endevour are not ſufficient, becauſe they are too weake for ſo great a weight, that which *Paul* ſaith, had not beene aptly ſpoken: Therefore away with theſe ſubtilties, to ſay: It is not of him that willeth, nor of him that runneth, therefore there is ſome will, there is ſome running. For *Pauls* meaning is more ſimply, thus: It is not will, it is not running that gets us the way to ſalvation, herein is onely the mercy of God. For he ſpeaketh no otherwiſe in this place than hee doth to *Titus*, where he writeth, that the goodneſſe and kindneſſe of God appeareth not by the works of righteouſneſſe which we have done, but for his infinite mercie. They themſelves that make this argument, that *Paul* meant that there is ſome will and ſome running, becauſe he ſaid, that it is not of him that willeth, nor of him that runneth, would not give me leave to reaſon after the ſame faſhion, that we have done ſome good works, becauſe *Paul* ſaith, that we have not attained the goodneſſe of God by the good workes that we have done. If they ſee a fault in this argument, let them open their eies, and they ſhall perceive that their owne is not without the like deceit. For that is a ſure reaſon that *Auguſtine* reſteth upon, if it were therefore ſaid that it is not of him that willeth nor of him that runneth, becauſe neither the will nor the running is ſufficient, Then it may be turned on the contrarie part that it is not of the mercie of God, becauſe it alone worketh not. Sith this ſecond is an abſurditie, *Auguſtine* doth rightfully conclude, that this is ſpoken to this meaning, that there is no good will of man, unleſſe it bee prepared of the Lord, not but that we ought both to will and to run, but becauſe God worketh both in us. No leſſe unaptly do ſome wreſt that ſaying of *Paul*: We are the workers with God, which out of doubt ought to be reſtrained onely to the miniſters: and that they are called workers with him, not that they bring any thing of themſelves, but becauſe God uſeth their ſervice, after that he hath made them meete and furniſhed with neceſſary gifts.

Tit. 3. 4.

Epi. 107. ad Vitalem.

1 Cor. 3. 9.

A ſentence of Eccleſiaſticus wreſted alſo to like purpoſe.

18. They bring forth *Eccleſiaſticus*, who, as it is not unknowen, is a writer whoſe authoritie is doubted. But although we refuſe it not (which yet we may lawfully doe) what doth he teſtifie for free will? He ſaith, that man ſo ſoone as he was created, was left in the hand of his owne counſell: that commandements were given him, which if he obſerved, he ſhould againe be preſerved by them: that before man was ſet life and death,

Ecc. 15. 14.

Origen lib. 7. in epiſt. ad Rom. Hiero. dial. in Pela.

death, good and evill: that whatsoever he would should be given him. Be it, that man received from his creation power to obtaine either life or death. What if on the other side we answere that he lost it? Truly my minde is not, to speake against *Salomon*, which affirmeth that man at the beginning was create upright, and he forged unto himselfe many inventions. But because man in swerving, lost as it were by shipwrack both himselfe and all his good things, it followeth not by and by, that all that is given to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them onely, but also to *Ecclesiasticus* himselfe whatsoever he be. If thou meane to instruct man, to seeke within himselfe power to attaine salvation, thy authority is not of so great force with us, that it may be any prejudice, bee it never so small, against the undoubted word of God. But if thou onely studie to restraine the malice of the flesh, which in laying the blame of her owne evils upon God, useth to seeke a vaine defence for it selfe, and therefore thou answerest that uprightnesse was given unto men, whereby it may appeare that himselfe was cause of his owne destruction, I willingly agree unto it: so that againe thou agree in this with me, that now by his owne fault he is spoyled of those ornaments, wherewith God had clothed him at the beginning: and that we confesse together, that now he more needeth a Phisitian than a defender.

Eccle. 7 30.

19. Yet they have nothing oftner in their mouth than the parable of Christ of the wayfaring man, whom theeves laid abroad halfe dead in the way. I know that it is common almost with all writers, that the calamitie of mankinde is represented under the figure of that wayfaring man. Thereupon doe our adversaries gather an argument, that man is not so maymed with the robbery of sinne and the Devill, but that hee keepeth still remaining the leavings of his former good things, forasmuch as it is said, that hee was left halfe alive. For where is that halfe life, unlesse some portion both of right reason and will remained? First if I would not give place to their Allegorie, I beseech you, what would they doe? For there is no doubt that it was devised by the Fathers beside the naturall sense of the Lords words. Allegories ought to goe no further than they have the rule of Scripture going before them: so farre is it off, that they be by themselves sufficient to ground any doctrines. And there want not reasons, whereby I can, if I list, overthrow this devise, for the word of God leaveth not to man halfe a life, but teacheth that he is utterly dead, forasmuch as concerneth blessed life. And *Paul* when hee speaketh of our redemption, doth not say that we were healed, when we were halfe dead and halfe alive, but that we were raised up againe when we were dead. Hee calleth not upon them that are halfe alive to receive the light of Christ, but them that sleepe and are buried. And in like manner speaketh the Lord himselfe, when he saith, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusion against so many plaine sentences? But let this Allegorie have the force of a certaine testimony, yet what shall they wring out of us thereby? Man is halfe alive, therefore he hath somewhat left safe. I grant: he hath a wit capable of understanding, although it peirce not to the heavenly and spirituall wisedome: he hath true judgement of honestie: hee hath some feeling of the Godhead, howbeit that hee attaine not the true knowledge of God. But to what purpose come all these things? Truly they bring not to passe that the same saying of *Augustine* bee taken from us, which is also approved by common consent of the Schooles: that after mans fall the freely given good things, whereupon salvation hangeth, are taken away from him, and that his naturall gifts are corrupted and defiled. Let therefore this truth remaine with us undoubted, which can be shaken by no engines, that the minde of man is so estranged from the righteousnesse of God, that it conceiveth, coveteth, and enterpriseth all wickednesse, filthinesse, uncleannesse, and mischiefe: that his heart is so throughly soked in poyson of sinne, that it can breath out nothing but corrupt stinke: But if at any time they doe utter any goodnesse in shew, yet still the minde remaineth alway wrapped in hypocrisie and deceitfull crookednesse, and the heart entangled with inward perversnesse.

The will of man through the wound of original sinne was not left halfe dead and halfe alive, as some would gather by the parable of the waifaring man, whom theeves left lying in the high way. Luk. 10.30.

Ephe. 2. 5.

Iohn 5.25.

THE

THE SIXTH CHAPTER.

That man being loſt, muſt ſeeke for redemption in Chriſt.

Except we know the fatherly goodneſſe of God ſhining in the face of Ieſus Chriſt, which knowledge is attained unto by the Goſpell, other knowing of God ſo farre forth as he may be knowne by his creatures, neither hath beene to any ones ſalvation ſince the fall of Adam, neither can be to ours ſufficiently available.

SIth all mankinde hath periſhed in the perſon of *Adam*, that excellencie and nobilitie of beginning which we have ſpoken of, would ſo little profit us, that it would rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten Sonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the Creator whereof we have entreated, were unprofitable, unleſſe there followed alſo faith ſetting forth God a Father unto us in Chriſt. Truly this was the naturall order that the frame of the world ſhould be a Schoole unto us to learne godlineſſe, from whence might be made a paſſage for us to eternall life and perfect felicitie: but ſince our falling away, whether ſoever wee turne our eies, upward and downeward, the curſe of God ſtill preſenteth it ſelfe unto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needes overwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly favour toward us doe ſtill many waies appeare: yet by beholding of the world wee can not gather that he is our Father when our conſcience inwardly pricketh us, and ſheweth that there is in ſinne juſt cauſe of forſaking, why God ſhould not account and reckon us for his children. Beſide that there is in us both ſlothfulneſſe and unthankefulneſſe: becauſe both our mindes, as they be blinded, doe not ſee the truth, and alſo as all our ſenſes be perverſe, we malicioufly defraude God of his glory. Therefore we muſt come to that ſaying of *Paul*: becauſe in the wiſedome of God, the world knew not God by wiſedome, it pleaſed God by the fooliſhneſſe of preaching to ſave them that beleeve. The wiſedome of God he calleth this honourable ſtage of heaven and earth, furniſhed with innumerable miracles, by beholding whereof, wee ought wiſely to have knowne God. But becauſe we ſo ill profited therein, he calleth us backe to the faith of Chriſt, which for that it ſeemeth fooliſh, the unbeleevers doe diſdaine. Wherefore although the preaching of the Croſſe doe not agree with mans wit, yet ought we humbly to embrace it, if we deſire to returne to God our Creator and maker, that he may begin againe to bee our Father. Truly ſince the fall of the firſt man, no knowledge of God availed to ſalvation, without the Mediator. For Chriſt ſpeaketh not of his owne age onely, but comprehendeth all ages, when hee ſaith that this is the eternall life, to know the Father the one true God, and him whom he hath ſent Ieſus Chriſt. And ſo much the fowler is their ſluggiſhneſſe, which take upon them to ſet open heaven to all prophane and unbeleeving men, without his grace, whom the Scripture each where teacheth to bee the onely gate whereby wee enter into ſalvation. But if any will reſtraine that ſaying of Chriſt onely to the publiſhing of the Goſpell, we have in readineſſe wherewith to confute him. For this hath been a common ſentence in all ages and among all nations, that without reconciliation they that are eſtranged from God, and pronounced accurſed, and the Children of wrath, cannot pleaſe God. And here may be alſo alleaged that which Chriſt anſwered to the woman of *Samaria*: Yee worſhip that yee know not, but we worſhip that which we know: becauſe the ſalvation is from the Iewes. In which wordes hee both condemneth of falſhood all the religions of the Gentiles, and alſo aſſigneth a reaſon why, for that the Redeemer was promiſed under the Law to the onely choſen people. Whereupon it followeth, that no worſhip ever pleaſed God, but that which had reſpect unto Chriſt. For which cauſe alſo *Paul* affirmeth that all the nations of the *Gentiles* were without God, and voide of the hope of life. Now where as *Iohn* teacheth that life was from the beginning in Chriſt, and that all the world fell from it, wee muſt returne to the ſame fountaine Chriſt. And therefore Chriſt, inſomuch as hee is the reconciler, affirmeth himſelfe to bee the life. And truely the entrance of heaven belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the body of the onely begotten Sonne. And *Iohn* plainly teſtifieth, that they which beleeve in his name,

1 Cor. 1. 22.

Iohn 17. 3.

Iohn 4. 21.

Eph. 2. 12.

name, are made the children of God. But becauſe it is not directly my purpoſe yet to diſcourſe of Faith in Chriſt, therefore it ſhall for this time be ſufficient to have touched it by the way.

That the fathers under the Law never promiſed any happineſſe to the Church otherwiſe than by Chriſt.

2. And therefore God never ſhewed himſelfe mercifull to the olde people, nor ever did put them in any hope of grace without the Mediatour. I omit to ſpeake of the ſacrifices of the Law, wherein the faithfull were openly and plainely taught, that ſalvation is no where elſe to be ſought, but in the clenſing which was performed by Chriſt alone. Onely this I ſay, that the bleſſed and happy ſtate of the Church hath beene alway grounded upon the perſon of Chriſt. For though God comprehended all the iſſue of *Abraham* in his covenant, yet doth *Paul* wiſely reaſon, that Chriſt is properly that ſeede in whom all nations were to be bleſſed, foraſmuch as we know that not all they were reckoned his ſeede that were begotten of him according to the fleſh. For (to ſpeake nothing of *Iſmael* and other) how came it to paſſe, that of the two ſonnes of *Iſaac*, that is, *Eſau* and *Iacob*, brethren borne at one birth, while they were yet together in their mothers wombe, the one was choſen the other refuſed? Yea, how came it to paſſe that the elder was rejected and the yonger onely tooke place? And how alſo came it to paſſe, that the greater part ſhould bee forſaken? It appeareth therefore, that the ſeede of *Abraham* was principally reckoned in one perſon, and that the promiſed ſalvation did never ſtand ſure till it came to Chriſt, whoſe office is to gather together the things that were ſcattered abroad. Therefore the firſt adoption of the choſen people did hang upon the grace of the Mediatour. Which though it bee not in ſo plaine words expreſſed by *Moſes*, yet it ſufficiently appeareth that it was commonly knowne to all the godly. For before that there was any King create among the people, *Hanna* the mother of *Samuel* entreating of the felicity of the godly, even then ſaid thus in her ſong: God ſhall give ſtrength to his King, and ſhall exalt the horne of his annointed. In which words ſhee meaneth that God ſhall bleſſe his Church. Wherewith alſo agreeth the oracle that is within a little after adjoyned: The Prieſt whom I ſhall appoint ſhall walke before mine annointed. Neither is it to bee doubted, but that the will of the heavenly Father was to have the lively image of Chriſt to be ſeene in *David* and his poſteritie. Therefore meaning to exhort the godly to the feare of God, he biddeth them to kiſſe the Sonne. Wherewith this ſaying of the Goſpell alſo agreeth: He that honoureth not the ſonne, honoureth not the Father. Therefore although by falling away of ten tribes the kingdome decaied: yet it behooved the covenant to ſtand which God had made in *David* and his ſucceſſors: as alſo he ſaid by the Prophets: I will not altogether cut off the kingdome, for *David* my ſervants ſake, and for *Hieruſalems* ſake, whom I have choſen: but there ſhall remaine one tribe to thy ſonne. Where the ſame thing is repeated the ſecond and third time. It is alſo expreſſely added: I will afflict the ſeede of *David*, but not for ever. Within a litle ſpace of time after, it is ſaid: For *David* his ſervants ſake God hath given a light in *Hieruſalem*, to raiſe up a Sonne, and to keepe *Hieruſalem* in ſafetie. Now when the ſtate grew toward deſtruction, it was ſaid againe: God would not ſcatter *Iuda* for *David* his ſervants ſake, becauſe he had ſpoken that hee would give a light to him and his ſonnes for ever. Finally, this is the ſumme, that all other being paſſed over, onely *David* was choſen, upon whom the good pleaſure of God ſhould reſt. As in another place it is ſaid: He hath refuſed the tabernacle of *Silo*, and the tabernacle of *Ioſeph*, and he hath not choſen the tribe of *Ephraim*, but hee hath choſen the tribe of *Iuda*, the mount *Sion* which he hath loved. He hath choſen his ſervant *David* to feede *Iacob* his people, and *Iſrael* his inheritance. To conclude, it pleaſed God ſo to ſave his Church, that the ſafetie and preſervation thereof ſhould hang upon that one head, and therefore *David* crieth out. The Lord, the ſtrength of his people, the ſtrength of the ſalvations of his Chriſt. And by and by he addeth a praier: Save thy people and bleſſe thine inheritance: meaning that the ſtate of the Church is with an unſeparable knot joyned to the government of Chriſt. And in the ſame meaning in another place: Lord ſave us: Let the King heare us in the day that wee ſhall call upon him. In which words he plainly teacheth, that the faithfull did upon none other confidence flie to the helpe of God, but becauſe they were hidden under the ſuccour of the King.

Gal. 3. 16.

1 Sam. 2. 10.

Pſal. 2. 12. Iohn 5. 23.

1 Reg. 11 & 12. 34.

1 King. 11. 29. 1 King 15. 4. 1 King. 11. 34.

Pſal. 77. 60. 67.

Pal. 20. 10.

Which

Which is gathered by another Pſalme. Lord ſave us: Bleſſed is hee that commeth in the name of the Lord. Where it is plaine enough, that the faithfull are called backe unto Chriſt, that they may hope that they ſhall bee ſaved by the hand of God. The ſame reſpect hath the other prayer, where all the Church calleth upon the mercie of God. Let thy hand be upon the man of thy right hand, upon the ſonne of man, whom thou haſt preſerved (or appointed) to thy ſelfe. For though the author of the Pſalme bewaileth the ſcattering abroad of the whole people, yet he praieth for their reſtitution in the head alone. Where, when the people were led away into exile, the land waſted, and all things to mans ſeeming deſtroyed, *Ieremy* lamenteth the overthrow of the Church, he doth principally complaine that by deſtruction of the kingdome all hope was cut off from the faithfull. Chriſt (ſaith he) the Spirit of our mouth is taken in our ſinnes, to whom we ſaid: In thy ſhadow we ſhall live among the nations. Hereby now it ſufficiently appeareth that becauſe God cannot bee mercifull to mankinde without the Mediatour, therefore Chriſt was alway ſet before the holy fathers in time of the law, to whom they might direct their faith.

Pſa.118.25,26.

Pſal.80.18.

Lam.4 20.

The ancient Prophets never ſpake of the Churches deliverance out of miſery, but they taught withall, that through Chriſt they were delivered.

3. Now, where comfort is promiſed in affliction, ſpecially where the deliverance of the Church is deſcribed, there the banner of affiance and hope is advanced in Chriſt alone. God went out to the ſaving of his people with his Meſſiah, ſaith *Habacuc*. And ſo oft as the Prophets make mention of the reſtoring of the Church, they call backe the people to the promiſe made to *David*, concerning the everlaſting continuance of the kingdome. And no marvell. For otherwiſe there had beene no aſſurance of the covenant. For which purpoſe ſerveth that notable anſwer of *Eſay*. For when he ſaw that the unbeleeving king *Achaz* refuſed that which hee had declared to him of the raiſing of the ſiege of *Hieruſalem* and of preſent ſafetie, as it were ſodainely, he paſſed over to Meſſias. Behold a Virgin ſhall conceive and bring forth a ſonne, meaning indirectly that though the king and his people by their frowardneſſe refuſed the promiſe offered unto them, as though they did of purpoſe bend themſelves to diſcredit the truth of God, yet the covenant ſhould not bee void, but that the Redeemer ſhould come at his appointed time. Finally, it was the care of all the Prophets, to the end they might ſhew that God would be mercifull, alway to ſet out that kingdome of *David*, whereupon hanged the redemption and everlaſting ſalvation. So *Eſay* ſaith: I will make a covenant with you the faithfull mercies of *David*. Behold I have given him for a witneſſe unto nations, that is, becauſe the faithfull when their ſtate is at the worſt, could not otherwiſe have any hope, but by the meanes of him being witneſſe, that God would be appeaſable toward them. Likewiſe *Hieremie*, to raiſe them up being in diſpaire, ſaith: Behold the daies come, wherein I will raiſe up unto *David* a righteous branch, and then ſhall *Iuda* be ſaved, and *Iſrael* ſhall dwell in ſafetie. And *Ezechiel* ſaith, I will raiſe up one ſhepherd over my ſheepe, even *David* my ſervant. I the Lord will bee a God to them, and my ſervant *David* for a ſhepherd. And I will make a covenant of peace with them. Alſo in another place, after hee had entreated of the incredible renewing, he ſaith: my ſervant *David* ſhall be their king, and there ſhall be one ſhepherd over all, and I will make an everlaſting covenant of peace with them. I gather here and there a few places out of many, becauſe I only meane to have the readers put in minde, that the hope of all the godly hath alway beene repoſed no where elſe but in Chriſt. And all the other Prophets alſo ſpeake agreeable hereunto, as it is ſaid in *Oſee*. The children of *Iuda* and the children of Iſrael ſhall be gathered together, and ſhall appoint to themſelves one head. Which he afterward more plainly expoundeth, The children of *Iſrael* ſhall returne, and ſhall ſeeke for the Lord their God, and *David* their King. And *Michee* ſpeaking of the returne of the people expreſſely ſaith, The King ſhall goe before them, and the Lord in their head. So *Amos* meaning to praiſe the renewing of the people ſaith, I will in that day raiſe up the tabernacle of *David* that is fallen downe, and I will hedge up the gaps, and raiſe up the places overthrowne, even becauſe that was the onely ſtandard of ſalvation, to have the royall glory to riſe up againe on high in the ſtocke of *David*, which is fulfilled in Chriſt. Therefore *Zachary*, as his age was neerer to the appearing of Chriſt, ſo doth hee more plainly crie out: be glad thou daughter of *Sion*, reioyce thou daughter of *Hieruſalem*. Behold thy

Iſay 55.3.

Hier.23.6.

Eze.34.23.

Eze.37.25.

Oſe.1.12.

Oſe.3.5.
Miche.2.13.
Amos 9.11.

Zach.9.9.

thy King commeth, righteous and saved. Which agreeth with the place of the Psalme before alleaged: The Lord the strength of the salvations of his anointed, Lord save us. Where salvation is derived from the head to the whole body. Psal.28.8.

4. It was Gods will to have the Jewes instructed with these prophecies, that to seeke for their deliverance, they should bend their eyes directly to Christ. And though they had shamefully swerved, yet could not the remembrance of the generall principle be abolished, that God by the hand of Christ, as hee had promised to *David*, would be the deliverer of the Church, and so the covenant should be of his owne free grant, whereby God had adopted his chosen. Hereby it came to passe, that this song sounded in the mouth of the Children when Christ a little before his death entred into *Hierusalem*, Hosanna to the Sonne of *David*. For it appeareth that it was commonly knowne and spoken of, and according to common use that they sung that the onely pledge of Gods mercie remained unto them, in the comming of the Redeemer. For this cause Christ himselfe, to make his Disciples plainly and perfectly beleeve in God, biddeth them to beleeve on himselfe, Beleeve yee in God (saith hee) then beleeve also in me. For though (to speake properly) Faith climbeth up from Christ to the Father, yet he meaneth that the same Faith, albeit it rest upon God, doth by little and little vanish away unlesse hee become a meane to hold it in assured stedfastnesse. Otherwise the Majestie of God is too high for mortall men, which creepe upon the ground like wormes, to attaine unto it. Wherefore I allow that common saying, that God is the object of Faith, but in such sort that it needeth correction. Because Christ is not in vaine called the invisible Image of God, but by this title we are put in minde, that if we finde not God in Christ, salvation cannot bee knowne unto us. For although among the Jewes, the Scribes and Pharisees had darkned with false inventions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing confessed as received by common consent, that there was none other remedie in a dispaired case, and none other meane of delivering the Church, but by giving the Mediator. Indeed that was not commonly knowne among the people as it ought to have beene, which *Paul* teacheth, that Christ is the end of the Law. But how true and assured it is, doth plainly appeare by the Law and the Prophets. I speake not yet of Faith, because there shall be elsewhere a more convenient place for it. Onely let the Readers hold this as fast stablished, that the first degree of godlinesse bee, to acknowledge God to be a Father unto us, to defend, governe, and cherish us, till he gather us together into the everlasting inheritance of his Kingdome: and that hereby it plainly appeareth which we said even now, that the knowledge of God which bringeth salvation, standeth not without Christ, and that therefore from the beginning he hath beene set forth unto all the elect, that they should looke upon him, and that in him should rest all their affiance. According to this meaning writeth *Irenaus*, that the Father which is unmeasurable, is in his Sonne measured, because he hath applied himselfe to the measure of our capacitie, lest he should drowne our minds with the unmeasurableness of his glory. Which thing the phrentike men not considering, do wrest a profitable sentence to a wicked fantasie, as though there were in Christ but a portion of the God-head derived from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That saying of *Iohn* hath alwaies beene true. Hee that hath not the Sonne, neither hath he the Father. For though in old time many did boast that they worshipped the soveraigne God, the maker of heaven and earth: yet because they had no Mediator, it was impossible that they should truly taste of the mercie of God, and so be perswaded that he was their Father. Therfore because they knew not the head, that is, Christ, the knowledge of God was but vaine among them, whereby also it came to passe, that at length falling into grosse and filthy superstitions, they bewraied their owne ignorance. As at this day the Turks although they report with full mouth, that the Creator of heaven and earth is their God, yet doe they thrust an idoll in place of the true God while they swerve from Christ.

It was a common principle generally received amongst the Iewes, though not so perfectly understood as behooved, that their deliverer should be Christ, without whose knowledge all other nations vainly worshipped God.

Mat.22.9.
John 14.1.

Col 1.15.

Rom.10.4.

1 John.2.23.

THE

THE SEVENTH CHAPTER.

That the law was given, not to hold still the people in it, but to nouriſh the hope of Salvation in Chriſt, untill his comming.

The law was given by Moſes to nouriſh men in hope of ſalvation by Chriſt, as appeareth by the often mention which he maketh of the covenant, and by the whole forme of ceremonies and ſervice therin preſcribed which without ſpirituall relation unto this were vaine and idle.

BY this continuall proceſſe that we have rehearſed, may be gathered, that the law was added about foure hundred yeeres after the death of *Abraham*, not for this intent to leade away the choſen people from Chriſt: but rather to keepe their minds in expectation untill his comming, to kindle a deſire of him, and to confirme them in looking for him that they ſhould not wax faint with long tariance. I meane by this word Law, not onely the ten commandements, which preſcribe a rule how to live godlily and righteouſly, but alſo the forme of religion delivered by the hand of *Moſes*. For *Moſes* was not made a lawgiver to aboliſh the bleſſing promiſed to the kindred of *Abraham*: but rather we ſee how every where he putteth the Iewes in remembrance of the free covenant made with their Fathers whoſe heires they were, as if hee had beene ſent to renew the ſame. That was moſt plainely ſet forth by the ceremonies. For what were more vaine and fond, than for men to offer up loathſome ſtinke of the fat of cattell, to reconcile themſelves to God thereby: to flee to the ſprinkling of water or bloud to waſh away their filthineſſe? Finally, all the ſervice of God appointed in the law (if it be conſidered by it ſelfe, and doe not containe ſhadowes and figures, which the truth ſhould anſwere unto) ſhall bee but a very mockerie. Wherefore not without a cauſe both in *Stephens* ſermon, and in the Epiſtle to the *Hebrewes*, is that place ſo diligently weighed. Where God commandeth *Moſes* to make all things pertaining to the tabernacle, according to the patterne that had beene ſhewed him in the mount. For if there had not beene ſome ſpirituall thing appointed that they ſhould tend unto, the Iewes ſhould no leſſe have fondly ſpent their labour in them, than the Gentiles did in their trifles. Prophane men that never earneſtly applied the ſtudie of godlineſſe, cannot without loathſome tedioufneſſe abide to heare ſo many ſundry faſhions of uſages: and they not onely marvell why God wearied his people with ſuch a heape of ceremonies, but alſo they deſpiſe and ſcorne them as childrens plaies. And the cauſe is, for that they conſider not the end, from which if the figures of the law be ſevered, they muſt needes bee condemned of vanitie. But that ſame figure ſheweth, that God did not therefore command ſacrifices becauſe hee would occupie them that worſhipped him with earthly exerciſes, but rather to raiſe up their mindes higher. Which may alſo plainely appeare by his nature: for as he is ſpirituall, ſo he is delighted with no other worſhipping but ſpirituall. This doe the ſayings of the prophets teſtifie, wherein they rebuke the Iewes of ſluggiſhneſſe, for that they thought that any ſacrifices were of any value with God. Is that becauſe their purpoſe is to derogate any thing from the law? No, but according as they were true expoſitors of the law, ſo they would by by this meane haue mens eies directed to the marke from which the common people ſtraied. Now by the grace offered to the Iewes it is certainly gathered, that the law was not voide of Chriſt. For *Moſes* did ſet forth unto them this end of the adoption, that they ſhould become a prieſtly kingdome to God. Which they could not obtaine unleſſe there were had for the meane thereof a great and more excellent reconciliation than by the bloud of beaſts. For what is leſſe likely than *Adams* children, which by inheritably deſcending infection are all borne the bondſlaves of ſinne to be advanced to royall dignitie, and ſo to become partakers of the glory of God, unleſſe that ſo excellent a benefit ſhould come unto them from elſewhere than from themſelves? Alſo how could the right of Prieſthood remaine in force among them, who by filthineſſe of ſinnes were abbominable to God, unleſſe they had beene conſecrate in a holy head? Wherefore *Peter* doth very aptly turne that ſaying of *Moſes* where he teacheth, that the fulneſſe of grace, the taſte whereof the Iewes had taken under the law, was given in Chriſt: Yee are (ſaith he) a choſen kindred, a kingly Prieſthood. For to this end tendeth that turning of the words, to ſhew that they, to whom Chriſt appeared by the Goſpell, have obtained more than their Fathers, becauſe they are all endued both with Prieſtly and Kingly honour, that truſting upon their Mediatour,

Act. 7. 44. Heb. 8. 5. Exod. 25. 40.

Exod. 19. 6.

1 Pet. 2. 9.

tour they may freely be bold to come forth into the sight of God.

2. And here by the way it is to be noted, that the kingdome which at length was erected in the house of *David*, is part of the law, and contained under the ministerie of *Moses*. Whereupon followeth, that aswell in all the kindred of the *Levits* as in the posterity of *David*, Christ was set before the eies of the old people as in a double lookingglasse For, I said even now, they could not otherwise be before God either Kings or Priests, which were both the bondslaves of sinne and death, and defiled by their owne corruption. Hereby appeareth that that saying of *Paul*, is most true, that the Jewes were holden as under the keeping of a schoolemaster, till the seede came for whose sake the promise was given. For, because Christ was not yet familiarly knowne, they were like unto children, whose weakenesse could not yet beare a full knowledge of heavenly things, but how they were by ceremonies, as it were led by the hand to Christ, is spoken before, and may bee better understood by many testimonies of the Prophets. For although it was commanded them to come daily with new sacrifices to appease God: yet *Esay* promiseth that all their sinnes shall be cleansed with one only sacrifice. Wherewith *Daniel* agreeably saith: the Priests appointed of the tribe of *Levi*, did enter into the Sanctuarie: but of the onely Priest it was once said, that by an oath he was chosen of God to be a priest for ever, according to the order of *Melchisedec*. At that time the annointing with oyle was visible: but *Daniel* by his vision pronounceth that there shall be another manner of annointing. And because I will not tarry upon many examples, the Author of the Epistle to the Hebrewes even from the fourth Chapter to the eleventh doth largely and plainly enough shew, that the ceremonies are nothing worth, and vaine till we come to Christ. As concerning the ten commandements: that lesson of *Paul* is likewise to bee kept in minde, that Christ is the end of the law unto salvation, to every one that beleeveth. And an other lesson, that Christ is the Spirit that quickneth the letter which of it selfe slaieth. For in the first of these two, hee meaneth that righteousnes is vainly taught by commandements, untill Christ doe give it both by free imputation, and by the Spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or end of the law. Because it should nothing profit us to know what God requireth of us, unlesse hee did succour us fainting and oppressed under the yoke and untollerable burden. In another place, he teacheth that the law was made for transgressions, that is to bring men to humility, being proved guiltie of their owne damnation. And because this is the true and onely preparation to seeke Christ, whatsoever he teacheth in diverse words, doe all very well agree together. But because hee then was in contention with perverse teachers, which fained that we doe deserve righteousnesse by the workes of the law, to confute their errour, he was compelled sometime to speake precisely of the bare law, which yet otherwise is clothed with the covenant of free adoption.

How the law both ceremoniall and morall led the people of God unto Christ.

Gal. 3. 24.

Esay 53. Dan. 9.

Psal. 110. 4.

Rom. 10. 4.

2 Cor. 3. 6.

Gal. 3. 9.

3. But now it is good to know, how being taught by the morall law, we are made more inexcusable, that our owne guiltinesse may moove us to crave pardon. If it be true that we be taught perfection of righteousnesse in the law: then this also followeth, that the absolute keeping there of is perfect righteousnesse before God, that is, whereby a man may be deemed and accounted righteous before the heavenly throne of judgement. Wherfore *Moses* when he had published the law, doubted not to protest before heaven and earth, that he had set before *Israel* life and death, good and evill. And wee may not denie, but that the reward of eternall salvation belongeth to the upright obedience of the law, as the Lord hath promised it. Againe, yet it is good to examine, whether wee performe that obedience, upon desert whereof, we may conceive a trust of that reward. For to what small purpose is it, to see the reward of eternall life set in keeping of the Law, unlesse we further know whether we may by that way attaine to eternall life? But herein the weakenesse of the law doth shew it selfe. For because that keeping of the Law is found in none of us all, we are excluded from the promises of life, and doe fall into curse onely. I doe not now tell what doth come to passe, but what needes must come to passe. For whereas the doctrine of the law is farre above the power of man, he may indeede a farre off, looke at the promises, but yet not gather any fruit of them. Therefore this one thing remaineth, that by the goodnes of them he may the better weigh his owne miserie, while he considereth, that all hope

Although the law doe promise and would no doubt performe life unto them that keepe the law, yet can we looke for no fruit at all by these promises, but feele our owne misery thereby the more increased because of our weakenes which answereth not the righteousnes prescribed by the Law.

Deut. 30. 19.

of ſalvation being cut off, death doth certainly hang over him. On the other ſide doe preſſe us terrible penall lawes, which doe hold entangled and faſt bound, not onely a few of us but every one without exception: they preſſe us, I ſay, and doe purſue us with an unappeaſable rigour, ſo that we may ſee moſt preſent death in the law.

The promiſes of the Law being conditionall, are not of no effect unto us, though we be unable to performe the condition, becauſe our not performing it through mercy pardoned, and our weake obedience accepted and rewarded, as if it were full performance.

4. Therefore if we looke onely upon the law, we can doe nothing; but be diſcouraged, be confounded, and deſpaire, foraſmuch as by it wee are all damned and curſed, and kept far off from the bleſſednesſe that he offereth to them that worſhip him. Wilt thou ſay then, Doth the Lord ſo mocke us? For how finally doth it differ from mocking, to ſhew forth a hope of felicity, to allure and exhort men unto it, to proteſt, that it is laid open for us, when in the meane ſeaſon the entry unto it is forecloſed and impoſſible to be come to? I anſwer: although the promiſes of the law, in ſo much as they are conditionall, doe hang upon the perfect obedience of the law, which can no where be found; yet are they not given in vaine. For when we have learned that they ſhall be void and of no effect unto us, unleſſe God embrace us with his free goodneſſe without regard of our workes, and unleſſe we doe embrace by faith the ſame goodneſſe given us by the Goſpell, then want they not their effectuallneſſe, yea with their condition annexed. For then he doth ſo freely give all things unto us, that he addeth this alſo to the heape of his bountifulneſſe, that not refuſing our halfe full obedience, and remitting ſo much as it wanteth of full performance, he ſo maketh us to enjoy the fruit of the promiſes of the law, as if we our ſelves had fulfilled the condition. But we will at this preſent proceed no further in this matter, becauſe it ſhall be more largely entreated of, when we ſhall ſpeake of the juſtification of Faith.

The law is therefore ſaid to be impoſſible for men to performe becauſe no man ever hitherto hath been, and the ſcripture teacheth that now an ſhall be ſo perfect.

5. Whereas we ſaid that it is impoſſible to keepe the law, that is in few words to be both expounded and proved. For it is wont among the people commonly to bee accounted an opinion of great abſurditie, ſo farre, that *Hierome* doubted not to pronounce it accurſed: what *Hierome* thought, I doe nothing ſtay upon: as for us, let us ſearch what is truth. I will not here make long circumſtances of divers ſorts of poſſibilities. I call that impoſſible, which both never hath beene, and alſo is hindered by the ordinance and decree of God, that it never hereafter may be. If wee recotd from the fartheſt time of memorie, I ſay that there hath none of the holy men, that being clothed with the bodie of death, hath ever attained to that full perfection of love to love God with all his heart, with all his minde, with all his ſoule, with all his power: Againe, that there hath beene none that hath not beene troubled with concupiſcence. Who can ſay nay? I ſee indeed what manner of holy men fooliſh ſuperſtition doth imagine unto us, even ſuch whoſe pureneſſe the heavenly Angels doe ſcarcely countervaile: but againſt both the Scripture and proofe of experience, I ſay alſo, that there ſhall none hereafter be, that ſhall come to the marke of true perfection, unleſſe hee bee looſed from the burden of his bodie. For this point there are open teſtimonies of Scripture. *Salomon* ſaid, there is not a righteous man vpon the earth that ſinneth not. And *David* ſaid: every living man ſhall not bee juſtified in thy ſight. *Iob* in many places affirmeth the ſame. But *Paul* moſt plainely of all: that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. And by no other reaſon hee proveth that all that are under the law are ſubject to the curſe, but becauſe it is written, that curſed are all they that doe not abide in all the commandements thereof: meaning, or rather taking it as a thing confeſſed, that no man can abide in them. And whatſoever is foreſpoken by the Scriptures, that muſt be holden for perpetuall, yea and neceſſarie. With ſuch ſubtiltie did the *Pelagians* trouble *Auguſtine*, ſaying, that there is wrong done to God, to ſay that hee doth command more than the faithfull are able by his grace to performe. *Auguſtine*, to avoid their cavillation confeſſed, that the Lord might indeed, if hee would, advance a mortall man to the pureneſſe of Angels: but that he neither hath done ſo at any time, nor will doe, becauſe he hath otherwiſe affirmed in the Scriptures. And that doe I alſo not deny. But I adde further, that it is inconvenient to diſpute of his power againſt his truth, and that therefore this ſentence is not ſubject to cavillations if a man ſhould ſay, that that thing is impoſſible to be, whereof the Scriptures doe pronounce that it ſhall not be. But if they diſpute of the word: when the Diſciples asked the Lord, who may bee ſaved, hee anſwered with men indeed

1 Reg. 8 46. Pſal 143 2. Gal. 3. 10.

Deut. 27 26.

Lib. de nat. & gratia.

deede it is impossible, but with God all things are possible. Also *Augustine* with a most strong reason stiffly defendeth, that in this flesh wee never yeeld to God the due love that we owe him. Love (saith he) so followeth knowledge, that no man can perfectly love God, but he that hath first fully knowne his goodnesse. Wee, while we wander in this world, see by a glasse and in a darke speech: it followeth therefore, that our love is unperfect. Let this therefore remaine out of controversie, that in this flesh it is impossible to fulfill the law, if we behold the weakenesse of our owne nature, as it shall yet also in another place be prooved by *Paul*.

Mat.19.25. Lib.de spiritu & litera.

6. But that the whole matter may bee more plainely set forth: let us in a compendious order gather up together the office and use of the law which they call Moral. Now, as far as I understand, it is contained in these three parts. The first is, that while it sheweth to every man the righteousnesse of God, that is, the righteousnesse which onely is acceptable to God, it admonish, certifie, proove guiltie, yea and condemne every man of his own unrighteousnes. For so is it needfull that man blinded and drunke with love of himselfe, be driven both to the knowledge and the confession of his owne weakenesse and uncleannesse: for as much as if his vanitie be not evidently convinced, he swelleth with mad affiance of his owne strength, and can never be brought to think of the slendernesse thereof, so long as he measureth it by the proportion of his owne will. But so soone as hee beginneth to compare his strength to the hardnesse of the law, there he findeth matter to abate his courage. For howsoever he before conceived a great opinion of it, yet by and by he feeleth it to pant under so great a burden, and then to shake and falter, at last even to fall downe and faint. So being taught by the schooling of the law, he putteth off that arrogancie wherewith before hee was blinded. Likewise he is to be healed of another disease of pride, whereof we have said that he is sicke. So long as he is suffered to stand to his owne judgement, hee deviseth hypocrisie in stead of righteousnesse, wherewith being contented, hee riseth up in courage, by I wot not what forged righteousnesse, against the grace of God. But so soone as he is compelled to try his life by the balance of the law, then leaving the presumption of the counterfeit righteousnesse, he seeth himselfe to be an infinite space distant from holinesse: Againe, that he floweth full of infinite vices, whereof before he seemed clean For the evils of lust are hidden in so deepe and crooked privie corners, that they easily deceive the sight of man. And not without cause the Apostle saith, that hee knew not lust except the law had said: Thou shalt not lust: because except it be by the law disclosed out of her lurking holes, it destroyeth miserable man so secretly, that he feeleth not the deadly dart thereof.

Rom.8.3. *The first use of the morall is to make men know their owne unrighteousnesse, that they be not besotted through self-liking, nor deceived with a vaine shadow of holinesse in steed of that which is sound and perfect.*

7. *So the law is like a certaine looking glasse wherein we behold, first our weakenesse, and by that our wickednesse, and last of all by them both our accursednesse, even as a glasse representeth unto us the spots of our face. For when power faileth man to follow righteousnesse, then must he needs sticke fast in the mire of sinnes. And after sinne, by and by followeth curse. And of how much the greater transgression the law holdeth us guiltie and convict, with so much the more grievous judgement it condemneth us. For this purpose maketh the saying of the Apostle, that by the law is the knowledge of sinne. For there hee speaketh onely of the first office of the law, the proofe whereof is in sinners not yet regenerate. And like to this are these two sayings, that the law entred, that sinne might abound; and therefore that it is the ministration of death that worketh wrath and slaieth. For without doubt so much more groweth iniquitie, with how much more understanding of sin the conscience is striken, because, unto breach of law is added obstinacie against the maker of the law. It followeth therefore that the law armeth the wrath of God to the destruction of the sinner, because of it selfe it can do nothing but accuse, condemne and destroy. And as *Augustine* writeth, if the spirit of grace be absent, the law is present with us, onely to this end, to accuse us and kill us. And yet when this is said, neither is the law dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the law, then plainly the onely knowledge of it were sufficient to salvation. But forasmuch as our fleshly and corrupt nature fighteth, as an enemie with the spirituall law of God, and is nothing amended with the discipline thereof,

Rom.7.7. * *It is no dishonour to the law of God to say that it doth but represent unto us our inhability to obey our disobeying, and our cursed estate through disobedience: because in this wee are taught both how our owne wickednesse hindereth us from enjoying the blessednes of the Law, and how the mercie of God aboundeth in giving us that blessednesse from which our owne wickednesse doth in it selfe exclude us.*
Rom.3.22. Rom.5.10. 2 Cor.3. Rom.4.15. De corre.& grat. vide Ambros. cap.1.de Iac. & vita beata. cap.6.

this followeth that the law which was given for ſalvation, (if it had found fit hearers) turneth to the occaſion of ſinne and death. For ſith we are all prooved tranſgreſſours of it, the more plainly that it openeth the righteouſneſſe of God, ſo much the more on the other ſide it diſcloſeth our iniquitie: the more ſurely that it confirmeth the reward of life and ſalvation laid up for righteouſneſſe, ſo much the more aſſured it maketh the deſtruction of the wicked. So farre is it off therefore, that theſe ſayings ſhould be to the diſhonour of the law, that they much availe to the more glorious commendations of Gods bountie. For truely, it hereby appeareth that we are hindred by our owne wickedneſſe and perverſneſſe, that we enjoy not the bleſſedneſſe of life ſet openly abroad for us by the law. Whereby the grace of God that helpeth us without the ſuccour of the law, is made ſo much the ſweeter, and the mercie more lovely that giveth it unto us: whereby we learne that he is never wearied with often doing us good and heaping new gifts upon us.

The end why the law doth bring men to the ſight of their owne miſery, is not that they might deſpaire, but that forſaking all confidence in themſelves, they might reſt upon the mercie of God in Jeſus Chriſt alone.
Rom. 3.19.
Rom. 11.32.

8 And whereas the iniquitie and condemnation of us all is ſealed by the teſtimonie of the law, it is not done for this purpoſe (if at leaſt we well profit in it) to make us fall downe with deſpaire, or with diſcouraged mindes to tumble downe headlong. Indeede the reprobate are amaſed after that manner, but that is by reaſon of their obſtinacie, but with the children of God there behoveth to be another end of inſtruction. I grant the Apoſtle teſtifieth that we are all condemned by judgement of the law, that every mouth may be ſtopped, and that all the world may become bound unto God: but yet the ſame Apoſtle in another place teacheth, that God hath concluded all under unbeliefe, not to deſtroy all, or to ſuffer all to periſh, but that he might have mercie of all; that leauing the fooliſh opinion of their owne ſtrength, they might underſtand, that they ſtand and are upholden by the onely hand of God: that they being naked and emptie, may flee to his mercie, that they may reſt themſelves wholly upon it, hide themſelves wholly in it, take hold of it alone in ſtead of righteouſneſſe and merits, which is laid open in Chriſt for all men, whoſoever they be that with true faith doe deſire and looke for it. For God in the commandements of the law appeareth but a rewarder of perfect righteouſneſſe, whereof we are all deſtitute; and on the other ſide a rigorous judge of evill doings. But in Chriſt, his face ſhineth full of grace and lenitie, even toward the wretched and unworthy ſinners.

Man being condemned of ſin by the law, the effect thereof is the craving of helpe from God, in the bad their deſpairing of themſelves without aſſuming to any helper.
Epiſt. 89.
Epiſt. 200.
Epiſt. 91.
Lib. de correp. & gratia.
In Pſal 70.
In Pſal. 118. Ser. 27.

9 Of profiting, to crave the grace of his helpe, *Auguſtine* ſpeaketh oft, as when he writeth to *Hillarie*, The law commandeth that endevouring to doe the things commanded, and being wearied with our weakeneſſe under the law, we ſhould learne to aske the helpe of grace. Againe to *Aſelius:* The profit of the law is to covince man of his owne weakeneſſe, and compell him to crave the Phiſicke of grace that is in Chriſt. Againe, to *Innocent* of *Rome:* The law commandeth, and grace miniſtreth ſtrength to doe. Againe, to *Valentine:* God commandeth thoſe things that we cannot doe, that we may learne to know what to aske of him. Againe, the law was given to accuſe you, that being accuſed you ſhould feare, that fearing you ſhould crave pardon, and not preſume of your owne ſtrengths. Againe, The law was given for this purpoſe, of great to make little, to ſhew that thou haſt no ſtrength of thine owne to righteouſneſſe, that thou as poore, unworthie, and needie, ſhouldeſt flee unto grace. After, he turneth his ſpeech to God and ſaith: Doe ſo Lord, doe ſo mercifull Lord, command that which cannot be fulfilled: yea, command that which cannnot but by thy grace be fulfilled, that when men cannot fulfill it by their owne ſtrength, every mouth may be ſtopped, and no man may thinke himſelfe great. Let all be little ones, and let all the world be guiltie before thee. But I am not wiſe to heape up ſo many teſtimonies, ſith that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirit and Letter. The ſecond profiting he doth not ſo lively deſcribe, either becauſe he knew that it did hang upon the former, or becauſe he did not ſo well underſtand it, or becauſe he wanted words wherewith diſtinctly and plainely to expreſſe his meaning of it, which yet he rightly conceived: but this firſt office of the law is not idle even in the reprobate alſo. For though they goe not thus far forward with the children of God, that after the throwing down of their fleſh, they be renewed and flouriſh againe in the inward man, but amaſed with the firſt terror do lie ſtill in deſperation: yet it ſerveth to ſhew

forth

forth the equitie of Gods judgement, that their consciences be tossed with such waies. For they ever willingly desire to make shift against the judgement of God. Now while the same is not yet opened, they yet so astonished with the testimonie of the law and their conscience, doe bewray in themselves what they have deserved.

10. The second office of the law, is that they which are touched with no care of that which is just and right, unlesse they be compelled, when they heare the terrible penall ordinances therein, may be restrained at least with feare of punishment. But they are restrained, not because their inward minde is moved or affected withall, but because being as it were bridled, they withhold their hand from outward worke and doe keepe in their perversnesse within them, which otherwise they would have outragiously poured out. Thereby they become truly neither the better, nor the more righteous before God. For although being letted either by feare or shame, they dare not put that in practise which they have conceived in their minde, nor openly blow abroad the rages of their lust: yet have they not a heart framed to the feare and obedience of God, yea the more that they hold backe themselves, so much the stronglier within they are kindled, they burne, they boile, readie to doe any thing, and to breake forth any whether, if this terrour of the law did not stay them. And not that onely, but also they most spightfully hate the law, and doe detest God the lawmaker; so that if they could, they would very faine take him away, whom they cannot abide, neither when hee commandeth rightfull things, nor when hee revengeth him upon the despisers of his Majestie. In some indeed more darkely, and in some more plainly, but in all generally that are not regenerate, is this feeling, that they are drawne to the following of the law not by willing submission, but resisting and against their wils, onely by violence of feare. But this constrained and enforced righteousnesse, is necessarie for the publike common state of men, the quiet whereof is herein provided for, while order is taken that all things be not confounded with uprore, which would come to passe, if all things were lawfull for all men. Yea, it is not unprofitable for the children of God to be exercised with this Schooling, so long as they before their calling being yet destitute of the spirit of sanctification, are still wanton with the folly of the flesh. For when they are drawne backe, though it be but from outward licentiousnesse, by the terror of Gods vengeance, although for that they are not yet tamed in minde, they goe for the present time but a litle forward; yet they partly grow in ure to beare the yoke of Christ, so that when they are called, they be not altogether rude and raw to discipline, as to a thing unknowne. This office the Apostle seemeth properly to have touched, when hee saith that the law was not set for the righteous man, but for the unrighteous and disobedient, wicked, and sinners, evill doers and prophane men, slayers of their parents, and murtherers, fornicators, Sodomites, robbers of children, lyers, and perjured men, and whatsoever else is against sound doctrine. For he saith, that it is a stay to the wilde outraging lusts of the flesh, that else would stray abroad without measure.

The second office of the law is the bridling of their unruinesse therow feare of punishment, whom the spirit of sanctification hath not yet endued with an inward heartie desire otherwise to serve God.

1 Tim. 1. 9.

11. But to both may that be applied which he saith in another place, that the Law was to the Jewes a schoolemaster to Christ, for there are two sorts of men, whom with her schooling she leadeth by the hand to Christ. The one sort, of whom wee first spake, because they are too full of affiance of their owne strength or righteousnesse, are not meete to receive the grace of Christ, unlesse they bee first emptied: therefore the law bringeth them downe to humility by knowledge of themselves, that so they may bee prepared to desire that which before they thought they wanted not. The other sort need a bridle to bee holden backe, lest they so give loose the reines to the wantonnesse of their flesh, that they fall off altogether from all studie of righteousnesse. For where the spirit of God doth not yet governe, there, sometime lusts doe so boyle, that it is in great perill lest they throw downe the soule that is subject to them into the forgetfulnes and despising of God; and so would it come to passe, if God did not with this remedie provide for it. Therefore those whom hee hath appointed to the inheritance of his kingdome, if he doe not by and by regenerate them, he keepeth them by the workes of the law under feare, untill the time of his visitation, not that chast and pure feare, such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie, be taught by introduction to true godlinesse. Of this we have so many

Both sorts of men schooled by the terror of the law as well they that would otherwise take too highly of their owne righteousnesse as they which too boldly would follow the sway of their owne lust.

Gal. 3. 24.

prooves, that it needeth no example. For whosoever have any time continued in not knowing of God, will confesse that this happened unto them, that they were holden by the bridle of the law in some feare and obedience of God, untill the time that being regenerate by his Spirit, they began heartily to love him.

The third office of the law respecting properly them that are regenerated by the spirit of grace, is first to instruct them what the will of God is, and secondly to breede in them ayre desire still more and more to goe forward in observing it.

12 The third use, which is also the principall use, and more neerely looketh unto the proper end of the Law, concerneth the faithfull, in whose hearts already liveth and reigneth the Spirit of God. For although they have the law written and graven in their harts by the finger of God, that is to say, be so affectioned and minded by the direction of the spirit, that they desire to obey God; yet doe they still two waies profit in the law. For it is to them a very good meane, whereby they may daily better and more assuredly learne, what is the will of the Lord which they aspire unto, and may be confirmed in the understanding thereof. As if a servant be already bent with all the affection of his heart, to please his Lord: yet hath he neede diligently to search out and marke the fashions of his Lord, that he may frame and apply himselfe unto them. And let none of us exempt himselfe from this need. For no man hath hitherto attained to so great wisdome, but that he may by daily instruction of the law, get new profit in proceeding to the purer knowledge of Gods will. Then because we neede not onely doctrine but also exhortation: this other profit shall the servant of God take by the law, to be by the often meditation thereof stirred up to obedience, to be strengthened in it, to be holden backe from the slippery way of offending. For after this manner, must these holy ones drive forward themselves, which with how great cheerefulnesse soever they travaile to Godward according to the spirit, yet they are alway loaden with the sluggishnesse of the flesh, that they proceede not with such full readinesse as they ought. To this flesh is the law given as a whip, that like a slow and dull Asse it may be pricked forward to worke. Yea to the spirituall man, because he is not yet dispatched of the burden of the flesh, it shall be a continuall pricke that suffereth him not to stand still. Even to this use *David* had respect, when he did set forth the law with those notable praises: The law of the Lord is undefiled, converting Soules: the justices of the Lord are upright, and chearing harts: the commandements of the Lord is bright, that giveth light to the eies, &c. Again: A lanthorne to my feet is thy word, and alight unto my pathes, and innumerable other that he rehearseth in all that Psalme. Neither are these things against the sayings of *Paul*, wherein is shewed, not what use the Law ministreth to the regenerate, but what it is able to give to man of it selfe. But here the Prophet reporteth with how great profit the Lord doth instruct them by reading of the Law, to whom hee inwardly inspireth a readinesse to obey. And he taketh hold not of the Commandements onely, but also of the promise of grace annexed to the things, which only maketh the bitternesse to waxe sweet. For what were lesse amiable than the Law, if it should onely with requiring and threatning, trouble soules carefully with feare, and vexe them with terror? But specially *David* sheweth, that hee in the law conceived the Mediator, without whom their is no delight or sweetnesse.

Psal. 19. 8.

Psal. 119. 105.

The Law because it ingendreth death is not therfore to be shaken off, but must be followed as a rule which serveth to direct all the actions of our life.

13. Which while some unskilfull men cannot discerne, they boldly shake away all *Moses*, and bid the two tables of the law farewell, because they thinke it is not agreeable for Christians to cleave to that doctrine that conteineth the ministration of death. Let this prophane opinion depart farre out of our minds. For *Moses* taught excellently well, that the same law which with sinners can engender nothing but death, ought in the holy to have a better and more excellent use. For thus, when he was readie to die, he openly said to the people: Lay your hearts upon all the words that I doe testifie to you this day, that ye may commit them to your children, that ye may teach them to keepe, to doe, and to fulfill all the things that are written in the volume of this law, because they are not vainely commanded you, but that every one should live in them. But if no man can denie that there appeared in it an absolute paterne of righteousnesse, then either we must have no rule at all to live justly and uprightly, or else it is not lawfull for us to part from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *David* maketh the life of a righteous man continualle busied in the meditation of the law, let us not referre that to one age onely, because it is most meete for all ages to the end of the world: and let us not therefore

Deut. 31. 6.

Psal. 1. 2.

therefore be frayed away, or flie from being instructed by it, because it appointeth a much more exact holinesse than wee shall performe, while wee shall carry about the person of our body. For now it executeth not against us the office of a rigorous exacter, that will not be satisfied, but with his full taske performed: but in this perfection whereunto it exhorteth us, it sheweth us a marke, toward which in all our life to endevour, is no lesse profitable for vs, than agreeable with our duty. In which endevour if we faile not, it is well. For all this life is a race, the space whereof being runne out, the Lord will grant us to attaine to that marke, toward which our endevours doe travell a farre off.

14. Now therefore, whereas the Law hath toward the faithfull a power to exhort, not such a power as may binde their consciences with curse, but such as with often calling on, may shake off sluggishnesse and pinch imperfection to awake it: many when they meane to expresse this deliverance from the curse thereof, doe say, that the Law is abrogate to the faithfull. (I speake yet of the Law morall) not that it doth no more command them that which is right, but onely that it bee no more unto them that which it was before, that is, that it doe no more, by making afraid and confounding their consciences, damne and destroy them. And truly such an abrogation of the Law, *Paul* doth plainly teach, and also that the Lord himselfe spake of it, appeareth by this, that he would not have confuted that opinion that hee should dissolve the law, unlesse it had beene commonly received among the Jewes. But forasmuch as it could not rise causelesly and without any colour, it is likely that it grew upon false understanding of his doctrine, as in a manner all errours are wont to take occasion of truth, but least wee should also stumble at the same stone, let us diligently make distinction what is abrogate in the law, and what remaineth yet in force. Where the Lord protesteth that hee came not to destroy the law but to fulfill it: and that till heaven and earth passe away, no one jot of the law should passe away, but that all should be fulfilled: he sufficiently confirmeth that by his comming nothing should bee taken away from the due keeping of the law. And for good cause: sith he came rather for this end, to heale offences. Wherefore the doctrine of the law remaineth for all Christians, inviolable, which by teaching, admonishing, rebuking, and correcting, may frame and prepare us to every good worke.

The abrogating of the Law of God to the faithfull is their delivering from the curse, threatned in the Law, not from the dutie of continuall endevouring to fulfill that which the law injoyneth.

Mat. 5. 17.

15. As for those things that *Paul* speaketh of the curse, it is evident that they belong not to the very instruction, but onely to the force of binding the conscience. For the law not onely teacheth, but also with authority requireth that which it commandeth. If it be not performed, yea if dutie be slacked in any part, it bendeth her thunderbolt of curse. For this cause the Apostle saith, that all they that are of the workes of the law, are subject to the curse, because it is written: Cursed is every one, that fulfilleth not all. And he saith, that they bee under the works of the law, that doe not set righteousnesse in the forgivenesse of sinnes, by which we are loosed from the rigour of the Law. He teacheth therefore that we must be loosed from the bonds of the Law, unlesse wee will miserably perish under them. But from what bonds? the bonds of that rigorous and sharp exacting, that releaseth nothing of the extremitie of the Law, and suffereth not any offence unpunished. From this curse (I say) that Christ might redeeme us, hee was made a Curse for us. For it is written: Cursed is every one that hangeth upon the tree. In the Chapter following indeed he saith, that Christ was made subject to the Law, to redeeme them that were under the Law, but all in one meaning, for hee by and by addeth, that by adoption we might receive the right of children. What is that? that we should not be oppressed with perpetuall bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth unshaken, that there is nothing withdrawne of the authoritie of the Law, but that it ought still to be received of us with the same reverence and obedience.

The bonds of the law from which we are loosed are those exactions, the rigor and extremity whereof, if it were not mitigated, would cause dispaire, and not those injunctions of obedience, the authority whereof doth and must stand in force for ever.
Gala. 3. 10.
Deut. 27. 26.
Galat. 3. 12. & 5. 4.

16. *Of ceremonies it is otherwise, which we abrogate not in effect, but in use onely. And this, that Christ by his comming hath made an end of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they should have given but a vaine shew to the people, unlesse the power of the death and resurrection of Christ had been shewed therein: so if they had not ceased, wee could not at this day discerne to what purpose they were ordained. Therefore *Paul*, to prove

*The exercise of the law ceremoniall taken away yet the holinesse thereof confirmed by the performance of that which was therein shadowed.

proove that the keeping of them now is not onely superfluous, but also hurtfull, teacheth, that they were shadowes, whereof wee have the body in Christ. Wee see therefore how in the abolishing of them, the truth shineth better than if they did still a farre off, and as it were with a veile spred before, shew a figure of Christ, that hath alreadie plainly appeared. And therfore the veile of the Temple at the death of Christ was torne in two peeces and fell downe: because now the true and expresse image of the heavenly good things was come to light, which before had been but unperfectly begun with darke rude draughts, as the author of the Epistle to the Hebrewes saith. Hereunto serveth that saying of Christ, that the Law and the Prophets were unto the time of *Iohn*, and that from that time forward, the kingdome of God began to bee joyfully preached: not meaning that the holy Fathers were without the preaching that containeth the hope of salvation, and of eternall life, but because a farre off, and under shadowes onely, they did behold that which wee at this day see in the full light. But why it behooved that the Church of God should climbe up higher from those first instructions; *Iohn* the *Baptist* declareth, for, that the Law is given by *Moses*, but grace and truth began by Jesus Christ. For although the purging of sinnes were truly promised in the old sacrifices, and the Arke of the covenant was a sure pledge of the fatherly favour of God, yet all this had beene but a shadow, if it had not beene grounded upon the grace of Christ, wherein is found, perfect and eternall stedfastnesse. Let this then remaine sure, that although the ceremoniall usages of the Law have ceased to be observed, yet by the end of them it is the better knowne, how great was the profit of them before Christs comming, which in taking away the use of them, hath sealed the force and effect of them with his death.

Col. 2. 17.

Mat. 27. 51.

Heb. 10. 1.

Luke 16. 26.

John 1. 15.

In what sense the ceremoniall law is termed a hand-writing against them which did observe it.

17. Somewhat more hard is the point that *Paul* noteth. And he hath renewed you together with him, when ye were dead by sinnes, and the uncircumcision of your flesh, forgiving you all your offences, blotting out the hand-writing that remained in the decrees against us, which was contrarie unto us, and he hath taken it away, fastning it to the crosse, &c. For it seemeth to stretch the abolishing of the law somewhat further, that now we have nothing to doe with the decrees thereof. For they erre that expound it of the law morrall, whose unappeaseable rigour rather than doctrine thereof, they thinke to be taken away. Some more deeply weighing the words of *Paul*, doe espie that it is properly spoken of the law ceremoniall, and doe shew that this word Decree, doth more than once so signifie in *Paul*. For to the Ephesians he saith thus: He is our peace, that maketh both to bee one, that maketh voide the law of commandements consisting in the decrees, that he might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherwith the Jewes were severed from the Gentiles: wherefore I grant that those first expositours are rightfully reproved by these: but yet mee thinkes that these doe not sufficiently well set forth the minde of the Apostle. For I like not at all, to have these two places compared together in all points, when his purpose was to advertise the Ephesians of their adoption into the fellowship of Israel, hee teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the usages of washings and sacrifices, wherewith the Jewes were made holy unto the Lord, doe sever them from the Gentiles. But in the Epistle to the Colossians, who seeth not that he toucheth a higher mysterie? Indeed the point of the disputation there, is of *Mosaicall* observations whereunto the false Apostles did labour to drive the Christian people. But, as in the Epistle to the Galathians he searcheth that controversie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessity of the use of them, to what purpose was it, to call it a hand-writing against us? moreover to set the whole summ in a manner of our redemption in this, that it should be cancelled? Wherefore the matter it selfe crieth out, that here is some more secret thing to be considered. And I trust that I have attained the naturall understanding of it; if at least this bee granted me to be true, which in one place is most truly written by *Augustine*, yea that hee hath taken out of the plaine words of the Apostle, that in the Jewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselves

Col. 2. 12.

Ephe. 2. 14.

Heb. 7. 8 & 9. & 10.

in

in their conſcience guiltie of death, that did put cleanſings in their place? What did they with their clenſings, but teſtifie themſelves to be uncleane? And ſo was the hand-writing of their ſinne and uncleanneſſe oft renewed by them; but there was no diſcharge in that teſtifying thereof. For which cauſe the Apoſtle writeth that at length by meane of the death of Chriſt, was performed the redemption of the offences that remained under the old Teſtament. Therefore the Apoſtle doth worthily call the ceremonies hand-writings againſt thoſe that obſerve them: for aſmuch as by them they did openly ſeale to their owne damnation and uncleanneſſe. And it hindereth not, that they were alſo partakers of the ſame grace with us. For this they obtained in Chriſt, not in the ceremonies, which there the Apoſtle doth ſever from Chriſt, becauſe being at that time uſed, they did obſcure the glory of Chriſt. Thus learne we, that the ceremonies if they be conſidered by themſelves, are well and fitly called handwritings againſt the ſalvation of men, becauſe they were as ſolemne inſtruments that teſtified their being bound. When the falſe Apoſtles went about to binde the Chriſtian Church to them againe: *Paul* did not without cauſe admoniſh the *Coloſſians*, by fetching the ſignification of them further off, to what point they ſhould fall backe againe, if they ſuffered themſelves in ſuch ſort to be yoked by them. For herewithall was the benefit of Chriſt wreſted away from them, in aſmuch as he having once performed the eternall clenſing, hath utterly aboliſhed thoſe daily obſervations, which were onely of force to ſeale ſinnes, but could doe nothing to the putting away of them. Heb. 9. 15.

THE EIGHT CHAPTER.

An expoſition of the Morall Law.

The worſhip due to God, and the unrighteouſneſſe which is in us, becauſe the inward law naturally written in our hearts cannot ſufficiently teach, therefore God himſelfe hath given a law which doth.

HEre I thinke it ſhall not be from the purpoſe to interlace the tenne Commandements of the Law, with a ſhort expoſition of them, becauſe thereby both that ſhall better appeare which I have touched, that the ſame keeping of them which God hath once appointed, remaineth yet in force: and then alſo we ſhall have beſides that, a proofe of the ſecond point, that the Jewes did not onely learne by it what was the true force of godlineſſe, but alſo by the terrour of the judgement, ſith they ſaw themſelves unable to keepe it, they were compelled whether they would or no, to be drawn to the Mediator. Now in ſetting forth the ſumme of thoſe things that are required in the true knowledge of God, we have alreadie taught, that we cannot conceive him according to his greatneſſe, but that by and by his Majeſtie preſenteth it ſelfe unto us, to binde us to the worſhip of him. In the knowledge of our ſelves we have ſet this for the chiefe point, that being void of the opinion of our own ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe; and on the other ſide diſcouraged and beaten downe with conſcience of our owne needineſſe, we ſhould learne perfect humility and abaſement of our ſelves: The Lord ſetteth forth both theſe points in the Law, where firſt challenging to himſelfe due power to governe, he calleth us to the reverence of his divine Majeſtie, and appointeth out unto us, wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is perverſe and crooked, doth alway ſtrive, and beneath the perfection whereof our power as of it ſelfe it is weake and feeble to doe good, lieth a great way below) he reprooveth us both of weakeneſſe and unrighteouſneſſe. Moreover, that inward law which we have before ſaid to be graven, and as it were imprinted in the hearts of all men, doth after a certaine manner enforme us of the ſame things that are to be learned of the two tables. For our conſcience doth not ſuffer us to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe things that we owe to God, and layeth before us the difference of good and evill, and ſo accuſeth us when we ſwarve from our duty. But man being wrapped in ſuch darkeneſſe of errors as he is, ſkarſe even ſlenderly taſteth by that law of nature, what worſhip pleaſeth God: but truly he is very farre diſtant from the right knowledge thereof. Beſide that, he is ſo ſwollen with arrogancie and ambition, and ſo blinded with ſelfe-love, that hee cannot yet looke upon, and as it were, deſcend into himſelfe to learne to ſubmit and humble himſelfe, and confeſſe his owne miſery. Therefore (as it was neceſſarie both for our

our dulneſſe and ſtubborneſſe) the Lord hath ſet us a law written, which ſhould both more certainely teſtifie that which in the law naturall was too obſcure, and alſo ſhould ſhake away our drowſineſſe, and more lively touch our minde and remembrance.

By the law we underſtand that we owe God obedience, and that he loveth righteouſneſſe which we muſt ſeeke after, not excuſing our ſelves by our inhability which is no excuſe.

2. Now it is eaſie to underſtand what is to be learned of the law, that is, that as God is our Creator, ſo of right he hath the place of our Father and Lord, and that by this reaſon we owe to him glorie, reverence, love, and feare. Yea, and alſo that we are not at our owne libertie, to follow whither ſoever that luſt of our minde doth moove us, but that we ought to hang pon his becke, and to reſt onely upon that which pleaſeth him. Then we learne, that he delighteth in righteouſneſſe, that he abhorreth wickedneſſe; and therefore that unleſſe wee will with wicked unthankfulneſſe fall away from our creator, we muſt neceſſarily obſerve righteouſneſſe all our life long. For if then only wee yeeld unto him the reverence that wee owe, when we prefere his will before our owne, it followeth, that there is no other due worſhip of him, but the obſervation of righteouſneſſe, holineſſe, and cleanneſſe. Neither may we pretend this excuſe that wee want power, and like waſted debters be not able to pay. For it is not convenient that we ſhould meaſure the glorie of God by our owne power: for whatſoever we be, he alway abideth like to himſelfe, a lover of righteouſneſſe, a hater of wickedneſſe. Whatſoever he requireth of us (becauſe he can require nothing but that which is right) by bond of nature we muſt of neceſſitie obey: but that we are not able, is our owne fault. For if we be holden bound of our owne luſt wherein ſinne raigneth, ſo that we are not looſe at liberty to obey our Father, there is no cauſe why we ſhould alleadge neceſſity for our defence, the evill whereof is both within us, and to be imputed unto our ſelves.

The law bringeth men by ſhipwrack to the haven.

3. When we have thus farre profited by the teaching of the law, then muſt wee by the teaching of the ſame law alſo deſcend unto our ſelves: whereby at length wee may carrie away two things. The firſt is, by comparing the righteouſneſſe of the law with our life, to learne, that we are farre off from being able to ſatisfie the will of God, and that therefore we are not worthie to have place among his creatures, much leſſe to be reckoned among his children. The ſecond is, in conſidering our ſtrength, to learne that it is not onely ſufficient to fulfill the law, but alſo utterly none at all. Hereupon followeth both a diſtruſt of our owne ſtrength, and a care and fearefulneſſe of minde. For conſcience cannot beare the burthen of iniquity, but that by and by the judgement of God is preſent before it: and the judgement of God cannot be felt, but that it ſtriketh into us a dreadfull horror of death. And likewiſe being conſtrained with prooſes of her owne weakneſſe, it cannot chooſe but by and by fall into deſpaire of her owne ſtrength. Both theſe affections doe ingender humilitie and abatement of courage. So at length it commeth to paſſe, that man made afraid with feeling of eternall death, which he ſeeth to hang over him by the deſerving of his own righteouſneſſe, turneth himſelfe to the only mercy of God, as to the only haven of ſalvation: that feeling that it is not in his power to pay that he oweth unto the Law, deſpairing in himſelf, he may take breath againe and begin to crave and looke for help from elſewhere.

The uſe of promiſes and threatnings of the law.

4. But the Lord not contented to have procured a reverence of his righteouſneſſe hath alſo added promiſes and threatnings to fill our hearts with love of him, and with hatred of wickedneſſe. For, becauſe our minde is too blinde, to be mooved with the onely beauty of goodneſſe, it pleaſed the moſt mercifull father of his tender kindneſſe to allure us with ſweetneſſe of rewards, to love and long for him. He pronounceth therefore, that with him are rewards laid up for vertue, and that he ſhall not ſpend his labour in vaine, whoſoever he be, that ſhall obey his commandements. Hee proclaimeth on the other ſide, that he not onely abhorreth unrighteouſneſſe, but alſo that it ſhall not eſcape unpuniſhed, for that he will be a revenger of the contempt of his Majeſtie. And to exhort us by all meanes, he promiſeth as well the bleſſings of this life preſent, as alſo eternall bleſſedneſſe to their obedience that keepe his commandements: and to the tranſgreſſors thereof, he threatneth both preſent miſeries, and the puniſhment of eternall death. For the ſame promiſe, (he that doth theſe things ſhall live in them:) and alſo the threatning that anſwereth it, (the ſoule that ſinneth, that ſame ſhall die) doe without doubt belong to the immortality or death that is come, and ſhall never bee ended. Albeit, whereſoever is mentioned the good will or wrath of God, under the one is contained

Leu. 18. 5. Ezec. 18. 4. & 20.

tained the eternitie of life, under the other eternall destruction. Of present blessings and curses there is a longer register rehearsed in the law. And in the penall ordinances appeareth the soveraigne cleannesse of God, that can suffer no iniquitie: but in his promises, beside his great love of righteousnesse, (which he cannot finde in his heart to defraud of her reward) there is also proved by his marvellous bountifulnesse. For whereas we and all ours are indebted unto his Majestv, by good right whatsoever he requireth of us, he demandeth it as due debt, but the payment of debt is not worthie of reward. Therefore he departeth with his owne right, when he offereth reward to our obediences, which we doe not yeeld of our selves as things that were not due: but what those promises doe bring unto us, is partly said alreadie, and partly shall appeare more plainely in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law no small commendations of righteousnesse, that it may the more certainly appeare, how much the keeping thereof pleaseth God: that the penall ordinances are set for the more detestation of unrighteousnesse, least the sinner delighted with the sweet flatterings of vices, should forget that the judgement of the lawmaker is prepared for him.

Leu. 26. 4. Deut. 28. 1.

5. Now whereas the Lord giving a rule of perfect righteousnesse, hath applied all the parts thereof to his owne will; therein, is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be marked, as the wantonnesse of mans minde is more readie to devise now and then divers sorts of worshipping to win his favour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the wit of man, hath shewed and yet doth shew forth it selfe, that men doe alway delight to invent a way to obtaine righteousnesse beside the word of God; whereby it commeth to passe that the commandements of the law, have but small place among the works that are commonly called good works, while that innumerable rout of mens works occupieth almost all the roome. But what other thing meant *Moses*, than to restraine such licentiousnesse, when after the publishing of the law he spake thus to the people: Give heed, and heare all the things that I command thee, that it may be well to thee and to thy children after thee for ever, when thou shalt doe that which is good and pleasant before thy God. What I command thee, that onely doe: adde not unto it, nor diminish it. And before, when he had protested, that this was his wisedome and understanding before other nations, that hee had received judgements, righteousnesse, and ceremonies of the Lord, he said further, Keepe therefore thy selfe and thy soule carefully, that thou forget not the words which thine eies have seene, and that at no time they fall out of thy heart. For because God did foresee, that the Israelites would not rest, but that after they had received the law, they would beside it travell in bringing forth new righteousnesse, if they were not severely holden backe: therefore he pronounceth that herein is contained the perfection of righteousnesse, which should haue been the strongest stay to hold them backe, and yet they did not cease from that boldnesse so much forbidden them. But what of us? we are surely comprehended within the same charge: for it is no doubt that that continueth still whereby the Lord hath challenged to his law, the absolute doctrine of righteousnesse, yet we not contented therewith, doe monstrously travell with forging and coyning of new good workes, one upon another. For the healing of this fault, the best remedy shall be, if this thought shall be stedfastly setled in us, that the law is given us from God to teach us a perfect righteousnesse: that therein is taught no righteousnesse, but the same that is examined, by the appointed rule of Gods will: that therefore new formes of works are vainely attempted to win the favour of God, whose true worship standeth in onely obedience: but rather that such studie of good workes as wandreth out of the law of God, is an intollerable defiling of Gods righteousnesse and of the true righteousnesse, *Augustine* also saith most truly, which calleth the obedience that is done to God, sometime the mother and keeper, sometime the originall of all vertues.

God by making his will and prescription the only rule of our obedience excludeth all our owne by inventions of pleasing him as unpleasant and unacceptable.

Deut. 12. 28.

Deut. 4. 9.

Lib. 4. de civit. Dei cap. 12. De bono conjugali. Contr. adver. Legis & Prophet.

6. But when we have expounded the law of the Lord, then more fitly and with more profit shall that be confirmed, which I have before spoken of the office and use of the law. But before that I begin to discourse every severall commandement by it selfe, it shall be good now to give such lessons as serve to the universall knowledge thereof.

The first rule for right understanding of the law is that it requireth not

First

onely outward but inward holinesse: which is plaine to him that noteth the difference betweene God and a w-

First let us hold for determined, that the life of man is instructed in the law not onely to outward honestie, but also to inward and spirituall righteousnesse. Which thing whereas no man can denie, yet there be few that rightly marke it. That commeth to passe, because they looke not upon the lawmaker, by whose nature, the nature of the law also ought to be weighed. If any King doe by Proclamation forbid to commit fornication, to kill, or to steale: in this case I grant that if a man doe onely conceive in his minde a lust to commit fornication, to sinne, or to steale, and doe not commit any of these things indeed, he is out of the compasse of this prohibition. And the reason is, for that because the foresight of a mortall lawmaker, could not extend but to outward civilitie: his commandements are not broken, but when the outward offences are committed. But God (whose eie nothing escapeth, and which regardeth not so much the outward shew as the cleanesse of the heart) under the forbidding of fornication, manslaughter, and theft, forbiddeth lust, wrath, hatred, coveting of another mans, guile, and whatsoever is like to these. For insomuch as he is a spirituall lawmaker, he speaketh no lesse to the soule than to the body. But the manslaughter of the soule, are wrath and hatred: the theefe of the soule, is evill desire and covetousnesse: the fornication of the soule, is lust. But mans lawes also (will some man say) have regard to intents and wills, and not to successes of fortune. I grant, but yet they are such intents and wils, as have outwardly broken out. They weigh with what intent every outward act hath been done; but they search not the secret thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side, because the heavenly law is made for our minds, therefore the restraint of minds is principally needfull to the keeping thereof. But the common sort of men, even when they mightily dissemble their contempt of the law, doe frame their eies, their feete, their hands, and all the parts of their bodies to some observation of the law; in the meane time they hold their heart most farre off from all obedience, and thinke themselves well discharged, if they keepe close from men, that which they doe in the sight of God. They heare it said: Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they draw not out their sword to kill: they joyne not their bodies with harlots: they lay not their hands upon other mens goods. All this is well hitherto. But in their whole hearts they breath out murthers, they boyle in lust, they cast their eies aside at all mens goods, and devoure them with coveting. Now wanteth that which was the chiefe point of the law. Whence, I pray you, commeth so grosse dulnesse, but that leaving the lawmaker, they rather measure righteousnesse by their owne wit? Against these doth *Paul* mightily cry out, affirming that the law is spirituall, whereby he meaneth, that it not onely demandeth an obedience of the soule, minde and will, but also requireth an Angelike pureneſse, which having all the filthinesse of the flesh cleane wiped away, may savour nothing but of the spirit.

Rom. 7. 14.

This Christ sheweth by expounding the law, not by teaching a new and another law perfecter and better as some perniciously imagine.

Mat. 5. 21.

7. When we say that this is the meaning of the law, wee thrust not in a new exposition of our owne, but we follow Christ, the best expositor of the law. For when the Pharisees had infected the people with a false opinion, that he performeth the law, that hath with outward worke committed nothing against the law; hee reproveth this most perilous errour, and pronounced that unchaste looking at a woman is fornication: he protested that they are manslayers that hate their brother, for he maketh them guiltie of judgement that have but conceived wrath in their minde, and them guiltie of the councell that in murmuring or grudging have uttered any token of a displeased minde: and them guiltie of hell fire, that with taunts and railing breake forth into open anger. They that have not espied these things, have faigned Christ to be another *Moses*, the giver of the law of the Gospell, which supplied the imperfection of the law of *Moses*. Whereupon commeth that common principle of perfection of the law of the Gospell, which farre passeth the old law, which is a most pernitious opinion. For hereafter, where we shall gather a summe of the commandements, it shall appeare by *Moses* himselfe, how reprochfully they dishonour the law of God. Truly it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it leadeth us away from that onely and perfect rule of righteousnesse. But it is very easie to confute that errour: for that they thought that Christ did adde unto the law, whereas he did

but

but reſtore the law to her integritie, which while he made it free, and cleanſed it being obſcured with lies, and defiled with the leaven of the Phariſees.

8 Let this be our ſecond note, that there is alway more contained in the commandements and prohibitions, than is by words expreſſed, which yet is ſo to be tempered, that it be not like a *Lesbian* rule, whereby licentiouſly wreſting the Scriptures, we may make of every thing what we liſt. For many bring to paſſe by this unmeaſured libertie of running at large, that with ſome the authoritie of Scripture groweth in contempt, and either ſome deſpaire of underſtanding it. Therefore if it be poſſible, we muſt take ſome ſuch way, as may by right and perfect path leade us to the will of God, wee muſt I ſay ſearch how farre our expoſition may exceede the bounds of the words, that it may appeare that it is not an addition of mens gloſes knit to the word of God, but rather that the pure and naturall meaning of the law giver is faithfully rendred. Truly, in a manner in all the commandements it is ſo manifeſt, that there are figurative ſpeeches, meaning more in expreſſing part, that he may worthily be laughed at, that will reſtraine the meaning of the law to the narrowneſſe of the words. It is evident therefore, that ſober expoſition doth paſſe beyond the words: but how farre, that remaineth hard to judge, unleſſe there be ſome meaſure appointed: wherefore I thinke this to be the beſt meaſure, that if it be directed to the intent of the commandement, that is, that in every commandement be weighed, why it was given us. As for example: Every commandement is either by way of bidding or forbidding: the truth of both ſorts ſhall foorthwith be found, if we conſider the intent or the end thereof. As the end of the fifth commandement is, that honour is to be given to them, to whom God appointeth it. This therefore is the ſumme of the commandement, that it is right and pleaſeth God, that we honour them to whom he hath given an excellencie, and that hee abhorreth contempt and ſtubborneſſe againſt them. The intent of the firſt commandement is, that God alone be honoured. The ſumme therefore of the commandement ſhall be, that true godlineſſe, that is to ſay, true worſhip of his Majeſtie pleaſeth God, and that he abhorreth ungodlineſſe. So in every commandement we muſt looke upon what matter it treateth: then muſt we ſearch out the end, till we finde what the lawmaker doth teſtifie therein, properly to pleaſe or diſpleaſe him: and laſt of all, we muſt draw an argument from the ſame to the contrarie, after this manner: If this pleaſeth God, then the contrarie diſpleaſeth him: if this diſpleaſe him, then the contrarie pleaſeth him: if he commandeth this, then he forbiddeth the contrarie: if he forbid this, then he commandeth the contrarie.

The ſecond rule to underſtand the law by, is, that in every commandement more is meant than the naked words doe literally import, and how much more the ſcope of each commandement compared with the matter thereof together with the contrary will ſhew.

9 That which is now ſomewhat darkly touched, ſhall in expounding of the commandements become very plaine by practice; wherefore it ſufficeth to have touched it, ſaving that this laſt point is to be ſhortly confirmed with ſome proofe thereof, becauſe otherwiſe either it ſhould not be underſtood, or being underſtood, it might perhaps at the beginning ſeeme to ſound like an abſurditie. This needeth no proofe, that when a good thing is commanded, the evill is forbidden that is contrarie to it: for there is no man but he will grant it me. And common judgement will not much ſtick to admit, that when evill things are forbidden, the contrarie duties are commanded. It is an univerſall opinion that vertues are commended, when the contrarie vices are condemned. But we require ſomewhat more than thoſe formes of ſpeech doe ſignifie commonly among the people. For they for the moſt part take the vertue contrary to any vice, to be the abſtaining from the ſame vice: we ſay that it proceedeth farther, that is, to contrarie duties and doings. Therefore in this commandement, Thou ſhalt not kill, the common ſence of men will conſider nothing elſe, but that we muſt abſtaine from all hurt doing, or luſt to doe hurt. I ſay, that there is further conteined, that we ſhould by all the helpes that we may, ſuccour the life of our neighbour. And, leſt I ſpeake without a reaſon, I proove it thus: God forbiddeth that our brother be hurt or miſuſed, becauſe he willeth that our neighbours life be deere and precious unto us: he doth therefore require withall, thoſe duties of love that may be done by us for the preſervation of it. And ſo may we ſee how the end of the commandement doth alway diſcloſe unto us, all that we are therein commanded or forbidden to doe.

That the forbidding of evill in the Law, impleth a commanding of the duties which are good.

10 But why God, in ſuch as it were halfe commandements, hath by figures ra-

The cause why God hath forbidden the very secret motion unto sin by the name of the grosse and actuall deede, is that the foulnesse of such termes might make us the better to understand the ugglinesse of those faults, which being expresst by more proper and soft names we would make lesse account of.

ther secretly signified, than expressed what his will was, whereas there were wont to be many reasons rendred thereof, this one reason pleaseth me above the rest. Because the flesh alway endevoureth to extenuate the filthinesse of sinne, and to colour it with faire pretenses, saving where it is even palpable for grosseneſſe, he hath set forth for an example in every kinde of offence that which was most wicked and abominable, at the hearing whereof our very sences might be mooved with horrour, thereby to imprint in our mindes a more hainous detesting of every sort of sinne. This many times deceiveth us in weighing of vices, that if any thing be secret, we make them seeme small. These deceits the Lord doth disclose, when he accustometh us to referre all the whole multitude of vices to these principall heads, which doe best of all shew, how much every kinde is abominable. As for example, wrath and hatred are not thought so hainous evils, when they are called by their owne names, but when they are forbidden us under the name of manslaughter, we better understand how abominable they are before God, by whose word they are set in the degree of so horrible an offence: and we mooved by his judgement, doe accustome our selves better to weigh the hainousneſſe of those faults, that before seemed but light unto us.

The reason of dividing the law into two parts or tables, whereof the former containeth the dutie which we owe properly unto God, is for that his worship is the fountaine, head and foundation, without which there can no good or acceptable duty passe from man to man.

11 Thirdly is to be considered, what meaneth the dividing of the law of God into two tables, whereof all wise men will judge, that there is sometime mention made not unfitly from the purpose, nor without cause. And we have a cause ready, that doth not suffer us to remaine in doubt of this matter. For God so divided his law into two parts, in which is contained the whole righteousneſſe, that he hath assigned the first, to the duties of religion that peculiarly pertaine to the worshipping of his Godhead, the other, to the duties of charitie which belong unto men. The first foundation of righteousnes is the worship of God: which being once overthrowne, all the other members of righteousneſſe are torne in sunder and dissolved, like to the parts of an house unjoynted and fallen downe. For what manner of righteousneſſe wilt thou call it, that thou vexest not men with robberie and extorsions, if in the meane time by wicked sacriledge thou spoilest Gods majestie of his glorie? that thou defilest not thy body with fornication, if with thy blasphemies thou profanely abuse the sacred name of God? that thou murderest no man, if thou travell to destroy and extinguish the memorie of God. Wherefore righteousneſſe is vainely boasted of without religion, and maketh no better show, than if a mangled body with the head cut off, should be brought forth for a beautifull sight. And religion is not only the principall part of righteousneſſe, but also the very soule wherewith it breatheth, and is quickned. For men keepe not equitie and loue among themselves without the feare of God. Therefore we say that the worship of God is the beginning and foundation of righteousneſſe, because when it is taken away, all the equitie, continence and temperance that men use among themselves, is vaine and trifling before God. We say also, that it is the spring head and lively breath of righteousneſſe, because hereby men doe learne to live among themselves temperately, and without hurt doing one to another, if they reverence God as the judge of right and wrong. Wherefore in the first table, he instructeth us to godlinesse and the proper duties of religion, wherewith his majestie is to be worshipped: in the other, he prescribeth how for feare sake of his name, we ought to behave our selves in the fellowship of men.

Matth. 22. 37. Luke 10. 27.

And for this reason our Lord (as the Evangelists rehearse it) did in a summe gather the whole law into two principall points: the one, that we should love God with all our heart, with all our soule, with all our strength: the other, that we love our neighbour as our selves. Thus thou seest how of the two parts wherein he concludeth the whole law, he directeth the one toward God, and appointeth the other toward men.

That in the former table besides a generall preface to the law, foure commandements are conteined, in the latter table sixe.

12 But although the whole law be contained in two principall points, yet to the end to take away all pretense of excuse, it pleased our God to declare in the ten Commandements more largely and plainly all things that belong both to the honour, feare, and love of himselfe, and also that charitie which he commandeth us to beare to men for his sake. And thy studie is not ill spent to know the division of the commandements, so that thou remember that it is such a matter, wherein every man ought to have his judgement free, for which we ought not contentiously to strive with him that thinketh otherwise. But we must needs touch this point, lest the Readers should either scorne

or marvell at the diuision that we ſhall uſe, as new and lately deuiſed. That the law is diuided in ten words, becauſe it is oft approoued by the authoritie of God himſelfe, it is out of controuerſie; wherefore there is no doubt of the number, but of the maner of dividing. They that ſo divide them, that they give three commandements to the firſt table, and put other ſeven into the ſecond, doe wipe out the number of the commandement concerning images, or at leaſt they hide it under the firſt: whereas without doubt it is ſeverally ſet by the Lord for a commandement, and the tenth commandement of not coveting the things of his neighbour, they doe fondly teare into two. Beſide that, it ſhall by and by be done to underſtand, that ſuch manner of dividing was unknowne in the pure age. Other doe reckon, as we doe, foure ſeverall commandements in the firſt table, but in the place of the firſt, they ſet the promiſe without the commandement. As for mee, becauſe unleſſe I be convinced by evident reaſon, I take the ten words in *Moſes* for ten commandements, me thinkes I ſee ſo many divided in very fit order. Therefore, leaving to them their opinion, I will follow that which I beſt allow, that is, that the ſame which theſe latter ſort make the firſt commandement, ſhall be in ſtead of a preface to the whole law; and then ſhall follow the commandements, foure of the firſt table, and ſixe of the ſecond, in ſuch order as they ſhall be rehearſed. *Auguſtine* alſo to *Boniface* agreeth with us, which in rehearſing them keepeth this order: that God onely be ſerved with obedience of religion, that no idol be worſhipped, that the name of the Lord be not taken in vaine, when he had before ſeverally ſpoken of the ſhadowiſh commandement of the Sabbath. In an other place indeed that firſt diuiſion pleaſeth him, but for too ſlender a cauſe, that is, becauſe in the number of three, if the firſt table conſiſt of three commandements, the myſterie of the Trinitie more plainly appeareth. Albeit in the ſame place he ſticketh not to confeſſe, that otherwiſe he rather liketh our diuiſion. Beſides theſe, the authour of the unperfect worke upon *Matthew*, is on our ſide. *Joſephus*, undoubtedly according to the common conſent of his time, aſſigneth to either table fiue commandements. Which is both againſt reaſon, becauſe it confoundeth the diſtinction of religion and charitie, and alſo is confuted by the authoritie of the Lord himſelfe, which in *Matthew* reckoneth the commandement of honouring our parents, in the number of the ſecond table. Now let us heare God himſelfe ſpeaking in his owne words.

Lib. 2. quæſt. vet. Teſtam.

Matt. 19. 19.

The firſt Commandement.

I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no ſtrange Gods before my face.

13 Whether you make the firſt ſentence a part of the firſt commandement, or read it ſeverally, it is indifferent unto me, ſo that you doe not denie me that it ſtandeth in ſtead of a preface to the whole law. Firſt in making of lawes is heed to be taken, that they be not ſhortly after abrogate by contempt. Therefore God firſt of all prouideth, that the majeſtie of the law that he ſhall make, may never at any time come in contempt. For ſtabliſhing whereof, he uſeth three manner of arguments. Firſt, he challengeth to himſelfe power and right of dominion, whereby he may conſtraine his choſen people, that they muſt of neceſſitie obey him: then, he ſetteth foorth a promiſe of grace with ſweetnes thereof to allure them to the ſtudie of holineſſe. Thirdly, he reciteth the benefit that he did for them, to reproove the Jewes of unthankefulneſſe, if they doe not with obedience anſwere his kindneſſe. Vnder the name of Jehovah, the Lord, is meant his authoritie and lawfull dominion. And if all things be of him, and doe abide in him, it is right that all things be referred to him as *Paul* ſaith. Therefore we are with this word alone ſufficiently brought under the yoke of Gods Majeſtie, becauſe it were monſtrous for us to ſeeke to withdraw our ſelves from under his government, out of whom wee cannot be.

To keepe the law from growing into contempt the lawmaker in the preface thereunto uſeth three meanes: the firſt is a declaration of his greatnes which to ſhew he termeth himſelfe the Lord.

Rom. 11. 36.

14 After that he hath ſhewed that it is he that hath power to command, to whom obedience is due, leſt he ſhould ſeeme to draw by only neceſſitie, he alſo alloureth with ſweetneſſe in pronouncing, that he is the God of the Church. For there is hidden in this

The ſecond a manifeſtation of his love towards them unto whom he

whom he gave the Law, signifying in gracious words that hee had betaken himselfe to be wholly theirs.
Jer.31.33
Matth 22 32.
Deut.7 6.
x 14.2.
& 26.18.
Levit.19.2.
Mal.1.6.

speech a mutuall relation, which is contained in the promise: I will be to them a God, and they shall be to mee a people. Whereupon Christ proveth that *Abraham*, *Isaac*, and *Iacob*, hath immortall life, by this, that God testifieth that he is their God. Wherefore it is as much in effect, as if he should say thus: I have chosen you to be my people, not onely to doe you good in this present life, but also to give you the blessednesse of the life to come. But to what end this tendeth, it is noted in divers places in the law. For when the Lord doth vouchsafe to deale thus mercifully with us, to call us into the company of his people, he chuseth us (saith *Moses*) that we should be a peculiar people unto himselfe, a holy people, and should keepe his commandements. From whence also commeth this exhortation: Be yee holy as I am holy. Now out of these two is derived that protestation that is in the Prophet: The sonne honoureth the father, and the servant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my love?

The third, a rehearsall of such a benefit as could not but be unto them that received it an everlasting bond of dutifull obedience.

15. Now followeth the rehearsall of his benefit, which ought to be of so much more force to move us, as the fault of unthankfulnesse is more detestable even among men. He then did put *Israel* in remembrance of a benefit lately done, but such a one as for the miraculous greatnesse thereof being worthy to be had in remembrance for ever, should remaine in force with their posterity. Moreover it is most agreeable for this present matter. For the Lord seemeth to say, that they were delivered out of miserable bondage for this purpose, that they should with obedience and readinesse of service honour him, the authour of their deliverance. He useth also (to the end to hold us fast in the true worshipping of him alone) to set out himselfe with certaine titles, whereby he maketh his sacred Majestie to be differently knowne from all idols and forged gods. For, as I said before, such is our ready inclination to vanity, joyned with rash boldnesse, that so soone as God is named, our minde cannot take heed to it selfe, but that it by and by falleth away to some vaine invention. Therefore, when the Lord meaneth to bring a remedy for this mischiefe, he setteth out his owne God-head with certaine titles, and so doth compasse us in as it were within certaine grates, lest we should wander hither and thither, and rashly forge our selves some new god, if forsaking the living God, we should erect an idol. For this cause so oft as the Prophets meane properly to point out him, they cloath him, and as it were enclose him within those marks whereby he hath opened himselfe to the people of Israel. And yet when he is called the God of *Abraham*, or the God of Israel, when he is set in the Temple of *Hierusalem* among the Cherubins, these and like formes of speech doe not binde him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly, in that God, which by his covenant that he hath made with Israel, hath so represented himselfe, that it is no way lawfull to vary from such a pattern. But let this remaine stedfastly imprinted, that there is mention made of the deliverance to this end, that the Jewes might the more cheerefully give themselves to the God that doth by right claime them unto him. And we (lest wee should thinke that the same nothing belongeth to us) ought to consider, that the bondage of Ægypt is a figure of the spirituall captivity, wherein we are all holden bound, untill our heavenly deliverer doe make us free by the power of his arme, and convey us into the kingdome of liberty. As therefore when in the old time he minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he delivered them out of the intollerable dominion of *Pharaoh*, wherewith they were oppressed: so all those to whom at this day he professeth himselfe a God, he doth now deliver from the deadly power of the devill, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his minde ought to be enflamed to hearken to the law which he heareth to have proceeded from the soveraigne King. From whom as all things take their beginning, so is it meet that they have also their end appointed and directed to him. There is no man (I say) but he ought to be ravished to embrace the law-maker, to the keeping of whose commandements, he is taught that he is peculiarly chosen: for whose bounty hee looketh both for flowing store of all good things, and also the glory of immortall life: by whose marvellous power and mercy he knoweth himselfe to be delivered out of the jawes of death.

Exod.3.6.
Amos 1.2.
Habac.2 18.
Psal.80 2. 99 1.
Esay.37.16.

16. After that he hath grounded and stablished the authority of his law, hee setteth forth the first commandement, *That we have no strange gods before him.* The end of this comman-

commandement is, that God will onely have preheminence, and enioy wholly his owne authoritie among his people. And that it may be so, he commandeth that there be farre from us all ungodlinesse and superstition, whereby the glory of his godhead is either ther diminished or obscured: and by the same reason he commandeth, that we worship and honour him with true endevour of godlinesse. And the very simplicity of the words themselves doe in a manner expresse the same. For we cannot have God, but wee must also comprehend therein all things that properly belong to him. Whereas therefore he forbiddeth us to have other Gods, he meaneth thereby, that we should not give away elsewhere that which is proper to him. For although the things that we owe unto God bee innumerable, yet not unfitly they may bee brought unto foure principall points: Adoration, whereunto as a thing hanging upon it, is adjoyned spirituall obedience of conscience: Affiance, Invocation, and Thanksgiving. Adoration I call the reverence and worship which every one of us yeeldeth unto him, when hee submitteth himselfe unto his greatnesse: wherefore I doe not without cause make this a part thereof, that we yeeld our consciences in subjection to his law. Affiance is an assurednesse of resting in him by reknowledging of his power, when reposing all wisdome, righteousnesse, power, truth, and goodnesse in him, we thinke our selves blessed with only partaking of him. Invocation, is a resorting of our minde to his faith and helpe as to our only succour, so oft as any necessity presseth us. Thanksgiving is a certaine thankfulnesse whereby the praise of all good things is given unto him. Of these, as God suffreth nothing to be convayed away elsewhere, so he commandeth all to be wholly giuen to himselfe. Neither shall it be ynough to abstaine from having any strange God, unlesse thou restrain thy selfe in this, that many wicked contemners are wont, which thinke the readiest way to scorne all religion: but true religion must goe before, whereby our minds may be directed to the living God, with knowledge whereof they being endued, may aspire to reverence, feare and worship his Majesty, to embrace the communicating of all his good things, every where to seeke for his helpe, to reknowledge and advance with confession of praise the magnificence of his workes, as to the only marke in all the doings of our life. Then, that we beware of peruerse superstition, whereby our mindes swarving from the true God, are drawne hither and thither as it were unto divers gods. Wherefore, if we be contented with one God, let us call to remembrance that which is before said, that all forged gods are to be driven farre away, and that the worship is not to be torne in sunder, which he alone claimeth to himselfe. For it is not lawfull to take away any thing from his glory, be it never so little, but that all things that belong to him may wholly remaine with him. The parcell of sentence that followeth (Before my face) encreaseth the hainousnesse: for that God is provoked to jealousie, so oft as we thrust our owne inventions in his place: as if an unchaste woman by bringing in an adulterer openly before her husbands eies, should the more vex his minde. Therefore when God testified that with his present power and grace, hee looked upon the people that hee had chosen, the more to fray them from the wicked act of falling from him, he giveth them warning that there can be no new gods brought in, but that he is witnesse and beholder of their sacrilege. For this boldnesse is increased with much wickednesse, that man thinketh that in his flyings away, he can beguile the eies of God. On the other side, God cryeth out that whatsoever we purpose, whatsoever we goe about, whatsoever wee practise, it commeth in his sight. Let therefore our conscience be cleane even from the most secret thoughts of swarving from him, if wee will have our religion to please the Lord. For he requireth to have the glory of his godhead whole and uncorrupted not onely in outward confession, but also in his eies, which doe behold the most secret corners of hearts.

The first Commandement wherein to establish his sole preeminence over his people, he requireth that which is due to be given him, and him alone, as adoration, affiance, invocation, and thanksgiving, which if we doe not yeeld unto him, or doe unto others with him, either in whole, or in part, he hath a revenging eie to behold it, be it never so small or secret.

The second Commandement.

Thou shalt not make to thee any graven image, nor any similitude of those things that are in heaven above, or in earth beneath, or in the water under the earth. Thou shalt not worship them, nor serve them.

17 As in the first Commandement hee pronounced that hee is the one God, beside whom there are no other gods to bee devised or had, so now he more openly declareth what

The end of the second Commandement being

to keep the worship of God pure from prophanation, he forbiddeth first to make any image for representation of God, and secondly to worship any image made.

what manner of God he is, and with what kinde of worship he is to be honoured: that we may not presume to forge any carnall thing for him. The end therefore of this commandement is, that he will not have the lawfull worship of him, to be prophaned with superstitious usages. Wherefore in sum, he calleth and draweth us away from the carnall observations, which our foolish minde is wont to invent, when it conceiveth God according to her owne grossenes. And therefore he frameth us to the lawfull worship of him, that is, the spirituall worship, and which is appointed by him. He speaketh of the grossest fault that is in this offence, namely outward idolatry. And there be two parts of this commandement. The first restraineth our liberty, that we doe not presume to make subject our senses or by any forme to represent God, which is incomprehensible. The second part forbiddeth us to honour any images for religions sake. Moreover he shortly reciteth all the formes wherewith he was wont to be expressed in shape, by the prophane and superstitious nations. By those things that are in heaven, hee meaneth the Sunne, the Moone, and other Starres, and peradventure also birds, as expressing his meaning in the fourth of Deuteronomie he meaneth as well birds as stars. Which note I would not have spoken of, but that I saw some unskilfully to apply it to Angels. Therefore I omit the other parts, because they are sufficiently knowne of themselves. And we have already in the first booke taught plainely enough, that whatsoever visible formes of God, man doth invent, they are directly contrary to his nature, and that therefore so soone as images come forth, true religion is corrupted and defiled.

Deut. 4. 15.

The penalty annexed to the second commandement which the better to imprint, God mentioneth his strength, his ielousie, his wont in shewing both vengeance and mercy not sleightly but with long continuance as well of the one as the other: and the reason why God of himselfe as in the person of an husband.

18 The penall ordinance that followeth, ought not a little to availe to shake of our slothfulnesse. For he threatneth: That he is the Lord our God, a strong and jealous God, that visiteth the iniquity of the fathers upon the children unto the third and fourth generation, in them that hate his name, and sheweth mercy unto thousands to them that love him and keepe his commandements. This is as much in effect, as if he should have said that it is he onely upon whom wee ought to sticke. And to bring us thereunto, he speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is indeed set the name *El*, which signifieth God. But because it is derived of strength, to expresse the sense the better, I did not sticke so to translate it or to put it into the text. Then he calleth himselfe Ielous, that can abide no fellow. Thirdly, he affirmeth that he will be a revenger of his majesty and glory, if any doe transfer it to creatures or to graven images, and that not with a short or slender revenge, but such as shall extend to the children and childrens children, and childrens childrens children, that is, such as shall be followers of their fathers ungodlinesse: as also he sheweth a perpetuall mercy and bountifullnesse unto long continuance of posterity, to those that love him and keepe his law. It is a common manner with God to take upon him the person of a husband toward us. For the conjunction wherewith hee bindeth himselfe unto us, when he receiveth us into the bosome of his Church, is like unto a certaine holy wedlocke, that must stand by mutuall faithfulnesse. As he doth all the duties of a faithfull and true husband, so againe he requireth of us such love and chastity as ought to be in wedlock, that we yeeld not our soules to Satan, to lust, and to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throw away chastity, and were defiled with adulteries. Therefore, as the husband, the more holy and chaste that he himselfe is, the more is he kindled to anger if he see his wives minde incline to a strange lover: soe the Lord that hath wedded us unto himselfe in truth, testifieth that hee hath a most fervently burning jealousie, so oft as neglecting the pureness of his holy marriage, wee are defiled with wicked lusts, but specially then when we transfer to any other, or doe infect with any superstition the worship of his name, which ought to be most uncorrupted: For asmuch as by this meane, we doe not onely breake the faith given in wedlocke, but also so defile the very wedding bed with bringing into it adulterers.

Jere. 3.
Osee. 2.

That by the punishment which God doth threaten to the children of the dis-

19 In the threatning is to be seene what he meaneth by this, when he saith, that hee will visite the iniquities of the fathers upon the children unto the third and fourth generation. For, beside that it standeth not with the equity of Gods justice, to punish the innocent for anothers offence, God himselfe also saith, that hee will not make the sonne to beare the wickednesse of the Father. But this sentence is more than

once

once repeated, of prolonging the punishment of the sinnes of the ancestors upon the generation to come. For so doth *Moses* oftentimes speake unto him: Lord, Lord, that rendrest the iniquities of the fathers to the children, unto the third and fourth generation. Likewise *Hieremie*: Thou that shewest mercy in thousands, that rendrest the iniquity of the fathers into the bosome of the children after them. Many, while they travell much in loosing this knot, thinke that it is to bee understood onely of temporall punishments, which if the children suffer for the parents faults, it is no absurditie, for as much as they are oftentimes laid upon them for their salvation, which is indeed true. For *Esay* declared to *Ezechias*, that his sonne should be spoyled of the kingdome, and carried into exile for the sinne that he had commited. The houses of *Pharao* and *Abimelech* were plagued for offending *Abraham*. But when that is alleaged for assoyling of this question, it is rather a shift than a true exposition. For here and in like places he threatneth a more grievous revenge, than it may bee limited within the bounds of this present life. It is therefore thus to bee taken: that the just curse of the Lord, lyeth not onely upon the head of the wicked man himselfe, but also upon his whole family: when the curse once lieth upon them, what is else to bee looked for, but that the father being destitute of the spirit of God, live most wickedly, and the sonne likewise forsaken of the Lord for the fathers fault, doe follow the same way of destruction: and finally the childes childe, and the childe of the childes child, the cursed seed of detestable men doe fall headlong after them?

bedient for their fathers fault that spirituall curse is meant whereby as the father being destitute of the spirit liveth wickedly, so the sonne likewise forsaken of God followeth the same way to destruction.
Eze.18.20.
Num.14.8.
Jer.32.18.
Esay.39.7.
Gen.12.17. & 20.3.

20 First let us see, whether such revenge bee unseemely for the justice of God. If all the nature of man bee damnable, we know that destruction is prepared for them, to whom the Lord vouchsafeth not to communicate his grace. Nevertheless they do perish by their owne unrighteousnesse, and not by unrighteous hatred of God. Neither is there left any cause to quarrell, Why they be not holpen by the grace of God to salvation, as other are. Whereas therefore this punishment is laid upon wicked men and evill doers for their offences, that their houses are deprived of the grace of God during many generations: who can accuse God for this just revenge? But the Lord on the other side pronounceth, that the punishment of the fathers sinne shall not passe over unto the sonne. Note what is there entreated of. When the Israelites had beene long and continually vexed with many calamities, they began to use for a Proverbe, that their fathers had eaten a sower grape, wherewith the childrens teeth were set on edge: whereby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, and not deserving it, did suffer the punishment, rather by the unappeasable wrathfulnesse of God, than by a modest severity. The Prophet pronounceth unto them that it is not so: because they are punished for their owne offences, and that it standeth not with the justice of God, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away from the house of the wicked his grace, the light of his truth and other helpes of salvation: in this, that the children being blinded and forsaken of him, doe goe on in the steps of there fathers, they sustaine curses for their fathers offences. But in as much as they are put to temporall miseries, and at last to eternall destruction, herein they are punished by the just judgement of God, not for the sinnes of other, but for their owne iniquity.

That for God so to plague men in their posterity, it is neither unjust nor repugnant unto that which the Prophet hath where hee teacheth how childrens teeth are not set on edge by the sower grapes which their fathers have eaten.
Eze.18.20.

21 On the other side is offered a promise of enlarging the mercy of God into a thousand generations, which promise is also often found in the Scriptures, and is set in the solemne covenant of the Church: I will bee thy God, and of thy seed after thee. Which thing *Salomon* having respect unto, writeth that the children of the righteous shall be blessed after their death, not onely by reason of holy bringing up, which also not a little availeth thereunto, but also for that blessing promised in the Covenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon growe h great comfort to the faithfull, great terrour to the wicked. For if even after death the remembrance both of righteousnesse and wickednesse be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth unto posterity; much more shall it light & rest upon the heads of the doers themselves. But it maketh nothing

The promise of mercy towards them and theirs that feare God breedeth comfort, is not contraried by their issues, swarving sometimes out of kinde, and it setteth out the largenesse of his mercy to exceed the vigour of his justice.
Gen.17.7.
Pro.20.7.

againſt us, that the iſſue of the wicked many times commeth to good prooſe, and the iſſue of the faithfull ſwarveth out of kind: becauſe the Lawmaker meant not here to ſtabliſh ſuch a perpetuall rule as ſhould derogate his free election. For it ſufficeth for the comfort of the righteous and for the terror of the ſinner, that the penaltie is not vaine or of no effect, although it doe not alway take place. For as the temporall puniſhments that are laid upon a few wicked men, are teſtimonies of the wrath of God againſt ſins, and of the judgement that ſhall one day be given upon all ſinners, although many eſcape unpuniſhed even to the end of their life: ſo when God giveth one example of this bleſſing to ſhew mercy and bountifulneſſe to the ſonne for the fathers ſake, hee giveth a ptooſe of his conſtant and perpetuall favour to them that worſhip him: and when hee once purſueth the wickedneſſe of the father in the ſonne, he ſheweth what judgement is prepared for all the reprobate for their owne offences. Which aſſuredneſſe hee had in this place principally reſpect unto. And by the way hee commendeth unto us the largeneſſe of his mercy which he extendeth unto a thouſand generations, whereas he aſſigned but onely foure generations to vengeance.

The third Commandement.

Thou ſhalt not take the name of the Lord thy God in vaine.

The ends of the third commandement is the holy eſtimation of Gods name which excludeth all conceits and ſpeeches concerning him which are not according to his highneſſe: all irreverend mentioning of his word, all carping at his workes: and if all raſh, much more impious abuſing thereof.

22 The end of this Commandement is, that his will is to have the majeſty of his name to be holy among us. Therefore the ſumme ſhall be that we doe not defile it with contemptuouſly and irreverently uſing it. With which prohibition the commandement hangeth orderly together, that wee take ſtudie and care godlily to reverence it. Therefore we ought ſo to order our ſelves both in our mindes and in our tongues, that we neither thinke nor ſpeak any thing of God himſelfe or his myſteries, but reverently and with much ſobriety: that in weighing his workes, we conceive nothing but honorable toward him. Theſe three things I ſay, it behooveth us not negligently to marke, that whatſoever our minde conceiveth of him, whatſoever our tongue uttereth, it may ſavour of his excellency, and may agree with the holy highneſſe of his name: and finally may ſerue to advance his magnificence. That we doe not raſhly or diſorderly abuſe his holy word and reverend myſteries either to ambition, or to covetouſneſſe, or to our owne triflings: but that as they beare the dignity of his name imprinted in them, ſo they may keepe their honour and eſtimation among us. Laſt of all, that we doe not carpe againſt or ſpeake evill of his works, as theſe wretched men are wont to babble reprochfully againſt them: but that whatſoever we rehearſe done by him, we report it with words of praiſe of his wiſdome, righteouſneſſe and goodneſſe. That is to ſanctifie the name of God. Where otherwiſe is done, it is defiled with vaine and perverſe abuſe, becauſe it is uiolently carried from the right uſe whereunto onely it was appointed: and though there be no other hurt done, yet it is ſpoiled of his dignity, and by little and little brought to contempt. Now, if there be ſo much evill in this raſh readineſſe to uſe the name of God out of ſeaſon, much more miſcheife is in this: if it bee imployed to evill uſes, as they doe that make it to ſerve the ſuperſtitions of Necromancy, cruell execrations, unlawfull conjurations, and other wicked enchantments. But ſwearing is chieflymentioned in the commandement, as the thing wherein the perverſe abuſe of Gods name is deteſtable, that thereby wee may bee the better altogether frayed away from all defiling thereof. But that here is commandement given of the worſhip of God, and of the reverence of his name, and not of the truth and equity that is to bee kept among men, appeareth by that, that he afterward in the ſecond table condemneth perjurie and falſe witneſſe, whereby hurt is done to the fellowſhip of men: but it were in vaine to repeat it againe, if this commandement intreated of the duty of charity. And alſo the diviſion of the law it ſelfe requireth it, becauſe as it is ſaid, God did not in vaine appoint two tables for his Law, whereby is gathered that in this commandement he challengeth his owne right to himſelfe, and defendeth the holineſſe of his name and teacheth not what men owe to men.

The honour which God re-

23 Firſt is to he learned what is an oath. It is a taking of God to witneſſe to confirme the truth of that which wee ſpeake. For thoſe curſed ſpeeches that containe manifeſt

nifest reproaches against God, are unworthily to be reckoned among oathes. That such taking to witnesse, when it is rightly done, is a kind of worshipping of God, is shewed in divers places of the Scripture. As when *Esay* prophecieth of the calling of the *Assyrians* and *Ægyptians* into fellowship of the covenant with *Israel*. They shall speake (saith he) in the tongue of *Canaan*, and shall sweare in the name of the Lord. That is to say, in swearing by the name of the Lord, they shall yeeld a confession of his Religion. Againe, when he speaketh of the enlargement of his Kingdome, he saith; Whosoever shall blesse himselfe, shall blesse in the God of the faithfull: and he that shall sweare in the land, shall sweare in the true God. *Jeremie* saith, if they shall teach the people to sweare in my name as they have taught them to sweare by *Baal*, they shall bee builded up in the mids of my house. And for good cause it is said, that when wee call upon the name of the Lord to witnesse, we doe witnesse our religion toward him. For so we confesse that he is the eternall and unchangeable truth, whom we call upon, not onely as a most substantiall witnesse of truth above all other, but also as the onely defence thereof, which is able to bring forth hidden things into light, and then as the knower of hearts. For where testimonies of men doe faile, there we flee to God for witnesse, specially where any thing is to be proved that lyeth secret in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, and hee judgeth that manner of swearing to be an argument of manifest falling from his allegeance: Thy sonnes have forsaken me, and doe sweare by them that are no Gods. And hee declareth the hainousnesse of his offence by the threatning of punishment: I will destroy them that sweare by the name of the Lord, and sweare by *Melcham*.

quireth to be given to his name in oathes.

Esay.19.18.

Esay 65.16.

Jer.12.16.

Jer.5.7.

Zeph.1.5.

24. Now then we understand that it is the Lord his will that there be in our oathes a worship of his name: so much the more diligent heed is to be taken, that in stead of worshipping they doe not containe dishonour, contempt, or abasement of it. For it is no small dishonour, when perjurie is committed in swearing by him, wherefore it is called in the Law, profanation. For what is left unto the Lord when he is spoyled of his truth? he shall then cease to be God. But truly he is spoyled thereof, when he is made an affirmer and an approver of falshood. Wherefore, when *Josua* minded to drive *Achan* to confesse the truth, he said: My Sonne, give glory to the Lord of Israel, meaning thereby, that the Lord is grievously dishonoured if a man sweare falsly by him. And no marvell, for we doe as much as in us lieth, in a manner to staine his holy name with a lye. And that this manner of speech was used among the Jewes, so oft as any was called to take an oath, appeareth by the like protestation, that the Pharisees use in the Gospell of *John*. To this heedfulnesse the formes of oaths that are used in the Scriptures doe instruct us: The Lord liveth. The Lord doe these things unto me, and adde these things. The Lord be witnesse upon my soule. Which doe prove, that we cannot call God for witnesse of our sayings, but that we also wish him to take vengeance of our perjurie, if we speake deceitfully.

Perjurie, a profanation of the name of God.
Lev.19.12.

Jos.7.9.

Joh.9.24.
1 Sam.14.
2 Reg.6.31.
2 Cor.1.23.

25. The name of the Lord is made vile and common, when it is used in superfluous oathes, although they be true. For in such case it is also taken in vaine. Wherefore it shall not be sufficient to abstaine from swearing falsly, unlesse wee doe also remember that swearing was suffered and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull use thereof, that apply it to things not necessarie. And there can no other necessity be pretended, but where it is to serve either Religion or charity, wherein at this day men doe too much licentiously offend, and so much the more intollerably, for that by very custome it hath ceased to bee reckoned for any offence at all, which yet before the judgement seat of God is not slenderly weighed. For every where without regard, the name of God is defiled in trifling talks, and it is not thought that they doe evill, because by long suffered and unpunished boldnesse, they are come to rest as it were in possession of so great wickednesse. But the commandement of the Lord remaineth in force, the penaltie abideth in strength, and shall one day have his effect, whereby there is a certaine speciall revenge proclaimed against them that use his name in vaine. This commandement is also transgressed in another point, that in our oathes wee put the holy seruants of God in the place of God, with manifest ungodlinesse, for so wee transferre the glory of his God-head to them.

The name of God abused when used as a witnesse, though in truth, yet wantonly without any urgent cause.

Deut.6.13. and 10.20. Exod.23.13.

them. Neither is it without cauſe that the Lord hath given a ſpeciall commandement to ſweare by his name, and by ſpeciall prohibition forbidden, that we ſhould not bee heard ſweare by any ſtrange gods. And the Apoſtle evidently teſtifieth the ſame, when he writeth, that men in ſwearing doe call upon a higher than themſelves, and that God which had none greater than his owne glory to ſweare by, did ſweare by himſelfe.

The folly of Anabaptiſts in collecting the ſimple unlawfulneſſe of all oaths out of the words of our Saviour Chriſt.

Mat.5. Iacob.5. Exod.22.11. Iohn 7.16.

26 The Anabaptiſts not contented with this moderation of ſwearing, doe deteſt all oaths without exception, becauſe the prohibition of Chriſt is generall: I ſay unto ye, ſweare not all, but let your talke be yea yea, and nay nay, whatſoever is more than this, is of evill. But by this meane, they doe without conſideration ſtumble againſt Chriſt: while they make him adverſarie to his Father, and as if he had come downe from heaven to repeale his Fathers decrees. For the eternall God doth not only in the law permit ſwearing as a thing lawfull, which were enough: but alſo in neceſſity doth command it. But Chriſt affirmeth that he is all one with his Father, that hee bringeth no other thing, but that which his Father commanded him, that his doctrine is not of himſelfe, &c. What then? will they make God contrarie to himſelfe, which ſhall afterwards forbid and condemne the ſame thing in mens behaviours, which he hath before allowed by commanding it? But becauſe there is ſome difficultie in the words of Chriſt, let us a little weigh them. But herein we ſhall never attaine the truth, unleſſe we bend our eyes unto the intent of Chriſt, and take heed unto the purpoſe that he there goeth about. His purpoſe is not either to releaſe or reſtraine the law, but to reduce it to the true and naturall underſtanding, which had beene very much depraved by the falſe gloſes of the Scribes and Phariſees. This if we hold in minde, we ſhall not thinke that Chriſt did utterly condemne oaths, but onely thoſe oaths which doe tranſgreſſe the rule of the law. Thereby it appeareth, that the people at that time did forbeare no manner of ſwearing but perjuries, whereas the law doth not onely forbid perjuries, but alſo all idle and ſuperfluous othes. The Lord therefore the moſt ſure expoſitor of the law, doth admoniſh them, that it is not onely evill to forſweare, but alſo to ſweare. But how to ſweare? in vaine. But as for theſe oaths that are commended in the law, he leaveth them ſafe and at liberty. They ſeeme to fight ſomewhat more ſtrongly when they take earneſt hold of this word, At all, which yet is not referred to the word, Swear, but to the forms of ſwearing that are after rehearſed. For this was alſo part of their errour, that when they did ſweare by heauen and earth, they thought that they did not touch the Name of God. Therefore after the principall kinde of offence againſt this commandement, the Lord doth alſo cut off from them all by ſhifts, that they ſhould not thinke that they have eſcaped, if not ſpeaking of the name of God, they call heaven and earth to witneſſe. For here by the way it is alſo to be noted, that although the Name of God be not expreſſed, yet men by indirect formes do ſweare by him, as if they ſweare by the lively light, by the bread that they eate, by their Baptiſme, or other tokens of Gods liberalitie towards them. Neither doth Chriſt in that place where he forbiddeth them to ſweare by heaven and earth, and Hieruſalem, ſpeake it to correct ſuperſtition, as ſome men falſely thinke, but he rather confuteth their ſophiſticall ſubtletie, which thought it no fault bablingly to throw out indirect othes, as though they ſpared the holy name of God, which is engraven in all his benefits. But otherwiſe it is, where either a mortall man, or a dead man or an Angell is put in the place of God: as among the prophane nations flatterie deviſed that ſtinking forme of ſwearing by the life or ſoule of the King: for then the falſe making of Gods, doth obſcure and miniſh the glory of the one onely God. But when we meane onely, to procure credit to our ſaying by the holy name of God, although the ſame be indirectly done, yet in all ſuch trifling othes his majeſtie is offended. Chriſt taketh from this licentiouſneſſe, all pretence of excuſe, in this, that hee forbiddeth to ſweare at all. And *Iames* to the ſame purpoſe, reciting the ſame words of Chriſt which I have before alleaged, becauſe the ſame raſh boldnes hath alwaies beene in the world, which is a prophane miſuſing of the name of GOD. For if ye referre this word, at all, to the ſubſtance, as if without any exception it were altogether unlawfull to ſweare: wherefore ſerveth that expoſition which is added afterward? Neither by heaven nor by earth, &c? Whereby it ſufficiently appeareth that thoſe cavillations are met withall, by which the Jewes thought their fault to be excuſed.

Mat.5.34.

Iacob.5.12.

27. Therefore

27 Therefore it cannot now bee doubtfull to ſound judgements, that the Lord in that place did onely reprove thoſe oathes that were forbidden by the law. For he himſelfe which ſhewed in his life an exemplar of the perfection that he taught, did not ſtick to ſweare when occaſion required. And his Diſciples, who (we doubt not) did obey their Maſter in all things, followed the ſame example: who dare ſay that *Paul* would have ſworne, if ſwearing had beene utterly forbidden? but when the matter ſo required, he ſware without any ſticking at it, yea, ſometime adding an execration. But this queſtion is not yet ended, becauſe ſome doe thinke that onely publike oathes are excepted out of this prohibition; as, thoſe oathes that we take when the Magiſtrate doth offer them to us, and require them of us. And ſuch as Princes uſe to take in ſtabliſhing of leagues, or the people when they ſweare allegeance to their Prince, or the ſouldier when he is put to an oath for his true ſervice In the war, and ſuch like. And to this ſort they adjoyne, and that rightfully, ſuch oathes as are in *Paul*, to confirme the dignitie of the Goſpell, for as much as the Apoſtles in their office, are not private men but publike miniſters of God. And truely I deny not that thoſe are the ſafeſt oathes, becauſe they are defended with ſoundeſt teſtimonies of Scripture. The Magiſtrate is commanded in a doubtfull caſe to drive the witneſſe to an oath, and he on the other ſide to anſwer by oath: and the Apoſtle ſaith, that mens controverſies are by this meanes ended. In this commandement both theſe have a perfect allowance of their offices. Yea, and wee may note, that among the old heathen men, the publike and ſolemne oath was had in great reuerence, but common oathes that were uſually ſpoken without conſideration, were either nothing or very little regarded, becauſe they thought that in theſe they had not to doe with the majeſtie of God at all. But yet it were too much dangerous to condemne private oathes, that are in neceſſary caſes ſoberly, holily, and reverently taken, which are maintained both by reaſon and examples. For, if it be lawfull for private men in a weightie and earneſt matter to appeale to God as judge betweene them, much more is it lawfull to call him to witneſſe. Put the caſe: thy brother will accuſe thee of falſe breach of faith, thou endeoureſt to purge thy ſelfe according to the duetie of charitie, and he by no meanes will ſuffer himſelfe to be ſatisfied. If thy good name come in perill by his obſtinate malicioufneſſe, thou ſhalt without offence appeale to the judgement of God, that it will pleaſe him in time to make thine innocencie knowne. Now if the weight of the words be conſidered, it is a leſſe matter to call him to witneſſe. Therefore I ſee not why in this caſe we ſhould affirme, that the calling him to witneſſe, is unlawfull. And we are not without many examples thereof. For though the oath of *Abraham* and *Iſaac* with *Abimelech* be ſaid not to ſerve for our purpoſe, becauſe it was made in the name of a publike company, yet *Jacob* and *Laban* were private men, which ſtabliſhed a covenant with mutuall oath betweene themſelves. *Booz* was a private man which by the ſame meane confirmed his promiſe of marriage to *Ruth*. *Abdias* was a private man, a juſt man and fearing God, which affirmed unto *Elias* by oath, the thing that he meant to perſwade him. Therefore I have no better rule, but that oathes be ſo tempered, that they be not undadviſed, that they be not common without regard, that they be not uſed of raging luſt, nor trifling, but that they ſerve juſt neceſſitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which the commandement of the law tendeth.

Oathes not only publike but alſo private ſoberly and reverently taken allowable and according both to reaſon and to approoved examples.

Heb. 6. 16.

Gen. 21. 24. and 26. 31. and 31. 53. Ruth 3. 13. 1. Reg. 18. 10.

The fourth Commandement.

Remember that thou keepe holy the Sabboth day, Sixe dayes ſhalt thou worke and doe all thy workes. But on the ſeventh day is the Sabboth of the Lord thy God. In it thou ſhalt doe no worke, &c.

28 The end of this Commandement is, that we being dead to our owne affections and workes, ſhould be buſied in meditation of the kingdome of God, and to the ſame meditation ſhould be exerciſed, by ſuch meanes as he hath ordained. But becauſe this Commandement hath a peculiar and ſeverall conſideration from the reſt, therefore it muſt have alſo a ſeverall manner of expoſition. The old writers uſe to call it a ſhadowiſh Commandement, for that it containeth the outward obſervation of the day, which

Three cauſes conſiderable in the fourth commandement concerning the obſervation of the Sabboth day.

which by the comming of Christ was taken away with the other figures. Wherein I grant they say truly, but they touch but halfe the matter. Wherefore we must fetch the exposition of it farther off. And (as I thinke) I have marked that there are three causes to be considered, whereupon this commandement consisteth. For first the heavenly lawmaker meant under the rest of the seventh day, to set out in figure to the people of *Israel* the spirituall rest, whereby the faithfull ought to cease from their owne workes, that they might suffer God to worke in them. Secondarily, his will was to have one appointed day, wherein they should meet together to heare the Law, and execute the ceremonies, or at least bestow it peculiarly to the meditation of his workes; that by such calling to remembrance, they might be exercised to godlinesse. Thirdly he thought good to have a day of rest granted to servants, and such as lived under the government of other, wherein they might have some ceasing from their labour.

The Sabboth a figure of spirituall rest. Num.13.32. Ezek.20.21. and 23.38. Iere.17.22. and 27. Exod.31.13. and 35.2. Nehe.9.14.

29 But we are many wayes taught, that the same shadowing of the spirituall rest, was the principall point in the Sabboth. For the Lord required the keeping of no commandement in a manner more severely, than this: when his meaning is in the Prophets to declare that all religion is overthrowne; then, he complaineth that his Sabboths are polluted, defiled, not kept, nor sanctified: as though that piece of service being omitted, there remained no more wherein he might be honoured. He did set forth the observing thereof with high praises. For which cause the faithfull did among other oracles marvellously esteeme the reveiling of the Sabboth. For in *Nehemiah* thus spake the Levites in a solemne convocation, Thou hast shewed to our Fathers thy holy Sabboth, and hath given them the Commandements and the ceremonies, and the law by the hand of *Moses*. You see, how it is had in singular estimation among all the Commandements of the law. All which things doe serve to set forth the dignitie of the mysterie, which is very well expressed by *Moses* and *Ezechiel*. Thus you have in *Exodus*, See that ye keepe my Sabboth day, because it is a token betweene me and you in your generations: that you may know that I am the Lord that sanctifie you: keepe my Sabboth, for it is holy unto you. Let the children of *Israel* keepe the Sabboth and celebrate it in their generations, it is an everlasting covenant betweene me and the children of *Israel*, and a perpetuall token. Yet *Ezechiel* speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby *Israel* should know that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a most apt relation of the outward signe with the inward thing it selfe: we must altogether rest, that God may worke in us: we must depart from our owne will, we must resigne up our heart, we must banish all lustes of the flesh. Finally, we must cease from all the doings of our owne wit, that we may have God working in us: that we may rest in him, as the Apostle also teacheth.

Ezek.20.12.

Heb.3.13. and 4.9.

Gods appointing the seuenth day for the sabboth, and his ratifying the same by his owne example, was to confirme the perfection of that everlasting rest, whereof the Sabboth day being a figure, is appointed on a day which following in orderly numeration beareth the name of a perfect number. Esay 66.23. 1 Cor.15.28.

30 This perpetuall ceasing was represented to the Jewes, by the keeping of one day among seven: which day, to make it be observed with greater devotion, the Lord commended with his owne example. For it availeth not a little to stirre up mans endeavour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen, for as much, as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie everlasting continuance. Wherewith this also agreeth that *Moses* in the day that he declared that the Lord did rest from his workes, maketh an end of describing the succeeding of dayes and nights. There may be also brought another probable note of the number, that the Lord thereby meant to shew that the Sabboth should never be perfectly ended, till it came to the last day. For in it we begin our blessed rest, in it we doe daily proceed in profiting more and more. But because we have still a continuall warre with the flesh, it shall not be ended untill that saying of *Esay* be fulfilled, concerning the continuing of new Moone with new Moone, of Sabboth with Sabboth, even then when God shall be all in all. It may seeme therefore that the Lord hath by the seventh day, set forth to his people the perfection to come of his Sabboth at the last day, that our whole life might by continuall meditation of the Sabboth, aspire to this perfection.

The principall thing is the Sa-

31 If any man mislike this observation of the number, as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one

certaine

certaine day, wherein his people might under the ſchooling of the law be exerciſed to the continuall meditation of the ſpirituall reſt: And that he aſſigned the ſeventh day either becauſe he thought it ſufficient, or that by ſetting forth the likeneſſe of his owne example, he might the better move the people to keepe it, or at leaſt to put them in minde, that the Sabboth tended to no other end, but that they ſhould become like unto their Creator. For it maketh ſmall matter, ſo that the myſterie remaine which is therin principally ſet forth, concerning the perpetuall reſt of our workes, to conſideration whereof the Prophets did now and then call backe the Jewes that they ſhould not thinke themſelves diſcharged by carnall taking of there reſt. Beſide the places alreadie alleaged, you have thus in *Eſay*: If thou turne away thy foote from the Sabboth, that thou doe not thine owne will in mine holy day, and ſhalt call the Sabboth delicate and holy of the glorious Lord, and ſhalt glorifie him while thou doeſt not thine owne waies, and ſeekeſt not thine owne will to ſpeake the word; then ſhalt thou be delighted in the Lord, &c. But it is no doubt, that by the comming of our Lord Chriſt, ſo much as was ceremoniall herein, was abrogate. For hee is the truth, by whoſe preſence all figures doe vaniſh away, he is the bodie, at ſight whereof the ſhadowes are left, he, I ſay, is the true fulfilling of the Sabboth, we being buried with him by Baptiſme, are graffed into the fellowſhip of his death, that we being made partakers of the reſurrection, wee may walke in newneſſe of life. Therefore in another place the Apoſtle writeth, that the Sabboth was a ſhadow of a thing to come: and that the true bodie, that is to ſay, the perfect ſubſtance of truth is in Chriſt, which in the ſame place he hath well declared. That is not contained in one day, but in the whole courſe of our life, untill that wee being utterly dead to our ſelves be filled with the life of God. Therefore ſuperſtitious obſerving of daies ought to be farre from Chriſtians.

both is the myſtery of perpetuall reſt: the ceremoniall uſe thereof abrogated, the ſuperſtitious obſervation to be avoided.

Eſay 58.13.

Rom.6.4

Col.2 16.& 17.

32. But foraſmuch as the two latter cauſes ought not to bee reckoned among the old ſhadowes, but doe belong alike to all ages: ſince the Sabbath is abrogate, yet this hath ſtill place with us, that we ſhould meet at appointed daies to the hearing of the word, to the breaking of the myſticall bread, and to publike praier; and then, that to ſervants and labourers be granted their reſt from their labour. It is out of doubt, that in commanding the Sabbath, the Lord had care of both theſe things. The firſt of them hath ſufficient teſtimonie by the onely uſe of the Jewes to prove it. The ſecond *Moſes* ſpake of in Deuteronomie in theſe words: that thy man ſervant and thy maide ſervant may reſt as well as thou: remember that thou thy ſelfe didſt ſerve in Ægypt. Againe, in *Exodus*: that thy Oxe and thy Aſſe may reſt, and the ſonne of thy bondwoman may take breath. Who can denie that both theſe things doe ſerve for us as well as for the Jewes? Meetings at the Church, are commanded us by the word of God, and the neceſſity of them is ſufficiently knowne in the very experience of life. Vnleſſe they be certainly appointed and have their ordinary daies, how can they be kept? All things by the ſentence of the Apoſtle, are to be done comely and in order among us. But ſo farre is it off, that comelineſſe and order can be kept without this policie and moderation, that there is at hand preſent trouble and ruine of the Church, if it bee diſſolved. Now if the ſame neceſſitie bee among us, for reliefe whereof the Lord appointed the Sabboth to the Jewes: let no man ſay that it belongeth nothing unto us. For our moſt provident and tender Father, willed no leſſe to provide for our neceſſitie than for the Jewes. But thou wilt ſay, why doe we not rather daily meete together, that the difference of daies may be taken away? I would to God, that were granted, and truly ſpirituall wiſdome was a thing worthy to have daily a peece of the time cut out for it. But if it cannot be obtained of the weakeneſſe of many, to have dayly meetings, and the rule of charitie doth not ſuffer us to exact more of them, why ſhould we not obey the order which we ſee laid upon us by the will of God.

Although the firſt uſe of the Sabboth which was to ſignifie ſpirituall reſt being ceremoniall be done away, yet the ſecond and third, whereby it was appointed for the people of God to meete and for labourers to ceaſe only, doth ſtill remain.

Deut.5.14.
Exo 25.12.
1 Cor.14 40.

33. I am compelled here to be ſomewhat long, becauſe at this day many unquiet ſpirits doe raiſe trouble concerning the Sunday. They crie out that the Chriſtian people are nouriſhed in Jewiſhneſſe, becauſe they keepe ſome obſervation of daies. But I anſwer, that wee keepe thoſe daies without any Jewiſhneſſe, becauſe we doe in this behalfe farre differ from the Jewes. For we keepe it not with ſtraite religion as a ceremonie, wherein we thinke a ſpirituall myſterie to be figured, but we retaine it as a

The difference betweene Iewes and Chriſtians in obſerving the Sabboth day they keepe it as

a shadow of a thing spirituall, we onely for politicall partly, and partly for Ecclesiasticall orders sake. Col. 2. 16. Gal. 4. 10. Rom. 14 5.

necessarie remedie to the keeping of order in the Church. But *Paul* teacheth that in keeping thereof they are not to be judged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the *Galathians*, because they did still observe daies. And to the *Romanes*, he affirmeth that it is superstition if any man do make difference betweene day and day. But who, saving these madde men onely doth not see, of what observing the Apostle meaneth? For they had no regard to this politicall end and the order of the Church, but whereas they kept them still as shadowes of spirituall things, they did even so much darken the glory of Christ and the light of the Gospell. They did not therefore cease from handie works, because they were things that did call them away from holy studies & meditations, but for a certaine religion, that in ceasing from worke they did dreame that they still kept their misteries of olde time delivered them. The Apostle, I say, enveigheth against this disordered difference of daies and not against the lawfull choise of daies that serveth for the quietnesse of Christian fellowship: for in the Churches that he himselfe did ordaine, the Sabbath was kept to this use. For he appointeth the *Corinthians* the same day, wherein they should gather the collection to relieve the brethren at *Ierusalem*. If they feare superstition, there was more danger thereof in the feast daies of the Jewes, than in the Sundaies that the Christians now have. For so as was expedient for the overthrowing of superstition, the day that the Jewes religiously observed is taken away: and, so as was necessarie for keeping of comlinesse, order, and quiet in the Church, another day was appointed for the same use.

1. Cor. 16. 2.

The blameless intent of Christians substituting the Sunday in stead of the Iewes Sabboth, and of other among Christians having other festival daies appointed for the same purposes: the principall exercises whereby the Sabbath is sanctified: their trifling vanity which see no difference betweene Iewes and Christians but the change of the day when in the use of the day in deed we principally differ. Iust. trip lib. 3. cap 38.

34. Albeit the old Father have not without reason of their choise, put in place of the Sabboth day, the day that we call Sunday. For whereas in the Resurrection of the Lord is the end and fulfilling of that rest, wherof the old Sabbath was a shadow: the christians are by the very same day that made an end of shadowes, put in minde that they should no longer stick unto the shadowish ceremonie. But yet I doe not so rest upon the number of seven, that I would binde the Church to the bondage thereof. Neither will I condemne those Churches, that have other solemne daies for their meetings, so that they be without superstition, which shall be, if they be onely applied to the observation of Discipline and well appointed order, Let the sum hereof be this: as the truth was given to the Jewes under a figure, so is it delivered us without any shadowes at all. First, that in all our life long we should be in meditation of a continuall Sabboth or rest from our own works, that the Lord may worke in us by his Spirit: then that every man privately so oft as he hath leisure, should diligently exercise himselfe in godly calling to minde the works of God, and also, that wee all should keepe the lawfull order of the Church appointed, for the hearing of the word, for the ministration of the Sacraments and for publike praier: thirdly, that we should not ungently oppresse them that bee under us. And so doe the triflings of the false Prophets vanish away that in the ages past have infected the people with a Jewish opinion, that so much as was ceremoniall in this commandement is taken away, which they in their tongue call the appointing of the seventh day, but that so much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing else in effect, than for reproch of the Jewes to change the day, and to keepe still the same holinesse in their minde. For there still remaineth with us the like signification of misterie in the daies as was among the Jewes. And truly wee see what good they have done by such doctrine. For they that cleave to their constitutions, doe by these as much exceede, as the Jewes in grosse and carnall superstition of the Sabboth: so that the rebukings that are read in *Esay*, doe no lesse fitly serve for them at these daies, than for those that the Prophet reprooved in his time. But this generall doctrine is principally to be kept, that lest religion should fall away or waxe faint among us: holy meetings are to be diligently kept, and those outward helpes are to bee used that are profitable for to nourish the worshipping of God.

The fifth Commandement.

Honour thy Father and thy Mother, that thou maist live long upon the land which the Lord thy God shall give thee.

The end of the fift comman-

35. The end of this commandement is, that because the Lord delighteth in the preservation of his order, therefore he willeth that those degrees of preeminence which he

he hath ordained, be not broken, the ſumme therefore ſhall be, that we reverence thoſe whom the Lord hath ſet over us, that we yeeld to them honour, obedience and thankfulneſſe. Whereupon followeth that it is forbidden us, to withdraw any thing from their dignitie, either by contempt, or obſtinacie, or unthankfulneſſe. For ſo doth the word Honour, in the Scripture ſignifie very largely: as when the Apoſtle ſaith, that the elders which rule well are worthy of double honour, he meaneth not onely that reverence is due unto them, but alſo ſuch recompence as their miniſterie deſerveth. And becauſe this commandement of ſubjection, doth moſt of all diſagree with the perverſeneſſe of mans nature, which as it ſwelleth with greedineſſe of clrubing high, ſo it hardly abideth to be brought low: therefore he hath ſet that kinde of ſuperioritie for example, which by nature is moſt amiable and leaſt envious: becauſe hee might the eaſilier mecken and reclaime our mindes to the uſe of ſubmiſſion. Therefore the Lord doth by little and little traine us to all lawfull ſubjection by that which is moſt eaſie to beare, inaſmuch as the rule of all is alike. For to whom he giveth any preeminence, hee doth communicate his owne name with them, ſo farre as is neceſſarie to preſerve the ſame preeminence: The name of Father, God, and Lord, doe ſo belong unto him alone, that ſo oft as wee heare one of them named, our minde muſt needs bee touched with a feeling of his majeſtie. Therefore whom he maketh partakers of theſe things, he maketh to gliſter with a certaine ſparke of his brightneſſe, that they may bee honorable every one according to his degree. Therefore in him that is our father we have to conſider ſomewhat of the nature of God, becauſe he beareth not the name of God without cauſe. He that is our Prince or our Lord, hath ſome partaking of honour with God.

dement is preſerved out of order, for which God commandeth all things belonging to the honor, and forbiddeth any thing tending to the diſhonor of ſuperiors whom he beautifieth with amiable nimes to reclaim the minds of men unto obedience and ſubjection under them. 1 Tim. 1.5.

36. Wherefore it ought not to be doubted that God doth here ſet a generall rule, that as we know any man to be by his ordinance ſet over us, ſo we yeeld unto him reverence, obedience, thankfulneſſe, and ſuch other duties as it lieth in us to doe. And it maketh no difference, whether they be worthy or unworthy. For of what ſoro ſoever they be, they have not without the providence of God attained that place, by reaſon whereof, the law-maker would have them to be honoured. Yet namely, he hath given commandement of reverence to parents, that have brought us into this life, to which reverence very nature ought in a manner to inſtruct us. For they are monſters and not men, that breake the authoritie of parents with diſhonour or ſtubbornneſſe. Therefore the Lord commanded all the diſobedient to their parents, to be ſlaine, as men unworthy to enjoy the benefit of light, that doe not reknowledge by whoſe meanes they came into it. And by many additions of the law it appeareth to be true that we have noted, that there are three parts of honour that he here ſpeaketh of, Reverence, Obedience, and Thankfulneſſe. The firſt of theſe the Lord eſtabliſheth when hee commandeth him to bee killed that curſeth his Father or his Mother, for there he puniſheth the contempt and diſhonour of them. The ſecond he confirmeth, when he appointeth the puniſhment of death for the diſobedient and rebellious children. To the third belongeth that ſaying of Chriſt in the fifteenth of Matthew, that it is the commandement of God that we doe good to our parents. And ſo oft as *Paul* maketh mention of a commandement, he expoundeth that therein obedience is required.

Vnto parents ſo reaſoned in reſpect of their preeminence be they good or bad, as alſo unto our naturall parents the bonds of reverence, obedience and thankfulneſſe is required at our hands. Exod. 21. Levi. 20.9. Levi. 10.9. Pro. 10.10. Deut. 21 18. Mat. 15.4. Eph. 5.1. Col 3.20.

37 There is annexed a promiſe for a commendation, which doth the rather put us in minde, how acceptable vnto God is the ſubmiſſion that is here commanded. For *Paul* uſeth the ſame pricke to ſtirre up our dulneſſe, when he ſaith: that this is the firſt commandement with promiſe. For the promiſe that went before in the firſt table, was not ſpeciall and properly belonging to one commandement, but extended to the whole law. Now this is thus to be taken: The Lord ſpake to the *Iſraelites* peculiarly of the land which he had promiſed them for their inheritance. If then the poſſeſſion of the land was a pledge of Gods bountifulneſſe: let us not marvell, if it pleaſed God to declare his favour by giving length of life, by which a man might long enjoy his benefit. The meaning therefore is thus: Honour thy Father and thy Mother, that by a long ſpace of life thou mayeſt enjoy the poſſeſſion of that land, that ſhall be unto thee for a teſtimonie of my favour. But ſith all the earth is bleſſed to the faithfull, we doe worthily reckon this preſent life among the bleſſings of God. Therefore this promiſe doth likewiſe belong unto us, forſomuch as the continuance of this life is a proofe of Gods good will.

What is ment by the promiſe annexed to the fift commandement, and how it may ſtand with the ſhortneſſe of their lives that are moſt obedient.

For it neither is promised to us, nor was promised to the Jewes, as though it contained blessednesse in it selfe, but because it is wont to be to the godly a token of Gods tender love. Therefore if it chance that an obedient childe to his parents be taken out of this life before his ripe age, which is oftentimes seene, yet doth God no lesse constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. All consisteth in this, that wee should consider that long life is so farre promised us, as it is the blessing of God, and that it is his blessing so farre as it is a proofe of his favour, which hee by death doth much more, plentifully and perfectly witnesse and shew in effect to his servants.

The curses that fall upon the disobedient, in which number are all that withdraw their subjection from them to whom they owe all submission in the Lord, but no otherwise than in the Lord.

38. Moreover, when the Lord promiseth the blessing of this present life to the children that honor their parents with such reverence as they ought, he doth withall secretly say, that most assured curse hangeth over the stubborne and disobedient children. And that the same should not want execution: he pronounceth them by his law subject to the judgement of death, and commandeth them to be put to execution: and if they escape that judgement, he himselfe taketh vengeance on them by one meane or other. For we see how great a number of that sort of men are slaine in battels and in fraies and some other tormented in strange unaccustomed fashions; and they all in a manner are a proofe that this threatning is not vaine. But if any escape to old age, such in this life being deprived of the blessing of God, they doe nothing but miserably languish, and are reserved for greater paines hereafter, they are farre from being partakers of the blessing promised to the godly children. But this is also by the way to be noted, that wee are not commanded to obey them but in the Lord. And that is evident by the foundation before laied: for they sit on high in that place, whereunto the Lord hath advanced them, by communicating with them a portion of his honour. Therefore the submission that is used toward them, ought to be a step toward the honouring of that soveraigne Father. Wherefore if they move us to transgresse the law, then are they worthily not to be accounted Parents, but strangers that labour to withdraw us from obedience to the true Father. And so is to be thought of Princes, Lords, and all sorts of Superiours. For it is shamefull and against convenience of reason, that their preeminence should prevaile to presse downe his highnesse, sith theirs as it hangeth wholly upon it, so ought onely to guide us unto it.

The sixth Commandement.

Thou shalt not kill.

The sixth commandement tending to the unity, and thereby to the safety of all mankind, doth under the name of murder both forbid all hurt and enjoyne all furtherance which may grow from man to man: which rule must bridle and direct not onely outward deeds, but also inward thoughts.

39. The ende of this commandement is, that forasmuch as God hath bound together all mankinde with a certaine unitie, that every man ought to regard the safetie of all men, as a thing given him in charge, in some therefore, all violence and wrong, yea and all harme doing, whereby our neighbours body may be hurt, is forbidden us. And therefore we are commanded, if there be any power of succour in our travaile to defend the life of our neighbours, that we faithfully imploy the same, that we procure those things that may make for their quiet, that we watch to keepe them from hurt, and if they be in any danger, that we give them our helping hand. If thou consider that it is God the Law-maker that so saith, then thinke withall that his meaning is by this rule also to governe thy soule. For it were a fond thing to thinke, that he which espieth the thoughts of the heart, and principally resteth upon them, should instruct nothing but the body to true righteousnesse. Therefore the manslaughter of the heart is also forbidden in this law, and an inward affection to preserve our brothers life is here given in commandement. The hand indeede bringeth forth the manslaughter, but the minde conceiveth it, when it is infected with wrath and hatred. Looke whether thou canst be angrie with thy brother, without burning in desire to do him hurt. If thou canst not bee angrie with him, then canst thou not hate him, forasmuch as hatred is nothing but an old rooted anger. Although thou dissemble, and goe about to winde out thy selfe by vaine circumstances: yet where anger or hatred is, there is an affection to hurt. If thou wilt still dally out with shifts to defend it, it is alreadie pronounced by

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the mouth of the holy Ghoſt, that he is a manſlayer that hateth his brother in his heart. It is pronounced by the mouth of the Lord Chriſt, that he is guiltie of judgement that is angrie with his brother: that he is guiltie of the councell that ſaith Rhacha: that he is guiltie of hell fire, that ſaith vnto him Foole.

1 John 5.

Matth. 5. 22.

40. The Scripture noteth two points of equitie, vpon which this commandement is grounded: becauſe man is both the image of God & our own fleſh, wherfore vnleſſe we will defile the image of God, we muſt have care to touch man no otherwiſe, than as a ſacred thing: and vnleſſe we will put off all naturallneſſe of man, we muſt cheriſh him as our owne fleſh. That manner of exhortation that is fetched from the redemption and grace of Chriſt, ſhall be intreated of in another place. God willed theſe two things naturally to be conſidered in man, that might perſwade vs to the preſervation of him, that we ſhould both reverence the image of God imprinted in him, and embrace our own fleſh. He hath not therefore eſcaped the crime of manſlaughter, that hath kept himſelfe from ſhedding of bloud. If thou commit any thing indeed, if thou goe about any thing with endevour, if thou conceive any thing in deſire and purpoſe that is againſt the ſafety of another, thou art holden guiltie of manſlaughter. And againe: If thou do not travell to thy power and as occaſion may ſerve to defend his life, thou doeſt with like hainouſneſſe offend the law. But if there be ſo much care taken for the ſafety of his body, let us hereby gather how much ſtudie and travaile is due to the ſafetie of his ſoule, which in the Lords ſight doth infinitely excell the body.

Two ſpecial grounds of this commandement, the excellencie of mans creation & the price of mans redemption, in regard of which two, if ſo much care be due to his bodie, to his ſoule how much more?

The ſeventh Commandement.

Thou ſhalt not commit adulterie.

41. The end of the commmandement is, that becauſe God loveth chaſtitie and cleanneſſe, therefore all uncleanneſſe ought to depart farre away from us. The ſumme therefore ſhall be, that we be defiled with no uncleanneſſe or luſtfull intemperance of the fleſh, Whereunto anſwereth the affirmative commandement, that we chaſtly and continently order all the parts of our life. But fornication he forbiddeth by name, to which all unchaſte luſt tendeth: that by the filthineſſe of that which is more groſſe and ſenſible, for ſo much as it alſo defileth the body, he might bring us to abhorre all filthy luſt. Sith man was created in this eſtate, not to live a ſolitarie life, but to uſe a helper joyned unto him: and ſince that by the curſe of ſinne, he is driven the more to this neceſſitie; the Lord hath in this behalfe provided helpe for him, ſo much as was ſufficient, when he ordained mariage, when he ſanctified with his bleſſing the fellowſhip begunne by his authority. Whereby followeth, that all other fellowſhip of man and woman out of mariage, is accurſed before him, and that the fellowſhip of mariage it ſelfe, was ordained for remedie of neceſſitie, that we ſhould not run out into unbrideled luſt. Therefore let us not flatter our ſelves, ſith we heare that man cannot be coupled with woman out of marriage, without the curſe of God.

In the ſeventh commandement chaſtitie and cleanneſſe being ſought, God by the name of all intemperance doth make hatefull whatſoever tendeth thereunto, and require a care of continuing our bodies and ſoules in purity for preſervation whereof mariage is eſtabliſhed.

42. Now foraſmuch as by the condition of nature, and by luſt more enkindled ſince the fall of man, we are become doubly ſubject to the deſire of company of women, except it be thoſe whom God of his ſingular grace hath exempted from it: let every man looke well what is given unto him. Virginitie, I grant, is a vertue not to be deſpiſed: but ſith it is to ſome denied, and to ſome granted but for a time, let them that are troubled with incontinencie, and ſtriving with it cannot get the upper hand, reſort to the helpe of mariage, that ſo they may keepe chaſtitie in the degree of their vocation. For they that cannot conceive this word, if they doe not ſuccour their owne intemperance with the remedie that is offered and granted them, they ſtrive againſt God and reſiſt his ordinance. And let no man carpe againſt me (as many doe at this day) that being aided with the helpe of God, he can doe all things. For the helpe of God is preſent onely with thoſe, that walke in his waies, that is in their vocation from which they do withdraw themſelves, which forſaking the helpes of God, doe travaile to overcome and maſter their neceſſitie with vaine raſh boldneſſe. The Lord affirmeth that continencie is a ſingular gift of God, and of that ſort that are not given generally, nor univerſally

To whom the gift of continencie is not given, they muſt uſe the remedy which God hath ordained.

Pſal. 19. 1. & 14.

Mat. 19.12.

to the whole body of the Church, but to a few members thereof. For first he saith, that there is a certaine kinde of men, that have gelded themselves for the kingdome of heaven, that is, that they might the more loosely and freely apply themselves to the affaires of the heavenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receive it, but they to whom it is peculiarly given from heaven, whereupon he concludeth: He that can take it, let him take it. But *Paul* yet affirmeth it more plainly, where he writeth, that every man hath his proper gift of God, one thus, another thus.

1 Cor. 7.7.

They sinne grievously against God which use it not although they keepe themselves unstained with any bodily uncleanenesse.

43. Whereas we are by open declaration admonished, that it is not in every mans power to keepe chastitie in single life, although with studie and travell hee endevour never so much unto it, and that it is a peculiar grace, which God giveth but to certaine men, that hee may have them the more readie to his worke; doe we not strive against God and nature which hee hath instituted, if we doe not apply the kinde of life to the proportion of our power? Here the Lord forbiddeth fornication, therefore he requireth cleannesse and chastity of us. To keepe the same there is but one way, that every man measure himselfe by his owne measure. Neither let a man despise marriage as a thing unprofitable or superfluous for him, nor otherwise desire single life, unlesse he be able to live without a wife. And therein also let him not provide onely for the quiet and commoditie of the flesh, but onely that being loosed from this bond, hee may bee the more in readinesse and prepared to all duties of godlinesse. And forasmuch as this benefit is given to many but for a time, let every man so long abstaine from mariage as hee shall be meete to live to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now laid upon him a necessitie to marrie. This the Apostle sheweth when he commandeth that to avoid fornication every man may have his owne wife, and every woman have her owne husband, that hee that cannot live continently should marrie in the Lord. First hee declareth that the most part of men are subject to the vice of incontinence: and then of those that be subject unto it, hee excepteth none, but commandeth all to that onely remedie, wherewith unchastitie is resisted. Therefore if they that be incontinent doe neglect to helpe their infirmity by this meane, they sinne even in this, that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of unchastitie, while in the meane season his minde burneth inwardly with lust. For *Paul* defineth chastitie to be a cleannesse of the minde, joyned with chastitie of the body. A woman unmarried (saith he) thinketh upon those things that are of the Lord, forasmuch as he is holie both in bodie and spirit. Therefore when he bringeth a reason to confirme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but hee saith, that it is better to marrie than to burne.

1 Cor. 7.1. & 9.

1 Cor. 6.24.

Mariage to be used as an holy remedie against evill not as a covert of dissolute lust, all alls, causes and figures whereof must be avoided in thought, looke, raiment, speech, diet.

Amb. lib. de Phil.

44. Now if married folkes do confesse that their fellowship together is blessed of the Lord, they are thereby admonished not to defile it with intemperate and dissolute lust. For though the honestie of mariage do cover the filthines of incontinencie, yet it ought not forthwith to be a provocation thereof. Wherefore let not married folks thinke that all things are lawfull unto them, but let every husband have his owne wife soberly, and likewise the wife her husband, and so doing, let them commit nothing unseeming the honestie and temperance of marriage. For so ought mariage made in the Lord to bee restrained to measure and modestie, and not to overflow into every kinde of extreame lasciviousnesse. This wantonnesse *Ambrose* reprooved with a saying very sore indeed, but not unfit for it, when he calleth the husband the adulterer of his owne wife, which in use of wedlocke hath no care of shamefastnesse or honestie. Last of all, let us consider what law-maker doth here condemne fornication, even hee which sith of his owne right he ought to possesse us wholly, requireth pureness of the soule, spirit, and body. Therefore, when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with uncleanly gestures, and with filthie talke to lay wait to trap anothers chastitie. For that saying is not without good reason, which *Archelaus* spake to a yong man above measure wanton ly and daintily clothed, that it made no matter in what part he were filthily unchast, if we have a regard unto God that abhorreth all filthinesse

thinesse in whatsoever part either of our soule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chastitie. If the Lord require chastitie of us, then he condemneth all that ever is against it. Therefore if thou covet to shew obedience, neither let thy minde burne inwardly with evill lust, nor let thine eies run wantonly into corrupt affections, nor let thy body be trimmed up for allurement, nor let thy tongue with filthy talke entise thy minde to like thoughts, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blots, wherewith the pureness of chastitie is bespotted.

The eight Commandement.

Thou shalt not steale.

45. The end of this commandement is, because God abhorreth unrighteousnesse, that every man may have his owne rendred unto him. The summe therefore shall be, that we are forbidden to gape for other mens goods, and that therefore we are commanded every man to employ his faithfull travaile to preserve to each man his owne goods. For thus we ought to thinke, that what every man possesseth is not happened unto him by chance of fortune, but by distribution of the soveraigne Lord of all things: and therefore no mans goods can be gotten from him by evill meanes, but that wrong be done to the disposition of God. But of thefts there be many kindes: one standeth in Violence, when the goods of another are by any manner of force and robbing licentiousnesse bereaved. The other kinde consisteth in malicious deceit, where they are guilefully conveied away. An other sort there is that standeth in a more hidden subtiltie, when they are wrung from the owner by colour of law. An other sort in flatterie, where they are sucked away be pretence of gift. But least we should tary too long upon renting of all the severall kinds of theft; let us know, that all craftie meanes whereby the possessions and money of our neighbours are conveyed unto us, when they once goe by crooked wales from sincerenesse of heart, to a desire to beguile, or by any meane to doe hurt, are to be accounted for thefts. Although by pleading the law, they may prevaile, yet God doth not otherwise weigh them. For he seeth the long captious subtleties, wherewith the guilefull man beginneth to entangle the simpler minde, till at length he draw him into his nets. He seeth the hard and ungentle lawes, wherewith the mightier oppresseth and throweth downe the weaker. He seeth the allurements, wherewith as with baited hookes, the craftier taketh the unware. All which things are hidden from the judgement of man, and come not in his knowledge. And this maner of wrong is not onely in money, in wares, or in lands, but in every mans right. For we defraud our neighbour of his goods, if we denie him those duties which we are bound to do for him. If any idle Factor or Baylife doe devoure his masters substance, and is not heedfull to the care of his thrift, if he either doe wrongfully spoile, or doe riotously wast the substance committed unto him, if a servant doe mocke his master, if he disclose his secrets by any meanes, if he betray his life and his goods: againe, if the Lord doe cruelly oppresse his household, they are before God guiltie of theft. For he both withholdeth and conveigheth another mans goods, which performeth not that which by the office of his calling hee oweth to other.

That every man may have his owne, we are in the eight commandement forbidden all practising whatsoever to the unjust losse and danger of others, and all withholding of any duty whereby we are bound to doe them good forasmuch as either of these doth make us guilty of theft.

46. We shall therefore rightly obey this commandement, if being contented with our owne estate, we seeke to get no gaine but honest and lawfull, if we covet not to waxe rich with wrong, nor goe about to spoyle our neighbour of his goods that our own substance may increase, if we labor not to heape up cruell riches and wrung out of other mens bloud, if we do not immeasurably scrape together every way, by right and by wrong, that either our covetousnesse may be filled, or our prodigalitie satisfied. But on the other side, let this be our perpetuall marke, to aide all men faithfully by counsell and helpe to keepe their owne so far as we may; but if we have to do with false and deceitfull men, let us rather be ready to yeeld up some of our owne, then to strive with them. And not that only, but let us communicate to their necessities, and with our store relieve their neede, whom we see to be oppressed with hard and poore estate. Finally, let

The duties of all sorts of men for performance of the law.

let every man looke how much he is by dutie bound unto other, and let him faithfully pay it. For this reason let the people have in honour all those that are set over them, let them patiently beare their governement, obey their lawes and commandements, refuse nothing that they may beare, still keeping God favourable unto them. Againe, let them take care of their people, preserve common peace, defend the good, restraine the evill, and so order all things, as readie to give account of their office to the soveraigne Judge. Let the Ministers of Churches faithfully apply their ministerie, and not corrupt the doctrine of salvation, but deliver it pure and sincere to the people of God, and let them instruct them not onely with learning, but also with example of life: finally, let them so be over them, as good shepherds be over the sheepe. Let the people likewise receive them for the messengers and Apostles of God, give them that honour whereof the highest master hath vouchsafed them, and minister unto them such things as are necessarie for their life. Let parents take on them to feede, rule, and teach their children, as committed to them of God, and grieve not, nor turne away their mindes from them with crueltie, but rather cherish and imbrace them with such lenitie and tenderneſſe, as becommeth their person. After which manner, we have already said, that chidren owe to their parents their obedience, Let young men reverence old age, even as the Lord willed that age to be honorable. Let old men also governe the weakeneſſe of youth with their wisedome and experience, wherein they excell young men, not rating with rough and loud brawling, but tempering severitie with mildneſſe and gentleneſſe. Let servants shew themselves diligent and serviceable to obey; and that not to the eie, but from the heart, as serving God himselfe. Also let Masters shew themselves not testie and hard to please, nor oppresse them with too much sharpneſſe, nor reprochfully use them, but rather acknowledge that they are their brethren and their fellow servants under the heavenly Lord, whom they ought mutually to love and gently to intreate. After this manner, I say, let every man consider what in his degree and place hee oweth to his neighbours, and let him pay that he oweth. Moreover, our minde ought alwaies to have respect to the lawmaker, that we may know that this law is made as well for our minds, as for our hands, that men should studie to defend and further the commodities and profit of other.

The ninth Commandement.

Thou shalt not be a lying witnesse against thy neighbour,

To uphold truth we are in the ninth commandement forbidden the abuse of the tongue in hindering our neighbour, and commanded to imploy it for his benefit.

47. The end of this Commandement is, that because God which is truth, abhorreth lying, we ought to observe truth without deceitfull colour. The summe therefore shall be, that wee neither hurt any mans name either with slanders or false reports, nor hinder him in his goods by lying: finally, that we offend no man, by lust to speake evill, or to be busie: with which prohibition is joyned a commandement, that so farre as we may, we employ our faithfull endevour for every man in affirming the truth, to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expound the meaning of his commandement in the three and twentie Chapter of Exodus in these words: Thou shalt not use the voice of lying, nor shalt joyne thy hand to speake false witnesse for the wicked. Againe, Thou shalt flee lying. Also in another place he doth not onely call us away from lying in this point, that we be no accusers, or whisperers in the people, but also that no man deceive his brother, for hee forbiddeth them both in severall commandements. Truly it is no doubt, but that as in the commandements before, he hath forbidden crueltie, unchastitie, and covetousneſſe; so in this he restraineth falshood. Whereof there are two parts as we have noted before. For either we offend the good name of our neighbours by maliciousneſſe and froward minde to backbite, or in lying, and sometime in evill speaking we hinder their commodities. There is no difference whether in this place, be understood solemne and judiciall testimonie, or common testimonie that is used in private talks. For we must alwaies have recourse to this principle, that of all the generall kinds of vices, one speciall sort is set for an example, whereunto the rest may be referred, and that that is chiefly chosen, wherein the filthineſſe of the fault is most apparant. Albeit, it were convenient to extend

Exod. 23. 1. Levit. 19. 15.

tend it more generally to ſlanders and ſiniſter backbitings wherewith our neighbours are wrongfully grieved; for that falſhood of witneſſing which is uſed in judiciall courts, is never without perjurie. But perjuries inſomuch as they doe prophane and defile the name of God, are alreadie ſufficiently met withall in the third commandement. Wherefore the right uſe of this commandement is, that our tongue in affirming the truth, doe ſerve both the good name and profit of our neighbours. The equitie thereof is more than manifeſt. For if a good name bee more precious than any treaſures, whatſoever they be: then is it no leſſe hurt to a man to be ſpoiled of the goodneſſe of his name than of his goods. And in bereaving his ſubſtance, ſometime falſe witneſſe doth as much as violence of hands.

48. And yet it is marvellous with how negligent careleſneſſe men doe commonly offend in this point, ſo that there are found very few that are not notably ſicke of this diſeaſe: wee are ſo much delighted with a certaine poiſoned ſweetneſſe both in ſearching out and in diſcloſing the evils of other. And let us not thinke that it is a ſufficient excuſe, if oftentimes we lie not. For he that forbiddeth thy brothers name to be defiled with lying, willeth alſo that it be preſerved untouched, ſo farre as the truth will ſuffer. For howſoever he taketh heed to himſelfe onely, ſo that he tell no lie, yet in the ſame he ſecretly confeſſeth that he hath ſome charge of him. But this ought to ſuffice us, to keepe ſafe our neighbours good name, that God hath a care of it. Wherefore without doubt all evill ſpeaking is utterly condemned. But we meane not by evill ſpeaking that rebuking which is uſed for chaſtiſement: nor accuſation, or judiciall proceſſe, whereby remedie is ſought for an evill, nor publike reprehenſion, which tendeth to put other ſinners in feare, nor bewraying of faults to them for whoſe ſafety it behooveth that they ſhould be forewarned, leſt they ſhould be in danger by ignorance: but wee meane onely hatefull accuſing, which ariſeth of malicioufnes, and of a wanton wil to backbite. Alſo this commandement is extended to this point, that we covet not to uſe a ſcoffing kinde of pleaſantneſſe, but mingled with bitter taunts, thereby bitingly to touch other mens faults under pretence of paſtime, as many doe that ſeeke praiſe of merrie conceits with other mens ſhame yea and griefe: alſo when by ſuch wanton railing many times our neighbours are not a litle reproched. Now if we bend our eies to the lawmaker, which muſt according to his rightfull authority, beare rule no leſſe over the eares and minde than over the tongue: truly we ſhall finde that greedineſſe to heare backbitings, and a haſtie readineſſe to evill judgements are no leſſe forbidden. For it were very fond, if a man ſhould thinke that God hateth the fault of evill ſpeaking in the tongue, and doth not diſallow the fault of evill malicioufneſſe in the heart. Wherefore, if there be in us a true feare and love of God, let us indevour ſo farre as wee may and as is expedient, and as charity beareth, that we give neither our tongue, nor our eares to evill ſpeakings, and bitter jeſtings, leſt we raſhly without cauſe yeeld our minds to indirect ſuſpicions. But being indifferent expoſitors of all mens ſayings, and doings, let us both in jndgment, eares, and tongue, gently preſerve their honour ſafe.

The great libertie which men give themſelves in tranſgreſſing this Law by their wanton delight to backbite, to ſcoffe, to judge, or to heare them that doe ſo.

The tenth Commandement.

Thou ſhalt not covet thy neighbours houſe, &c.

49. The end of this commandement is, that becauſe the Lords will is that our ſoule be wholly poſſeſſed with the affection of love: all luſt is to be ſhaken out of our minde that is contrarie to charitie. The ſumme therefore ſhall bee, that no thought creepe into us, which may move our mindes with a concupiſcence hurtfull and turning toward anothers loſſe: wherewith on the other ſide agreeth the commandement, that whatſoever we conceive, purpoſe, will, or ſtudie upon, bee joyned with the benefit and commoditie of our neighbours. But here as it ſeemeth, ariſeth a hard and comberſome difficultie. For if it be truly ſaid of us before, that under the names of fornication and theft, are contained the luſt of fornication, and the purpoſe to hurt and deceive, it may ſeeme ſuperfluouſly ſpoken, that the coveting of other mens goods ſhould afterward be ſeverally forbidden us. But the diſtinction betweene purpoſe and covering, will eaſily looſe us this knot. For purpoſe (as we have meant in ſpeaking of it in the other commande-

As the former commandements have delivered a rule of charity to governe our evill ſtudies and works: ſo the laſt commandement requireth the very firſt conceptions of the minde to be framed according to the ſame rule.

commandements before) is deliberate consent of will, when lust hath subdued the minde: but coveting may be without any such either advisement or assent, when the minde is onely pricked and tickled with vaine and perverse objects. As therefore the Lord hath heretofore commanded, that the rule of charitie should governe our wills, studies, and works: so now he commandeth the conceptions of our minde to bee directed to the same rule, that there be none of them crooked and writhen, that may provoke our minde an other way. As he hath forbidden our minde to bee bowed and led into wrath, hatred, fornication, robberie, and lying: so he doth now forbid us to be mooved thereunto.

The last commandement by some rent amisse into two containeth not bare conceptions or fancies, but such as do bite and stir the mind with desire repugnant to that which perfect charitie requireth, of which kind of concupiscences those are rehearsed for examples sake which are most usuall in mens mindes.

50. And not without cause doth he require so great uprightnesse. For who can denie that it is righteous, that all the powers of the soule be possessed with charitie? But if any of them doe swarve from the marke of charitie, who can denie that it is diseased? Now whence commeth it that so many desires hurtfull to thy neighbour, doe enter in thy heart, but of this, that neglecting him thou carest onely for thy selfe? For if thy minde were altogether throughly soked with charitie, no parcel thereof should be open to such imaginations. Therefore it must needs bee voide of charitie, so farre as it receiveth concupiscence. But some man will object, that yet it is not meete that fantasies that are without order tossed in mans wit, and at length doe vanish away, should bee condemned for concupiscence, whose place is in the heart. I answer that here our question is of that kinde of fantasies, which while they are present before our mindes, doe together bite and strike our heart with desire, forasmuch as it never commeth in our minde, to wish for any thing, but that our heart is stirred up and leapeth withall. Therefore God commandeth a marvellous ferventnesse of love, which he willeth not to be entangled with never so small snares of concupiscence. He requireth a marvelously framed minde, which he suffreth not so much as with sleight provocations to be any thing stirred against the law of love. To this exposition *Augustine* did first open mee the way: because thou shouldest not thinke that it is without consent of some grave authoritie. And though the Lords purpose was to forbid us all wrongfull coveting: yet in rehearsing the same, hee hath brought forth for example those things that most commonly doe deceive us with a false image of delight: because he would leave nothing to concupiscence when he draweth it from these things, upon the which most of all it rageth and triumpheth. Loe, here is the second Table of the law, wherein we are taught sufficiently what we owe to men for Gods sake, upon consideration whereof hangeth the rule of charitie. Wherefore you shall but vainely call upon those duties that are contained in this Table, unlesse your doctrine doe stay upon the feare and reverence of God, as upon her foundation. As for them which seeke for two commandements, in the prohibition of coveting, the wise reader, though I say nothing, wil judge that by wrong devision, they teare in sunder that which was but one. And it maketh nothing against us, that this word, Thou shalt not covet, is the second time repeated, for after that he had first set the house, then he renteth the parts thereof, beginning at the wife: whereby it plainly appeareth, that (as the Hebrues doe very well) it ought to bee read in one whole sentence, and that God in effect commandeth, that all that every man possesseth should remaine safe and untouched, not onely from wrong and lust to defraud them, but also from the very least desire that may move our mindes.

The drift of the law is to teach perfect holinesse, which consisteth in pure love towards God and man, and not to set down onely certaine rudiments that were afterwards to be further perfected.

Deut. 10. 12. Deu. 6. 5. & 11. 13.

51. But now to what end the whole law tendeth, it shall not be hard to judge: that is, to the fulfilling of righteousnesse, that it might frame the life of man after the example of the pureness of God. For God hath therein so painted out his owne nature, as if a man do performe in deeds, that which is there commanded, he shall in a manner expresse an image of God in his life. Therfore when *Moses* meant to bring the sum thereof into the mindes of the Israelites, he said: And now *Israel*, what doth the Lord thy God aske of thee, but that thou feare the Lord, and walke in his waies? love him and serve him in all thy heart, and in all thy soule, and keepe his commandements? And he ceased not still to sing the same song againe unto them, so oft as hee purposed to shew the end of the law. The doctrine of the law hath such respect hereunto, that it joyneth man, or as *Moses* in another place termeth it, maketh man to sticke fast to his God in holinesse of life. Now the perfection of that holinesse consisteth in the

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two principall points alreadie rehearſed: That wee love the Lord God with all our heart, all our ſoule, and all our ſtrength, and our neighbours as our ſelves. And the firſt indeed is, that our ſoule be in all parts filled with the love of God. From that by and by of it ſelfe forth floweth the love of our neighbour. Which thing the Apoſtle ſheweth when he writeth, that the end of the law is love out of a pure conſcience, and a faith not fained. You ſee how, as it were in the head is ſet conſcience and faith unfained, that is to ſay in one word true godlineſſe, and that from thence is charity derived. Therefore he is deceived, whoſoever thinketh that in the Law are taught only certaine rudiments and firſt introductions of righteouſneſſe, wherewith men became to bee taught their firſt ſchooling, but not yet directed to the true marke of good workes: whereas beyond that ſentence of *Moſes*, and this of *Paul*, you can deſire nothing as wanting of the higheſt perfection. For how farre I pray you, will he proceede that will not be contented with this inſtitution, whereby man is inſtructed to the feare of God, to ſpirituall worſhipping, to obeying of the Commandements, to follow the uprightneſſe of the way of the Lord: finally to pureneſſe of conſcience, ſincere faith and love? Whereby is confirmed that expoſition of the Law, which ſearcheth for and findeth out in the commandements thereof all the duties of godlineſſe and love. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apoſtle witneſſeth.

Matth. 22.

1 Tim. 1. 15.

52. But whereas in rehearſing the ſumme of the Law, Chriſt and the Apoſtle doe ſometime leave out the firſt Table: many are deceived therein while they would faine draw their words to both the Tables. Chriſt in *Matthew* calleth the chiefe points of the Law, mercie, judgement, and faith: under the word Faith, it is not doubtfull to mee, but that he meaneth truth or faithfulneſſe toward men. But ſome, that the ſentence might be extended to the whole Law, take it for religiouſneſſe toward God. But they labor in vaine. For Chriſt ſpeaketh of thoſe workes wherewith man ought to proove himſelfe righteous. This reaſon if we note, we will alſo ceaſe to marvell why, when a young man asked him what be the commandements by keeping whereof wee enter into life: he anſwered theſe things onely: Thou ſhalt not kill. Thou ſhalt not commit adultery. Thou ſhalt not ſteale. Thou ſhalt beare no falſe witneſſe. Honor thy Father and thy Mother. Love thy neighbour as thy ſelfe. For the obeying of the firſt Table conſiſted in manner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hipocrites did continually uſe. But the works of charity are ſuch, as by them we may declare a perfect righteouſneſſe. But this commeth each where ſo oft in the Prophets, that it muſt needs be familiar to a reader but meanely exerciſed in them. For in a manner alway, when they exhort to repentance, they leave out the firſt Table, and onely call upon Faith, Judgement, Mercie, and Equitie. And thus they doe not overskip the feare of God, but they enquire the earneſt proofe thereof by the tokens of it. This is well knowne, that when they ſpeake of the keeping of the law, they doe for the moſt part reſt upon the ſecond Table, becauſe therein the ſtudie of righteouſneſſe and uprightneſſe is moſt openly ſeene. It is needleſſe to rehearſe the places, becauſe every man will of himſelfe eaſily marke that which I ſay.

The reaſon why in the Prophets and the Goſpell ſo oftentimes when the keeping of the law is ſpoken of the duties onely of the ſecond Table are expreſſly mentioned.

Mat. 5. 13.

Mat. 19. 18.

53. But thou wilt ſay, is it then more availeable to the perfection of righteouſneſſe, to live innocently among men, than with true godlineſſe to honor God? No, but becauſe a man doth not eaſily keepe charitie in all points, unleſſe hee earneſtly feare God, therefore it is thereby proved, that he hath godlineſſe alſo. Beſide that, forasmuch as the Lord well knoweth, that no benefit can come from us unto him, which thing hee doth alſo teſtifie by the Prophet: therefore he requireth not our duties to himſelfe, but doth exerciſe us in good works toward our neighbour. Therefore not without cauſe the Apoſtle ſetteth the whole perfection of the holy ones in charitie. And not inconveniently in another place he calleth the ſame the fulfilling of the law: adding that he hath performed the law that loveth his neighbour. Againe, That all the law is comprehended in one word, Love thy neighbour as thy ſelfe. For he teacheth no other thing but the ſame which Chriſt doth when he ſaith: Whatſoever yee will that men doe to you, doe ye the ſame to them: For this is the law and the Prophets: It is certaine that in the law

Our charitie towards man is a proofe and exerciſe teſtifying our religion towards God.

Pſal. 16.

Ephe. 1. 5.
Col. 3. 14.
Rom. 13.
Mat. 7. 12.

law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Love is beneath it in the lower degree: But the Lords meaning is, that in the law is onely prescribed unto us an observation of right and equitie, wherein we be exercised to testifie our godly feare of him, if there be any in us.

The law doth not teach us to love our selves, which we do so vehemently without teaching that it setteth up our affection this way as a mark which we ought to reach in loving others. Vide Aug. li. 1. de doct. Chri. cap. 23.

54. Heere therefore let us sticke fast, that then our life shall be best framed to Gods will and the rule of his Law, when it shall be every way most profitable to our brethren. But in the whole Law there is not read one syllable, that appointeth to man any rule of such things, as he shall doe or leave undone to the commoditie of his owne flesh. And surely sith men are so borne of such disposition naturally, that they be too much carried all headlong to the love of themselves, and how much soever they fall from the truth, yet still they keepe that selfe love: there needed no law any more to enflame that love, that was naturally of it selfe, too much beyond measure. Whereby it plainely appeareth, that not the love of our selves, but the love of God and of our neighbour is the keeping of the Commandements, and that he liveth best and most holily, that (so neere as may be) liveth and travelleth least for himselfe, and that no man liveth worse and more wickedly than he that liveth and travelleth for himselfe, and onely thinketh upon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the love of our neighbours, appointed it to bee measured by the love of our selves as by a rule; because he had no other vehementer or stronger affection to measure it by. And the force of the maner of speaking is diligently to be weighed. For he doth not, as certaine Sophisters have foolishly dreamed, give the first degree to the love of our selves, and the second to charitie, but rather that affection of love which we doe all naturally draw to our selves, hee giveth away unto other; whereupon the Apostle saith, that Charitie seeketh not her owne. And their reason is not to be esteemed worth a haire, that the thing ruled is ever inferiour to his Rule. For God doth not make the love of our selves, a rule wherunto charity toward other should be subject, but whereas by perversnesse of nature the affection of love was wont to rest in our selves, hee sheweth that now it ought to bee elsewhere spread abroad, that wee should with no lesse cheerefulnesse, ferventnesse, and carefulnesse be ready to doe good to our neighbour than to our selves.

1 Cor. 13. 5.

Luc. 10. 36. The commandements of the law in speaking of our neighbors, meant not that we should restraine the duties of love and charitie to our speciall acquaintance.

55. Now sith Christ hath shewed in the parable of the Samaritane that under the name of Neighbour every man is contained, be he never so strange unto us: there is no cause why we should restraine the commandement of love within the bounds of our owne friendships and acquaintances. I deny not that the neerer that any man is unto us, the more familiarly he is to be holden with our endevours to doe him good. For so the order of humanitie requireth, that so many moe duties of friendship, men should communicate together, as they are bound together with streighter bonds of kindred, familiaritie or neighborhood, and that without any offence of God, by whose providence we are in a manner driven thereunto. But I say that all mankind without exception is to be embraced with one affection of charitie: and that in this behalfe is no difference of Barbarion or Grecian, of worthy or unworthy, of friend or foe, because they are to be considered in God and not in themselves: from which consideration when we turne away, it is no marvell if we be entangled with many errours. Wherfore if we will keepe the true trade of loving, we must not turne our eies unto man, the sight of whom would ofter enforce us to hate than to love, but unto God which commandeth that the love which we offer him, be powred abroad among all men: that this bea perpetuall foundation, that whatsoever the man be, yet he ought to be loved because God is loved.

The absurdity of Schoolemen in turning the commandements of the law into counsels whereunto all men are not bound.

56. Wherefore it was a most pestilent ignorance or malice, that the Schoolemen of these commandements, touching not desiring of revengement, and loving our enemies, which in the old time both were given to the Jewes and at the same time were commonly given to all Christians, have made Counsels which it is in our liberty to obey or not to obey. And the necessarie obeying of them, they have posted over to Monkes, which were thought but in this one point forsooth more righteous than simple Christians, that they willingly bound themselves to keepe the Counsels. And they render a reason why they receive them not for lawes, for that they seeme too burdenous and heavie,

heavie, ſpecially for Chriſtians that are under the law of grace. So dare they preſume to repell the eternall law of God touching the loving of our neighbours. Is there any ſuch difference in any leafe of the law? and are not therein the rather each where found commandements, that doe moſt ſeverely require of us to love our enemies? For what manner of ſaying is that, where we are commanded to feed our enemie when hee is hungrie: to ſet into the right way his Oxen or Aſſes ſtraying out of the way, or to eaſe them when they faint under their burden? Shall wee doe good to his beaſts for his ſake, without any good will to himſelfe? What, is not the word of the Lord everlaſting? Leave vengeance to me, and I will requite it. Which alſo is ſpoken more plainely at large in another place: Seeke not vengeance, neither be mindefull of the injurie of thy citizens. Either let them blot theſe things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faigne that he was a counſell giver.

Prou. 25 21. Exod 23 4.

Deut. 32. 35. Levit 19. 18.

57 And what I pray you meane theſe things that they have preſumed to mocke with all in their unſavourie gloſe? Love your enemies, doe good to them that hate you, pray for them that perſecute you, bleſſe them that curſe you, that ye may be the children of your father which is in heaven. Who cannot heare reaſon with *Chryſoſtome*, that by ſo neceſſary a cauſe it plainely appeareth that they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monks ſhall be the children of the heavenly father, they only ſhall be bold to call upon God their Father: what ſhall the Church doe in the meane ſeaſon? it ſhall by like right bee ſent away to the Gentiles and Publicans. For Chriſt ſaith: If ye be friendly to your friends, what favour looke you for thereby? doe not the Gentiles and Publicans the ſame? But we ſhall be in good caſe forſooth, if the title of Chriſtians be left unto us, and the inheritance of the kingdome of heaven taken away from us. And no leſſe ſtrong is *Auguſtines* argument. When (ſaith he) the Lord forbiddeth to commit fornication, he no leſſe forbiddeth to touch the wife of thine enemie than of thy friend. When he forbiddeth theft, he giveth leave to ſteale nothing at all, either from thy friend or from thine enemie. But theſe two, not to ſteale, and not to commit fornication, *Paul* bringeth within the compaſſe of the rule of love, yea and teacheth that they are contained under this commandement, Thou ſhalt love thy neighbour as thy ſelfe. Therefore either *Paul* muſt have beene a falſe expoſitor of the law, or it neceſſarily followeth hereby, that our enemies ought alſo to bee loved, even by commandement, like as our friends. Therefore they doe truely bewray themſelves to be the children of Satan, that doe ſo licentiouſly ſhake of the common yoke of the children of God. It is to be doubted, whether they have publiſhed this doctrine with more groſſe dulnes or ſhameleſſeneſſe. For there are none of the old writers that doe not pronounce as of a thing certaine, that theſe are meere commandements. And that even in *Gregories* age it was not doubted of, appeareth by his owne affirmation, for he without controverſie taketh them for commandements. And how fooliſh doe they reaſon? They ſay that they are too weighty a burden for Chriſtians. As though there could bee deviſed any thing more weighty than to love God with all our heart, with all our ſoule, with all our ſtrength. In compariſon of this law any thing may be counted eaſie, whether it be to love our enemie, or to lay away all deſire of revenge out of our minde. Indeed all things are high and hard for our weakneſſe, even the leaſt title of the law. It is the Lord in whom wee uſe ſtrength. Let him give what he commandeth, and command what he will. Chriſtian men to be under the law of grace, is not unbrideledly to wander without law, but to be graffed in Chriſt, by whoſe grace they are free from the curſe of the Law, and by whoſe ſpirit they have a law written in their hearts. This grace *Paul* unproperly called a law, alluding to the law of God againſt which he did ſet it in compariſon. But theſe men doe in the name of the law, diſpute upon a matter of nothing.

We are not counſelled onely in the law, but commanded to love, doe good to, pray for, and bleſſe our enemies: as the reaſon annexed, that ye may be the children of your father doth ſhew: and ſo the fathers have underſtood it: neither is the reaſon any thing againſt it which they bring concerning the hardneſſe of performing it.

Mat. 5. 44. Lib. de compunctione cordis.

58. * Of like ſort it is that they called Veniall ſinne, both ſecret ungodlineſſe that is againſt the firſt Table, and alſo the direct tranſgreſſing of the laſt Commandement. For they define it thus, that it is a deſire without adviſed aſſent, which reſteth not long in the heart. But I ſay, that it cannot come at all into the heart, but by want of thoſe things that are required in the law. We are forbid to have ſtrange gods. When the mind ſhaken with the engines of diſtruſt, looketh about elſewhere, when it is touched with

Mat. 5. 46. Lib. de doctri. Chriſt. cap. 30. Rom. 13. 9.

**They doe in vaine diminiſh the weight of ſinne, who make veniall ſinnes of the ſecret unadviſed deſires wherein the heart of man doth not long reſt.*

a ſodaine deſire to remove her bleſſednesse ſome otherway: whence come theſe motions, although they quickly vaniſh away, but of this, that there is ſome thing in the ſoule empty, to receive ſuch tentations? And to the end not to draw out this argument to greater length, there is a commandement given to love God withall our heart, with all our minde, withall our ſoule: if then all the powers of our ſoule be not bent to the love of God, we have already departed from the obedience of the law, becauſe the enemies that doe therein riſe againſt his kingdome, and interrupt his decrees, doe prove that God hath not his throne well eſtabliſhed in our conſcience. As for the laſt commandement, we have already ſhewed that it properly belongeth thereunto. Hath any deſire of minde pricked us? we are already guilty of coveting, and therewithall are made tranſgreſſors of the law, becauſe the Lord doth forbid us, not onely to purpoſe and practiſe any thing that may be to anothers loſſe, but alſo to be pricked and ſwell with coveting it. But the curſe of God doth alway hang over the tranſgreſſion of the law. Wee cannot therefore prove even the very leaſt deſires free from judgement of death.

Lib. 2. de bap. contra Donatiſt. cap. 6.

In weighing of ſinnes (ſaith *Auguſtine*) let us not bring falſe balances to weigh what we liſt, and how we liſt at our owne pleaſure, ſaying: this is heavy and this is light: but let us bring Gods balance out of the holy Scriptures, as out of the Lords treaſury, and let us therein weigh what is heavy: rather let us not weigh, but reknowledge things already weighed by the Lord. But what ſaith the Scripture? Truely when *Paul* ſaith that the reward of ſinne is death, he ſheweth that he knew not this ſtinking diſtinction

Rom 6.23.

Sith wee are too much inclined to hypocriſie, this cheriſhment thereof ought not to have beene added to flatter our ſlothfull conſciences.

Mat. 5 19. *Every tranſgreſſion even of the leaſt commandement diminiſheth his authority that commandeth, diſpleaſeth him, provoketh his wrath, and is not otherwiſe pardonable then by mercy, but deſerveth in it ſelfe to be puniſhed with eternall death.* Ezec. 18 20. Rom 6.23.

59. I would to God they would conſider what that ſaying of Chriſt meaneth: He that trangreſſeth one of the leaſt of theſe commandements, and teacheth men ſo, ſhall be counted none in the kingdome of heaven. Are not they of that ſort, when they dare ſo extenuate the tranſgreſſion of the law, as if it were not worthy of death? but they ought to have conſidered, not onely what is commanded, but what he is that commandeth, becauſe his authority is diminiſhed in every tranſgreſſion, how liitle ſoever it be, of the law that hee hath given in commandement. Is it a ſmall matter with them, that Gods majeſty be offended in any thing? Moreover, if God hath declared his will in the law, whatſoever is contrary to the law, diſpleaſeth him. Will they imagine the wrath of God to bee ſo diſarmed, that puniſhment of death ſhall not forthwith follow upon them? And he himſelfe hath pronounced it plainely, if they would rather finde in their hearts to heare his voice, then to trouble cleare truth with their unſavourie ſubtleties of argument. The ſoule (ſaith he) that ſinneth, the ſame ſhall die. Againe, which I even now alleaged, the reward of ſinne is death. But albeit they grant it to be a ſin, becauſe they cannot deny it: yet they ſtand ſtiffe in this, that it is no deadly ſinne. But ſith they have hitherto too much borne with their owne madneſſe, let them yet at length learne to wax wiſer. But if they continue in dotage, we will bid them farewell: and let the children of God learne this, that all ſinne is deadly, becauſe it is a rebellion againſt the will of God, which of neceſſity provoketh his wrath, becauſe it is a breach of the law, upon which the judgement of God is pronounced without exception: and that the ſinnes of the holy ones are veniall or pardonable, not of their owne nature, but becauſe they obtaine pardon by the mercy of God.

THE NINTH CHAPTER.

That Chriſt although he was knowne to the Jewes under the law, yet was delivered onely by the Goſpell.

Chriſt was knowne to the fathers under the law, but not ſo clearely as to us he is manifeſted in the Goſpell. Mal. 4.2.

BEcauſe it pleaſed God in the old time not vainely by expiations and ſacrifices to declare himſelfe a Father, and not in vaine he did conſecrate a choſen people to himſelfe: even then without doubt he was knowne in the ſame image, wherein he now appeareth to us with full brightneſſe. Therefore *Malachi*, after that he had bidden the Jewes to take heed to the law of *Moſes*, and to continue in ſtudie thereof, (becauſe after his death there ſhould come a certaine interruption of the office of the Prophets) did forthwith declare, that there ſhould ariſe a ſonne of righteouſneſſe.

In

In which words he teacheth, that the Law availeth to this purpose, to hold the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when he should become in deed. For this reason doth *Peter* say, that the Prophets did make search, and diligently enquire of the salvation that is now opened by the Gospell: and that it was revealed unto them, that they should minister, not to themselves, nor to their owne age, but unto us, those things that are declared by the Gospell. Not that their doctrine was unprofitable to the people in old time, or nothing availed themselves: but because they enjoyed not the treasure which God sent unto us by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And whereas they did but a little sip of it, there is offered unto us a more plentifull enjoying thereof. Therfore Christ himselfe, which affirmeth that he had witnesse borne him by *Moses*, yet extolleth the measure of grace whereby we excell the Jewes. For speaking to the Disciples, he said; Blessed are the eyes that see that which yee see, and blessed are the eares that heare that which ye heare. For many Kings and Prophets have wished it, and have not obtained it. This is no small commendation of the revealing of the Gospell, that God preferred us before the holy Fathers that excelled in rare godlinesse. With which sentence that other place disagreeth not, where it is said, that *Abraham* saw the day of Christ and rejoyced. For though the sight of a thing farre distant was somewhat darke, yet hee wanted nothing to the assurance of good hope. And thence came that joy which accompanied the holy Prophet, even to his death. And that saying of *John* Baptist; No man hath seene God at any time, the onely begotten that is in the bosome of the Father, hath declared him unto us, doth not exclude the godly which had beene dead before him, from the fellowship of the understanding and light that shineth in the person of Christ: But comparing their estate with ours, hee teacheth that those mysteries which they saw but darkly under shadowes, are manifest to us: as the Authour of the Epistle to the Hebrewes doth well set out, saying, that God diversly and manywayes spake in old time by the Prophets, but now by his beloved Sonne. Although therefore that onely begotten one, which is at this day to us the brightnesse of the glory, and the print of the substance of God the Father, was in old time knowne to the Jewes, as we have in another place alleaged out of *Paul*, that he was the guide of the old deliverance: yet it is true, which the same *Paul* elsewhere teacheth, that God which commanded the light to shine out of darknesse, hath now shined upon our hearts to set forth the knowledge of the glory of God in the face of Jesus Christ: because when he appeared in this his Image, hee did in a manner make himselfe visible, in comparison of the darke and shadowish forme that had beene of him before. And so much the more foule and detestable is their unthankfulnesse and perversnesse, that are here so blinde at mid-day. And therefore *Paul* saith, that their minds are darkned by Satan, that they should not see the glory of Christ shining in the Gospell, though there be no veile set betweene them and it.

1 Pet.1.12.

Joh.5.46. Mat.13.16. Luk.10.23.

Joh.8.56.

Joh.1.18.

Heb.1.2.

2 Cor.4.6.

2. Now I take the Gospell for the cleare disclosing of the mystery of Christ. I grant truly, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the Law, concerning the free forgivenesse of sins, whereby God reconcileth men to himselfe, are accounted parts thereof. For he compareth faith against these terrors, wherewith the conscience should bee troubled and vexed, if salvation were to be sought by workes. Whereupon followeth, that in taking the name of the Gospell largely, there are contained under it all the testimonies that God in the old time gave to the Fathers, of his mercy and fatherly favour: But in the more excellent signification of it, I say it is applied to the publishing of the grace given in Christ. And that meaning is not onely received by common use, but also hangeth upon the authority of Christ and the Apostles. Whereupon this is properly ascribed unto him, that he preached the Gospell of the kingdome. And *Marke* maketh his preface in this manner, The beginning of the Gospell of Jesus Christ. And there is no need to gather places to prove a thing sufficiently knowne. Christ therefore by his comming hath made cleere the life and immortality by the Gospell. By which words *Paul* meaneth, not that the Fathers were drowned in darknesse of death, untill the Sonne of God did put on flesh: but claiming this prerogative of honour to the Gospell,

Although in the Law and the Prophets there be many promises concerning the free forgivenesse of sins, yet the name of the Gospell properly taken, is not appliable unto them, but onely to the publishing of grace now given in Iesus Christ.

1 Tim.4.6. Matt.4.9. Mar.1.1.

he teacheth that it is a new and unwonted kind of meſſuage, whereby God performed thoſe things that he had promiſed, that the truth of his promiſes ſhould bee fulfilled in the perſon of the Sonne. For although the faithfull have alway found by experience that ſame ſaying of *Paul* to be true, that in Chriſt are all the promiſes, yea and Amen, becauſe they were ſealed in their hearts: yet becauſe he hath accompliſhed all parts of our ſalvation in his fleſh, therefore that ſelfe lively delivering of the things rightfully obtained a new and ſingular title of praiſe. Whereupon commeth that ſaying of Chriſt, Hereafter ye ſhall ſee the heavens open, and the Angels of God aſcending and deſcending upon the Sonne of man. For though he ſeeme to have relation unto the ladder ſhewed in a viſion to the Patriarch *Jacob*: yet he ſetteth out the excellencie of his comming by this marke, that he opened the gate of heaven to all men, that the entry thereof may ſtand familiarly open to all men.

2 Tim. 1. 10.

John 1. 52.

3. But yet we muſt take heed of the devilliſh imaginations of *Servettus*, which when he goeth about, or at leaſt feigneth that he goeth about to extoll the greatneſſe of the grace of Chriſt, utterly aboliſheth the promiſes, as if they were ended together with the Law. He layeth for him, that by the faith of the Goſpell there is brought unto us the accompliſhment of all the promiſes: as though there were no difference betweene us and Chriſt. I did indeed even now declare, that Chriſt left nothing unperformed of the whole ſumme of our ſalvation: but it is wrongfully gathered thereupon, that we doe already enjoy the benefits purchaſed by him, as though that ſaying of *Paul* were falſe, that our ſalvation is hidden in hope. I grant indeed, that wee by beleeving in Chriſt, doe alſo paſſe from death to life: But in the meane ſeaſon, we muſt hold this ſaying of *John*, that although we know we be the children of God, yet it hath not as yet appeared, till we ſhall be like unto him: that is, till we ſhall ſee him ſuch as he is. Therefore although Chriſt offer unto us in his Goſpell preſent fulneſſe of ſpirituall good things, yet the enjoying thereof lieth ſtill hid under the keeping of hope, till being unclothed of the corruptible fleſh, we be transfigured into the glory of him that goeth before us. In the meane time the Holy Ghoſt biddeth us to reſt upon the promiſes, whoſe authority ought with us to put to ſilence all the barkings of that filthy dogge. For as *Paul* witneſſeth, godlineſſe hath a promiſe as well of the life to come, as of the life preſent. For which reaſon he boaſteth that he is an Apoſtle of Chriſt, according to the promiſe of life that is in him. And in another place he putteth us in minde, that we have the ſame promiſes which in the old time were given to the holy men. Finally, hee ſetteth this for the ſumme of felicity, that we are ſealed up with the holy Spirit of promiſe, but yet we doe no otherwiſe enjoy Chriſt, but ſo farre as we embrace him cloathed with his promiſes. Whereby it commeth to paſſe, that he indeed dwelleth in our hearts, and yet we wander in journey abroad from him, becauſe wee walke by faith and not by ſight. And theſe two things doe not ill agree together, that we poſſeſſe in Chriſt all that pertaineth to the perfection of the heavenly life: and yet that faith is a beholding of good things that are not ſeene. Onely there is a difference to be noted in the nature or qualitie of the promiſes, becauſe the Goſpell ſheweth with her finger that thing which the Law did ſhadow under figures.

We may not with Servettus thinke that becauſe the promiſes made before are accompliſhed in Chriſt, therefore they are aboliſhed, ſo as Chriſtians are not to looke for any further enjoying of things promiſed than they have attained already

1 Tim. 4. 8.

2 Tim. 1.

2 Cor. 7.

4. And hereby alſo is their errour convinced, which doe never otherwiſe compare the Law with the Goſpell, but as they compare the merits of works with the free imputation of righteouſneſſe. Although indeed this compariſon of contraries be not to be rejected: becauſe *Paul* doth oftentimes underſtand by the name of the Law, a rule to live righteouſly, wherein God requireth of us that which is his, not giving us any hope of life, unleſſe we in all points obey it: and on the otherſide adding a curſe if wee doe never ſo little ſwarve from it: that is in ſuch places as he diſputeth, that we doe freely pleaſe God, and are by pardon reckoned righteous, becauſe the obſervation of the Law whereunto the reward is promiſed, is no where found. Therefore *Paul* doth fitly make the righteouſneſſe of the Law and of the Goſpell, contrary the one to the other. But the Goſpell did not ſo ſucceed in place of the whole law, that it ſhould bring any diverſe meane of ſalvation, but rather to confirme and prove to bee of force whatſoever the Law had promiſed, and to joyne the body to the ſhadowes. For when Chriſt ſaith, that the Law & the Prophets were untill *John*: he maketh not the Fathers ſubject to the curſe, which

The Goſpell is not ſo oppoſite to the law, as teaching another way of ſalvation, but the ſame more plainly.

which the bond-ſervant of the law cannot eſcape: but rather onely that they were inſtructed with certaine rudiments, ſo that they ſtayed a great way beneath the height of the doctrine of the Goſpell. Therefore *Paul* calling the Goſpell the power of God to ſalvation to every beleever, by and by addeth, that it hath witneſſe of the Law and the Prophets. But in the end of the ſame Epiſtle, although hee ſhew that the title of praiſe of Jeſus Chriſt is the Revelation of the myſtery kept ſecret in the everlaſting times: yet he doth qualifie that ſaying, with adding an expoſition, teaching that hee is openly ſhewed by the writings of the Prophets. Whereupon we gather, that when we are to intreat of the whole law, the Goſpell differeth from the Law onely in reſpect of the plaine diſcloſing thereof. But yet for the ineſtimable flowing ſtore of grace, which hath beene laid open for us in Chriſt, it is now not without cauſe ſaid, that at his comming the heavenly kingdome of God was erected in earth.

Rom. 1.16.

4. Now betweene the Law and the Goſpell came *John*, which had an office that was meane, and of affinity to them both. For though when he called Chriſt the Lambe of God, and the ſacrifice for the cleanſing of ſinnes, he ſhewed forth the ſumme of the Goſpell, yet becauſe he did not expreſſe that ſame incomparable ſtrength and glory, which at length appeared in his reſurrection, therefore Chriſt ſaith, that he was not equall to the Apoſtles. For ſo doe thoſe words of his meane: that though *John* excell among the ſonnes of women, yet he that is leaſt in the kingdome of heaven, is greater than he. Becauſe he doth nor there commend the perſons of men, but after hee had preferred *John* before the Prophets, he advanceth the preaching of the Goſpell to the higheſt degree: which preaching we ſee in another place ſignified by the Kingdome of heaven. But whereas *John* himſelfe doth anſwer, that he is but a voice, as though hee were inferiour to the Prophets, he doth not that for feigned humilities ſake, but meaneth to teach that the proper office of the Embaſſadour was not committed to him, but that he onely executeth the office of an apparitor: as it was fore-ſpoken by *Malachie*: Behold I ſend *Elias* the Prophet, before that the great and terrible day of the Lord doe come. And truly he did nothing elſe in the whole courſe of his miniſtery, but endevour to get Diſciples to Chriſt: as alſo *Eſay* proveth, that this was enjoyned him from God. And in this ſenſe Chriſt is called a candle burning and ſhining, becauſe the broad day had not yet appeared. And yet this is no let, but that he may be reckoned among the publiſhers of the Goſpell, like as he uſed the ſame Baptiſme, which was afterward delivered to the Apoſtles. But that which he beganne, was not fulfilled but by the Apoſtles, with free proceeding, after that Chriſt was taken up from them into the heavenly glory.

The preaching of Johna *meane betweene the law and the Goſpell. In which reſpect his office differing both from the Prophets and Apoſtles, he is termed greater than the one, and leſſe than he which was leaſt of the other.*
Mat. 11.11.
Joh. 1.13.
Mal. 4.5.

Joh. 5.35.

THE TENTH CHAPTER.

Of the likeneſſe of the old and new Teſtament.

BY the things aforeſaid it may now appeare evidently, that all the men whom from the beginning of the world God adopted in the ſtate of his people, were with the ſame law, and with the bond of the ſame doctrine, which now remaineth in force among us, bound in covenant to him. But becauſe it is of no ſmall importance that this point be well eſtabliſhed, I will adjoyne unto it for an addition, ſith the fathers were partakers of all one inheritance with us, and hoped for all one ſalvation by the grace of all one Mediator, how far their eſtate differed from ours in this fellowſhip. But although the teſtimonies that we have gathered out of the Law and the Prophets for the prooſe thereof, doe make it plaine, that there was never any other rule of religion and godlineſſe in the people of God: yet becauſe in writers there are often times many things ſpoken of the difference of the old and new Teſtament, that may make the reader that is not of very ſharpe judgement to bee in doubt: therefore we ſhall rightfully appoint one particular place for the better and more exact diſcuſſing of this matter: Yea, and that thing alſo, which otherwiſe ſhould have beene very profitable for us, is now made neceſſary by that monſtrous loſell *Servettus*, and by divers other mad men of the ſect of Anabaptiſts, which have no other opinion of the people of Iſrael, than as of a herd of Swine: which they fondly feigne to have beene fatted up by the Lord here in this earth, without any hope of heavenly immortality. Therefore that wee

A thing neceſſary to know the agreement and difference betweene our ſelves, and our fathers under the Law.

may keepe away this peſtilent errour from godly minds, and alſo to plucke out of them all doubts which are wont by and by to ariſe upon hearing mention of the diverſity betweene the old and the new Teſtament: let us by the way looke, what they have in them like, and what unlike one to the other: what covenant the Lord made with the Iſraelites in the old time before the comming of Chriſt, and what covenant he hath now made with us ſince Chriſt hath beene openly ſhewed.

The Fathers had the ſame covenant which we have: they looked for immortality and had it promiſed: they expected it by mercy and not by merit: they knew that Chriſt was their mediator to obtaine mercie, as well as we.

2. And both theſe points may be made plaine with one word. The covenant of all the Fathers ſo differeth nothing from ours in ſubſtance and in matter it ſelfe, that it is altogether one and the ſelfe ſame; but the miniſtration is divers. But becauſe of ſo great ſhortneſſe no man were able to attaine a certaine underſtanding, we muſt needs proceed on with a longer declaration, if we meane to profit any thing at all. But in ſhewing how they are like, or rather all one, it ſhall be ſuperfluous to diſcourſe againe of new upon all the ſpeciall particulars that have already beene declared: and it ſhall be out of ſeaſon to mingle thoſe things together that remaine yet to be ſpoken in other places. Here we muſt chiefly reſt upon three principall points: Firſt, that we hold, that carnall wealth and felicity was not the marke appointed to the Jewes to aſpire unto, but that they were by adoption choſen unto the hope of immortality: and that the truth of this adoption was certainly aſſured unto them both by oracles, and by the law, and by the prophecies. Secondarily, that the covenant whereby they were joyned to the Lord, was upholden not by any merits of theirs, but by the onely mercy of God that called them. Thirdly, that they both had and knew Chriſt the Mediatour, by whom they ſhould both be joyned to God, and enjoy his promiſes. Of which points, becauſe the ſecond peradventure is not yet ſufficiently knowne, it ſhall in place appointed for it be declared at large. For we ſhall confirme by many and cleare teſtimonies of the Prophets, that it was of his owne meere goodneſſe and tender favour, whatſoever good the Lord at any time did, and promiſed to the people of Iſrael. The third alſo hath already had here and there ſome plaine declaration of it, and we have not left the firſt altogether untouched.

As well to the Fathers under the Law, as to us in the Goſpell, promiſes were made of the life to come, and not of temporall happineſſe onely.

Rom. 1. 2.

Rom. 3. 21.

3. Therefore in ſetting out of this point, becauſe it moſt eſpecially belongeth to this preſent matter, and for that they make us moſt controverſie about it, we will employ the more earneſt travell: but yet ſo, that if there want yet any thing of the explication of the other, it may bee by the way ſupplied, or in convenient place added. Truly, the Apoſtle taketh away all doubt of them all, when he ſaith, that God the Father long before by the Prophets in the holy Scriptures promiſed the Goſpell, which he afterward publiſhed according to the time appointed. Againe, that the righteouſneſſe of faith which is taught by the Goſpell it ſelfe, hath witneſſe of the Law and the Prophets. For the Goſpell doth not hold the hearts of men in the joy of this preſent life, but lifteth them up to the hope of immortality: doth not faſten them to earthly delights, but preaching to them a hope laid up in heaven, doth in a manner tranſport them thither. For thus he defineth in another place. Since that ye beleeved the Goſpell, ye are ſealed up with the holy Spirit of promiſe, which is the earneſt of our inheritance, for the redemption of the poſſeſſion purchaſed. Againe, we have heard of your faith in Chriſt Jeſu, and of your charity toward the holy ones, for the hopes ſake that is laid up for you in heaven, whereof ye have heard by the true ſpeech of the Goſpell. Againe: He hath called us by the Goſpell to the partaking of the glory of our Lord Jeſus Chriſt. Wherefore it is called both the word of ſalvation, and the power of God to ſave the faithfull, and the kingdome of heaven. Now if the doctrine of the Goſpell be ſpirituall, and openeth the entry to the poſſeſſion of an incorruptible life: let us not thinke that they to whom it was promiſed and declared, did paſſe over and neglect the care of their ſoule, and lie dully like beaſts in ſeeking pleaſures of the body. Neither let any man here cavill, that the promiſes which are ſealed in the Law and the Prophets, concerning the Goſpell, were ordained for the new people. For within a little after, that which he ſpake of the Goſpell promiſed in the Law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are under the law. I grant indeed it is in another argument. But he was not ſo forgetfull, that when he had once ſaid that all the things which the law containeth belong to the Jewes, he did not remember what in

Eph. 1. 13.

Col. 1. 4.

1 Theſ. 2. 14.

Rom. 3. 19.

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a few verſes before he had affirmed of the Goſpell promiſed in the law. Wherefore the Apoſtle ſheweth moſt plainly, that the old Teſtament chiefly tended to the life to come, when he ſaith, that under it are contained the promiſes of the Goſpell.

The ſame mercy by vertue of the ſame Mediator ſaved the Fathers which ſaveth us.

4. By the ſame reaſon followeth, both that it ſtood upon the free mercy of God, and alſo was confirmed by the meane of Chriſt. For the very preaching of the Goſpell pronounceth no other thing, but that ſinners are juſtified by the fatherly kindneſſe of God, without their owne deſerving, and the whole ſumme thereof is fulfilled in Chriſt. Who then dare make the Jewes without Chriſt, with whom we heare that the covenant of the Goſpell was made, whereof Chriſt is the onely foundation? Who dare make them ſtrangers from the benefit of free ſalvation, to whom we heare that the doctrine of the righteouſneſſe of faith was miniſtred? But that we diſpute not long of an evident matter, we have a notable ſentence of the Lord, *Abraham* rejoyced that he might ſee my day, he ſaw it and was glad. And the ſame thing which Chriſt there teſtifieth of *Abraham*, the Apoſtle ſheweth that it was univerſall in the faithfull people, when hee ſaith, that Chriſt abideth, yeſterday, this day, and for ever. For he ſpeaketh not there onely of the eternall God-head of Chriſt, but alſo of his power, which was continually opened to the faithfull. Wherefore both the bleſſed Virgin and *Zacharie* in their ſongs, doe ſay, that the ſalvation revealed in Chriſt, is the performance of the promiſes which God in old time had made to *Abraham* and the Patriarchs. If the Lord in giving his Chriſt, diſcharged his old oath, it cannot be ſaid but that the end thereof was alway in Chriſt an everlaſting life.

Joh. 8. 56.

Heb. 13. 8.

Luk. 1. 54 & 72.

Equality betweene the Fathers and us in the thing ſignified both by their and our Sacraments.

5. Yea, and the Apoſtle doth make the Iſraelites equall with us, not onely in the grace of the covenant, but alſo in ſignification of ſacraments. For meaning by examples of puniſhments, wherewith the Scripture reciteth, that they were corrected in the old time, to make the Corinthians afraid, that they ſhould not runne into the like offences. He beginneth with this preface, that there is no cauſe why wee ſhould challenge any prerogatiue unto our ſelves, to deliver us from the vengeance of God which they ſuſteined, foraſmuch as the Lord did not onely grant unto them the ſame benefits, but hee hath glorioufly ſet forth his grace among them with the ſame tokens: As if hee ſhould have ſaid: If ye truſt that ye be out of perill, becauſe both Baptiſme wherewith ye be marked, and the Supper which ye daily receive, have excellent promiſes, and in the meane time deſpiſing the goodnes of God, yee are licentiouſly wanton: Know yee, that the Jewes alſo were not without ſuch ſacraments, againſt whom yet the Lord did moſt ſeverely put his judgements in execution. They were baptiſed in paſſing over the ſea, and in the clouds wherewith they were defended from the burning heate of the Sunne. They ſay, that that ſame paſſage was a carnall Baptiſme, which after a certaine proportion anſwereth to our ſpirituall Baptiſme. But if that were allowed true, the Apoſtles argument could not proceede, which meaneth heere to have this taken away from the Chriſtians, that they thinke that they excell the Jewes by the prerogative of Baptiſme. Neither is that which by and by after followeth, ſubject to this cavillation: that they did eat the ſame ſpirituall meat that wee eat, and drunke the ſame ſpirituall drinke, which he expoundeth to be Chriſt.

1 Cor. 10. 1. & 11.

6. To overthrow this ſentence of *Paul*, they object that which Chriſt ſaith: Your fathers did eate Manna in the wilderneſſe, and are dead: hee that eateth my fleſh, ſhall not die for ever. Which two places are very eaſily made to agree together. The Lord, becauſe he then talked to hearers that ſought onely to be filled with foode of their bellies, but cared not for the meat of the ſoule, tempered his talke ſomewhat to their capacitie: but eſpecially he frameth the compariſon of Manna, and of his body according to their ſenſe. They required that he, to get himſelfe ſome credit, would approve his power with doing ſome ſuch miracle, as *Moſes* did in the Wilderneſſe, when hee obtained Manna from heaven. But in Manna they conceived nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they peirced not to that higher miſterie which *Paul* hath reſpect unto: Chriſt therefore to ſhew how much greater a benefit they ought to looke for at his hand, than that which they reported that *Moſes* did beſtow upon their fathers, frameth this compariſon: If it were a great miracle in your opinion, and worthy to be remembred, that the Lord by *Moſes* miniſtred food

* *The words of Chriſt in ſaying: Your Fathers did eat Manna, and are dead: do not contradict the Apoſtle, which ſaith: They did eat the ſame ſpirituall meat that we eat. For they unto whom Chriſt ſpeaketh gave him occaſion not to touch the myſtery but onely the carnall uſe of their Manna.*

food from heaven to his people, to sustaine them for a small time, that they should not perish for hunger in the wildernesse: gather hereby, how much more excellent is the meat that giveth immortalitie. We see why the Lord passed over that thing which was principall in Manna, and spake onely of the baseſt profit of it: even because the Jewes as it were of purpose to reproch him, did cast *Moses* in his teeth, which succoured the necessitie of the people with remedie of Manna: he answered that he is the minister of a much higher grace, in comparison whereof, the carnall feeding of the people, which alone they so much esteemed, ought of right to bee nothing regarded. But *Paul* because he knew that the Lord when hee rayned Manna from heaven, did not onely powre it downe for the feeding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most worthy of consideration. Wherefore it certainly and cleerely followeth that the same promises of eternall and heavenly life, which now the Lord vouchsafeth to grant unto us, were not onely communicated unto the Jewes, but also sealed with very spirituall Sacraments. Of which matter *Augustine* disputeth largely against *Faustus* the *Manichee*.

Sith the fathers were enlightned and coupled unto God by the seed of that word which is immortall, it sheweth that they had the benefit of immortality and eternall life.
1 Pet. 2. 13.
Esay 40. 6.

7. But if the readers had rather to have testimonies alleaged unto them out of the law and the Prophets, whereby they may perceive that the spirituall covenant was common also to the Fathers, as we heare be Christ and the Apostles: I will also follow that desire, and so much the more willingly, because by that meane the adversaries shall be more surely convinced, so that they shall have afterward no way to dally. And I will begin at that proofe, which although I know that the Anabaptists pride will thinke very fond and in a manner to be laughed at, yet shall much availe with such readers as are willing to learne and have their sound wit. And I take it as a principle confessed, that there is such effectuall force of life in the word of God, that whom so ever God vouchsafeth to be partakers thereof, it quickeneth their soules. For the saying of *Peter* hath alway beene of force, that it is the incorruptible seed which abideth for ever, as also he gathereth out of the words of *Esay*. Now sith God in the old time bound the Jewes unto him with this holy bond, it is no doubt that he did sever them into the hope of eternall life. For when I say they embraced the word, which should joyne them nigher to God, I take it for the maner of communicating it: not that generall maner, which is powred abroad throughout the heaven and earth and all the creatures of the world, which although it doe quicken all things, every one after the proportion of their nature, yet it doth not deliver them from necessitie of corruption: but I speake of this speciall maner, wherby the soules of the godly are both lightened unto the knowledge of God, and in a maner coupled to him. By this enlightening of the word, sith *Adam Abel*, *Noe*, *Abraham*, and the other Fathers cleaved unto God, I say that it is not doubtfull that they had an entrie into the immortall kingdome of God. For it was a sound partaking of God, which cannot be without the benefit of eternall life.

The forme of the covenant of God with the Fathers promising to be their God, proveth that eternall life was promised them.
Levi. 26. 12.
Psal. 144. 15.
Psal. 33. 12.
Abac. 1. 12.
Esay 33. 21.
Deut. 33. 29.

8. But if this seeme somewhat entangled: goe to, let us come to the very forme of the covenant, which shall not onely satisfie sober wits, but also shall sufficiently convince their ignorance that bend themselves to speake against it. For God did alwaies thus covenant with his servants: I will be to you a God, and ye shall be to me a people. In which words the Prophets themselves are wont to expound, that both life and salvation, and the whole summe of blessednesse is comprehended. For *David* doth not without cause often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but because he delivereth them from death, he preserveth them for ever, and continually sheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we shall not die: The Lord is our King, our lawmaker, he shall save us. Blessed art thou, O Israel, because thou art saved in the Lord God. But, not to labour overmuch in a thing needlesse, this admonition is found each where in the Prophets, that wee shall want nothing toward all abundance of good things, and assurance of salvation, so that the Lord be our God. And rightfully: For if his face so soone as it beginneth to shine, is a most present pledge of salvation: to what man shall he openly shew himselfe for his God, but that hee will also open to him his

treasure

treasure of salvation? For he is our God with this condition, to dwell in the middest of us: as he testified by *Moses*. But such presence cannot bee obtained, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spirituall life plaine enough in these words: I am your God. For he did not declare that he would be a God unto their bodies alone, but principally to their soules. But soules, unlesse they be joyned to God by righteousnesse, remaine estranged from him in death. But on the other side, let that joyning be present, it shall bring everlasting salvation with it. Levi.26.12. Exod.6.7.

9. Beside that, he did not onely testifie that he was to them their God, but he also promised that he would be so alway: to the end, that their hope not contented with present benefits, should bee extended to eternity. And many sayings doe shew, that the speaking in the future time meant so much, as where the faithfull not onely in present evils, but also for the time to come, doe comfort themselves with this, that God will never faile them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to bee prolonged unto them beyond the bounds of this life, saying; I will be the God of your seed after you. For if he minded to declare his good will toward them being dead, in doing good to their posteritie, much more would his favour not faile toward themselves. For God is not like unto men, which doe therefore carrie their love to their friends children, because their power is interrupted by death, so that they cannot imploy their friendly doings upon them to whom they did beare good will. But God, whose bountifulnesse is not hindered by death, taketh not away from the very dead the fruit of the mercy, which for their sakes he powreth out into a thousand generations. Therefore the Lords will was by a notable proofe to set forth unto them the greatnesse and flowing plenty of his goodnesse, which they should feele after death, when he described it to be such as should flow over into all their posterity. And the truth of this promise the Lord did then seale, and as it were brought forth the fulfilling of it, when hee named himselfe the God of *Abraham*, *Isaac*, and *Jacob*, long after their death. For what? had it not beene a fond naming if they had utterly perished? For then had it beene all one, as if he had said, I am the God of them that are not. Wherefore the Evangelists rehearse, that with this one argument the Sadducees were so driven to a strait, that they could not deny that *Moses* did testifie the resurrection of the dead, for that they had learned by *Moses*, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the Judge of life and death had received into his safeguard, custodie, and protection. *God in promising the fathers to be their God in time to come and to continue his mercie to their children, likewise in affirming himselfe to be the God of the dead, gave the living plaine hope of endlesse life.* Gen.17.7. Exod.20.6. Exod.3.6. Mat.22.32. Luk.20.38. Deut.33.3.

10. Now (which is the principall point whereupon this controversie hangeth) let us looke, whether the faithfull themselves have not beene so instructed of the Lord, that they perceived that they should have a better life elsewhere, and so neglecting this life, had an eye to the other. First, the state of life that was enjoyned them by God, was a continuall exercise, whereby they might bee put in minde, that they were the most miserable of all men, if their happinesse were onely in this life. *Adam*, most unhappy, even with onely remembrance of the happinesse that he had lost, did with painfull labours hardly sustaine his needinesse, and that he should not bee pressed with the curse of God in the onely labours of his hands, even there received hee extreame sorrow of that which remained for him to be his comfort: Of his two sonnes, the one was taken away by the wicked slaughter of his brother: the other he had left alive, whose sight he worthily detested and abhorred. *Abel* cruelly murthered in the very flowre of his age, became an example of the wretchednesse of men. *Noe*, while the whole world carelessly lived in pleasure, spent a good part of his age with great wearinesse in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should have died an hundred deaths. For beside that the Arke was to him as a grave for ten moneths, there is nothing more unpleasant than to be holden so long in manner drowned in dung of beasts. When hee had passed over so great difficulties, he fell into new matter of griefe, he saw himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefit of God he had received safe from the generall floud. *The estate of Adam, Abel, and Noe, declareth that they had an eye to a better than this present life.* Gen.3.17. Gen.4.8. Gen.6.12. Gen.9.24.

11. *Abraham*

Gen. 12.4. None more miserable than Abraham, if the condition in this life only be respected.

11. *Abraham* indeed may be one alone to be compared with an hundred thousand, if wee consider his faith, which is set forth unto us for the best rule of beleeving, of whose kindred we must be accounted, that we may be the children of God. But what more absurdity is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be throwne downe out of the number, no not from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiences of his life: When he was first called by the commandement of God, he was plucked away from his Countrey, his parents and his friends, in whom men thinke to be the chiefe sweetnesse of life: even as if God of determinate purpose meant to spoile him of all the pleasures of life: so soone as he came into the land where he was commanded to dwell, he was driven out from thence with famine. Thither he fled for succour, where to save himselfe, he was compelled to deliver out his wife to be abused, which wee know not whether it were more bitter to him than many deaths. When he was returned into the land of his owne dwelling, he was driven out againe from thence with famine. What a felicity is this, to dwell in that land, wherein a man must so oft be hungry, yea, die for famine, if we run not away? And therewithall he was brought to that necessity with *Abimelech*, that he must needs redeem his life with the losse of his wife, while many years long he wandred uncertainly hither and thither, he was compelled by the continuall brawlings of his servants to put away his Nephew whom he loved as his owne son. Which departing, without doubt he did no otherwise take than if he had suffered the cutting off of one of his lims. A little after, he heard that he was carried away captive by his enemies. Whether soever he went, he found neighbours outragiously barbarous, which would not suffer him so much as to drinke water out of the Wels that himselfe had digged with great labour. For he would not have redeemed the use of them at the hand of King *Gerar*, if hee had not first beene forbidden. Now when he came to old age, hee saw the thing which is the most unpleasant and bitter that that age hath, himselfe punished with having no children, till beside all hope he begat *Ismael*, whose birth he yet paid deare for, when he was wearied with the brawling of *Sara*, as if hee in maintaining the stubbornesse of his bond-woman were himselfe the cause of the trouble of his household. At length *Isaac* was borne, but with this condition, that his first begotten *Ismael* must, as forsaken, bee cruelly cast out of doores. When onely *Isaac* was left, in whom the wearied age of the silly good man might rest, within a little after he was commanded to kill him. What can mans wit devise more miserable, than the father to be made the butcher of his owne sonne? If *Isaac* had died of any sickenesse, who would not have thought the old man most miserable, that had a sonne given him in mockage, for whom his griefe of want of children should be doubled? If he had beene slaine by some stranger, the unhappinesse of the thing would have much increased his miserie. But this passeth all examples of miserie, to have him slaine with his fathers owne hand. Finally, hee was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man object that hee was not altogether unhappy, for that hee at length prosperously escaped from so many and so great tempests. For wee cannot say that he liveth a blessed life, which for a long space together painfully weareth out of infinite troubles, but him that without feeling of evils, quietly enjoyeth present good things.

Gen. 21.11.

The lives of Isaac and Iacob especially, how farre from outward happinesse. Gen. 26.35. Gen. 28.1. Gen. 28.5.

12. *Isaac* that was lesse troubled with evils, yet scarce ever tooke any taste of sweetnesse. He hath also felt the same vexations, that doe not suffer a man to be blessed in the earth. Famine chased him out of the land of *Canaan*: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that he was faine to strive for his water: at home in his owne house he suffered much troublesomenesse by his childrens wives, he was grieved with disagreements of his sons, and could not remedy that so great a mischiefe, but by the banishment of him whom he had blessed. But as for *Jacob*, he is nothing else but a notable example of extreame infelicity. He passed his childhood most unquietly at home among the threatnings & terrors of his elder brother, to which at length he was compelled to give place.

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When he was fled from his parents, and his native Countrey, beſide that it was a grievous thing to live in baniſhment, he was nothing more kindly or gently received of his Uncle *Laban*. Then it ſufficed not that he had ſerved ſeven yeeres, a hard and cruell ſervice, but that alſo muſt be by guile defrauded of his wife. For another wives ſake hee was driven into new ſervice, where hee was all the day fried with heat of the Sunne, and all the night lay waking and pained with froſt and cold, as himſelfe complained. While hee by the ſpace of twenty yeares ſuffered ſo hard a life, hee was daily vexed with new injuries of his father in law. Neither was he quiet in his owne houſe, ſeeing it divided, and in a manner ſcattered abroad with the hatred, brawling, and envie of his wives. When he was commanded to returne into his Countrey, he was compelled to watch an advantage to take his journey, much like a ſhamefull running away: and yet could he not ſo eſcape the unjuſt dealing of his father in law, but was faine to ſuffer his reproches and rebukes in the middes of his journey. Then fell hee into a much more cruell diſtreſſe. For when he came neere to his brother, hee had ſo many deaths before his eyes, as might be prepared by a cruell man, and a bent enemie. So was he above meaſure tormented, and as it were drawn in ſunder with terrible feares, ſo long as he looked for his brothers comming: when he came once in his ſight, he fell downe as halfe dead at his feet, untill he found him more favourable than he durſt have hoped. Beſide that, at his firſt entry into the land, he loſt *Rachel* his dearely beloved wife. Afterward hee heard word that the ſonne which he had by her, and whom therefore he loved above the reſt, was torne with wilde beaſts: by whoſe death, how great griefe he conceived, he himſelfe declared in this, that after long weeping, he obſtinately ſtopped up all waies whereby comfort might come to him, leaving himſelfe nothing, but to goe downe to his ſonne wailing into the grave. In the meane time how great cauſes of griefe, waiting and wearineſſe were the raviſhment and deflouring of his daughter, and the boldneſſe of his ſonnes in revenging it, which not onely made him to be abhorred in ſight of all the inhabitants of that Countrey, but alſo procured him moſt preſent perill of utter deſtruction? Then followed that horrible outragious offence of *Ruben* his firſt begotten ſonne, which was ſuch, as there could not chance a more grievous. For whereas the defiling of a mans wife is reckoned among the higheſt ill fortunes: what is to be ſaid of it, when that wickedneſſe is committed by a mans owne ſonne? Within a little while after, his houſe is ſpotted with another unnaturall adulterie: ſo that ſo many ſhames might well breake a heart, that otherwiſe were moſt conſtant, and unable to bee vanquiſhed with calamities. Neere before the end of his life, while he ſought to provide ſuccour for the famine of himſelfe and others, he was ſtricken with tidings of a new misfortune, underſtanding that another of his ſonnes was kept in priſon, for recovering of whom he was compelled to leave to the reſt, *Benjamin* his only darling. Who can thinke that in ſuch a heape of miſchiefes hee had any one moment given him ſafely to take breath in? And therefore he himſelfe, the beſt witneſſe of himſelfe, affirmed to *Pharao*, that his dayes were ſhort and evill upon the earth. Now truly he that declareth that he hath paſſed his life by continuall miſeries, denieth that hee felt the proſperity which the Lord had promiſed him. Therefore either *Jacob* did unkindly and unthankfully weigh the grace of God, or he truly profeſſed that he had beene miſerable upon the earth. If his affirmation were true, then it followeth, that he had not his hope faſtened upon earthly things.

Gen. 29. 20.

Gen. 31. 23.

Gen. 32. 11.

Gen. 35. 16. Gen. 37. 32.

Gen. 34. 8.

Gen. 35. 22.

Gen. 38. 18.

Gen. 42. 32.

Gen 47. 9.

13. If theſe holy Fathers looked for (as undoubtedly they did) a bleſſed life at the hand of God, truly they both thonght and ſaw it to be another manner of bleſſedneſſe, than the bleſſedneſſe of earthly life. Which thing the Apoſtle alſo doth ſhew excellently well: *Abraham* (ſaith he) direct by faith in the land of promiſe as in a ſtrange land, dwelling in tents with *Iſaac* and *Jacob*, partners with him of the ſame inheritance, for they looked for a City ſet upon a good foundation, the maker and builder whereof is God, all theſe are dead in faith, not receiving the things promiſed, but looking at them a farre off, and beleeving and confeſſing that they were gueſts and ſtrangers upon the land. Whereby they declare that they ſought for a Countrey, and if they had beene moved with deſire of that land from whence they came, they had power to returne. But they ſought for a better, that is the heavenly Countrey. Wherefore God is not aſhamed

As the life of the Fathers ſheweth, ſo the Apoſtle witneſſeth that they looked for other than earthly bleſſednesſe at the hands of God. Heb. 11. 9.

med to be called their God, forasmuch as he hath prepared them a Citie. For they had beene duller than blockes, to follow promises so earnestly, whereof there appeared no hope in earth, unlesse they had looked for the fulfilling of them elsewhere. But this he chiefly enforceth, and that not without good reason, that they called this life a journey from home, even as *Moses* reporteth. For if they were strangers and forrainers in the
Gen 47 9. land of *Canaan*, where is the Lords promise, whereby they were made heires of it? He sheweth plainly therefore, that the Lords promise concerning the possession thereof, had a further respect. Wherefore they purchased not one foot in the land of Canaan but for buriall, whereby they testified, that they did not hope that they should receive the fruit of the promise till after death. And that is the cause why *Jacob* so much esteemed to be buried there, that hee compelled his sonne *Joseph* to promise it him, and to sweare to performe it: and why *Joseph* willed his bones, certaine ages after, when they were long before fallen to powder, to be removed thither.

Gen. 47. 29. & 30. Gen. 50. 25.

The righteous of old did account the end of this life to be the beginning of a better.

14. Finally, it appeareth plainly, that in all the travels of this life, they had alway set before them the blessednesse of the life to come. For to what purpose should *Jacob* have so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his childe: but no good at all, unlesse he had respect to a higher blessing? And he declared that he had this meaning, by the words which he spake among his last breathings: Lord I will looke for thy salvation. What salvation could he have looked for, when he saw that he lay ready to give up the ghost, unlesse he had seene in death the beginning of a new life? But what dispute wee of the holy ones and children of God, when even hee was not without a taste of such understanding, which otherwise was enemie to the truth? For what meant *Balaam* when he said? Let my soule die the death of the righteous, and let my last times be like unto theirs: but that he meant the same thing that *David* afterward uttered, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked is very evill. If the furthest bound and end were in death, there could in it be noted no difference betweene the righteous and unrighteous, they differ one from the other by the diversity of the estates that after death shall fall to them both.

Gen. 49. 18.

Numb. 23. 10. Psal. 116. 15. Psal. 34 22.

The hope which David had of immortality.

15. Wee are not yet come beyond *Moses*, which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulnesse of the ground, and plenty of all things. And yet (unlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall covenant. But if we come downe to the Prophets, there with most full brightnesse both the life everlasting, and the Kingdome of Christ doe utter themselves. And first of all *David*, which as he was before the other in time, so according to the order of Gods distribution, hee shewed the heavenly mysteries in shadowes more darkly than the rest, yet with what plainnesse and certainty directeth he all his sayings to that end: How he esteemed the
Psal. 39. 13. earthly dwelling, this sentence testifieth: I am here a forrainer and stranger, as all my fathers were. Every living man is vanity, every one walketh about as a shadow. But now what is my expectation, Lord? even to thee is my hope. Truly, hee that confessing that in the earth there is nothing sound or stedfast, keepeth still a stedfastnesse of hope in God, considereth his felicity laid up in another place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truly. For in another place, after he had spoken of the shortnesse, and the transitory and vanishing image of mans life, he addeth: But the mercy of the Lord is for ever upon them that feare him. Like whereunto is that which is in the hundred and second Psalme. At the
Psal. 102. 26. beginning Lord thou didst lay the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou abidest: they shall wax old like a garment, and thou shalt change them as apparell, but thou remainest the selfe same, and thy yeares shall not faile: the sonnes of thy servants shall dwell, and thy posterity shall be established before thee. If the godly cease not for the decay of heaven and earth to be stablished before the Lord, it followeth that their salvation is joyned with the eternity of God. But that hope cannot stand at all, unlesse it rest upon the promise
Esay 51. 6. that is set forth in *Esay*: The heavens (saith the Lord) shall vanish away like smoke,

the

the earth shall be worne out like a garment, and the inhabitants of it shall perish like those things: But my salvation shall be for ever, and my righteousnesse shall not faile: where everlastingnesse is given to righteousnesse and salvation, not in respect that they remaine with God, but in respect that they are felt of men.

What David speaketh of the faithfull mans prosperous successe it hath relation to future blessednesse in the world to come.

16. Neither may we otherwise take those things, that he commonly speaketh of the prosperous successe of the faithfull, but to apply them to the open shewing of the heavenly glory. As these sayings: The Lord keepeth the soules of the righteous, hee shall deliver them from the hand of the sinner. Light is arisen to the righteous, and joy to the upright in heart. The righteousnesse of the godly man abideth for ever: his horne shall be exalted in glory, the desire of the sinner shall perish. Againe: but the righteous shall confesse unto thy name, the upright shall dwell with thy countenance. Againe: the righteous shall be in eternall remembrance. Againe: the Lord shall redeeme the soules of his servants. For the Lord oftentimes leaveth his servants to the lust of the wicked, not onely to be vexed, but also to be torne in peeces and destroied: he suffereth the good to lie languishing in darkenesse and filth, while the wicked doe in a manner shine among the starres. And he doth not so cheere them with the brightnesse of his countenance, that they enjoy long continuing gladnesse. Wherefore even hee also hideth not, that if the faithfull fasten their eies upon the present state of things, they shall bee striken with a sore temptation, as though there were no favour or reward of innocencie with God. So much doth wickednesse for the most part prosper and flourish, while the company of the godly is oppressed with shame, povertie, contempt, and all kindes of crosses. It wanteth but little (saith he) that my foote slipped not, and my steps fell not abroad, while the fortune of fooles grieveth me, and while I see the prosperitie of the wicked. At length after rehearsall of it he concludeth: I bent my thought, if I could understand these things. But it is a torment to my spirit, till I enter into the sanctuarie of the Lord, and understand the last end of them.

Psal. 97 10.
Psal. 112 7. 9.
Psal. 140. 12.
Psal. 112. 6.
Psal. 34. 23.

Psal 73. 17.

The expectation which David had of a judgement to come and felicitie to follow it.

17. Let us therefore learne yet by this confession of *David*, that the holy Fathers under the old Testament were not ignorant, how seldome or never God doth in this world performe to his servants those things that he promiseth them, and that therefore they did lift up their minds to Gods sanctuarie, wherein they had that laid up in store, which appeareth not in the shadow of this present life. That was the last judgement of God, which when they could not see with eyes, they were content to understand by faith. Trusting upon which affiance, what soeuer happened in the world, yet they doubted not a time would once come, when the promises of God should be fulfilled. As these sayings doe witnesse, I will behold the face of God in righteousnesse: I will be satisfied with thy countenance. Againe, I as a greene Olive tree in the house of the Lord. Againe, The righteous shall flourish as a Date tree, and shall spread in branches like the Cedar of *Libanus*, being planted in the house the Lord, they shall flourish in the Palaces of our God: They shall still beare fruit, they shall bee fat an greene in their old age. When he had said a litle before: How deepe are thy thoughts O Lord? while the wicked doe flourish, they bud out like an herbe, that they may perish for ever. Where is that faire shew and beautie of the faithfull, but when the face of this world shall bee turned inward by disclosing of the kingdome of God? When they turned their eyes to that eternitie, they despised the hardnesse enduring but a moment of present miseries, and boldly burst forth into these words: Thou shalt not suffer for ever the righteous to die, but thou shalt throw downe the wicked headlong into the pit of destruction. Where is in this world the pit of eternall destruction that may swallow up the wicked? Among whose felicities, this is also reckoned in another place, that they close up the end of their life in a moment without long languishing. Where is that so great stedfastnesse of the holy ones, whom *David* himselfe eachwhere complaineth not onely to be shaken with trouble, but also to be oppressed, and utterly broken in peeces? Forsooth, hee did set before his eyes, not what the altering course of the world beareth, which is unstable and more unstedfast than the ebbing and flowing of tides, but what the Lord will doe, when he shall one day sit for the eternall setling of heaven and earth. As in another place he excellently well describeth it: The foolish do stay upon their wealthinesse, and are proud because of their great riches. And yet no man, though

Psal. 17. 15.
Psal. 52 10.
Psal. 92. 13.

Psal. 55 23.
Job. 24. 13.

he flouriſh in never ſo great dignitie, can redeeme his brother from death, no man can pay to God the price of his ranſome, but whereas they ſee that both the wiſe doe die, and that the wicked alſo and fooles doe periſh and leave their riches to ſtrangers, yet they thinke that their houſes ſhall abide for ever, and their dwellings to the end of ages, and they advance their names upon the earth, but man ſhall not continue in honour: he ſhall be like to the beaſts that die. This imagination of theirs is extreameſt folly, which yet their poſterity doe greedily follow. They ſhall be placed like a flocke in Hell, and death ſhall have rule over them. When the light ariſeth, the upright ſhall have dominion over them, the beautie of them ſhall periſh, Hell is their dwelling houſe. Firſt, this laughing to ſcorne of the fooliſh for that they reſt on the ſlipperie and rolling good things of the world, doth ſhew that the wiſe muſt ſeeke a farre other felicitie. But there he more evidently diſcloſeth the myſterie of the reſurrection, where after the deſtruction and extinguiſhment of them, he erecteth the kingdome of the godly. For what riſing of light (I pray you) ſhall we call that, but the revealing of the new life which followeth the end of this preſent life.

The faithfull could not have comforted themſelves, as both David and Samuel did, with the momentanie ſhortneſſe of their troubles in the world, except they had made a reckoning of endleſſe reſt afterwards.

Pſal.30.6. Prov.10.7. Pſal.100.16. & 30.22. 1 Sam.2.9. Eze.28.10.& 31.18. Pſal.69.

18. From thence did ſpring up that conſideration, which the faithfull oftentimes uſed for a comfort of their miſeries and remedie of patience: It is but a moment in the Lords diſpleaſure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner all their life long? where did they eſpie ſo long an enduring of Gods kindneſſe, whereof they ſcarſly felt any little taſte? If they had ſticked faſt upon the earth, they could have found no ſuch thing, but becauſe they looked upon heaven, they acknowledged that it is but a moment of time, while the Lord exerciſe his holy ones by the croſſe, but that his mercies, wherein they are gathered together, doe laſt the worlds age. Againe, they did foreſee the eternall and never ending deſtruction of the ungodly, which were as in a dreame happy for one day. Whereupon came theſe ſayings: The remembrance of the righteous ſhall be in bleſſing, but the name of the wicked ſhall rot. Precious is the death of the Saints in the ſight of the Lord, but the death of the wicked moſt evill. Againe, in *Samuel*: The Lord ſhall keepe the feet of the holy, and the wicked ſhall be put to ſilence in darkeneſſe. Which doe declare that they well knew, that howſoever the holy were diverſly carried about, yet their laſt end is life and ſalvation: and that the proſperitie of the wicked is a pleaſant way, whereby they by little and little ſlide forward into the gulfe of death. Therefore they called the death of ſuch, the deſtruction of the uncircumciſed, as of them from whom the hope of the reſurrection was cut away. Wherefore *David* could not deviſe a more grievous curſe than this: Let them be blotted out of the booke of life, and not be written with the righteous.

Iobs hope of life in death. Neither was this in him, or the like in others the ſpeciall perſwaſion only of ſome, but the generall doctrine delivered all men to beleeve.

Job 19.25. Job 13.15.

19. But above all other, notable is that ſaying of *Job*: I know that my Redeemer liveth, and in the laſt day I ſhall riſe againe out of the earth, and in my fleſh I ſhall ſee God my Saviour: This hope is laid up in my boſome. Some that have a mind to make a ſhew of their ſharpe wit, doe cavill that this is not to be underſtood of the laſt reſurrection, but of the firſt day that *Job* looked to have God more gentle to him, which although we grant them in part, yet ſhall we enforce them to confeſſe whether they will or no, that *Job* could not have come to that largeneſſe of hope, if he had reſted his thought upon the earth. Therefore we muſt needs confeſſe, that he lifted up his eyes to the immortalitie to come, which ſaw, that his Redeemer would bee preſent with him, even lying in his grave. For to them that thinke onely of this preſent life, death is their uttermoſt deſperation: which very death could not put off *Jobs* hope. Yea though he kill me (ſaid he) nevertheleſſe I will ſtill hope in him. And let no trifler here carpe againſt me and ſay, that theſe were the ſayings but of a few, whereby is not proved that ſuch doctrine was among the *Jewes*. For I will by and by anſwer him, that theſe few did not in theſe ſayings utter any ſecret wiſdome, whereunto onely certaine excellent wits, were ſeverally and privately ſuffered to attaine, but that as they were by the holy Ghoſt appointed teachers of the people, ſo they openly publiſhed thoſe myſteries of God, that were to be univerſally learned, and ought to be the principles of the common religion among the people. Therefore when we heare the publike oracles of the holy Ghoſt, wherein he ſpake of the ſpirituall life ſo clearely and plainly in the Church of the Jewes, it were a

point of intollerable ſtubbornneſſe to ſend them away onely to the fleſhly covenant, wherein is mention made of nothing but earth and earthly wealthineſſe.

20. If I come downe to the latter Prophets, there we may freely walke as in our owne field. For if it were not hard for us to get the upper hand in *Daniel*, *Job*, and *Samuel*, heere it ſhall be much more eaſie. For God kept this diſtribution and order in diſpoſing the covenant of his mercie, that how much the neerer it drew on in proceſſe of time to the full performance thereof, with ſo much greater increaſments of revelation he did day by day more brightly ſhew it. Therefore at the beginning when the firſt promiſe of ſalvation was made unto *Adam*, there gliſtered out but as it were ſmall ſparkles of it. After, having more added unto it, a greater largeneſſe of light began to bee put forth: which from thence forth brake out more and more, and diſplaied her brightneſſe farther abroad, till at length all the clouds were driven away, and Chriſt the ſonne of righteouſneſſe fully lightened the whole world. We need not therefore to feare that we faile of teſtimonies of the Prophets, if we ſeeke them to prove our cauſe, but becauſe I ſee that there will ariſe a huge deale of matter, whereupon I ſhould be conſtrained of neceſſitie to tarrie longer than the proportion of my purpoſe may beare, for it would ſo grow to a work of a great volume, and alſo becauſe I have alreadie, by thoſe things that I have ſaid before, made plaine the way, even for a Reader of meane capacity, ſo as hee may go forward without ſtumbling: therefore I will at this preſent abſtaine from long tediouſneſſe: which to doe is no leſſe neceſſarie: but giving the readers warning before hand, that they remember to open their owne way with that key that we have firſt given them in their hand. That is, that ſo oft as the Prophets ſpeake of the bleſſednеſſe of the faithfull people, whereof ſcarcely the leaſt ſteps are ſeene in this preſent life, they may reſort to this diſtinction: that the Prophets the better to expreſſe the goodneſſe of God, did as in a ſhadow expreſſe it to the people by temporall benefits, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they have painted thereof, was ſuch as might raviſh mens mindes out of the earth, and out of the elements of this world, and of the age that ſhall periſh, and of neceſſitie raiſe it up to the conſidering of the felicity of the life that is to come and ſpirituall.

How the Prophets have ſhadowed our unſeene ſpirituall felicitie to come by temporall and earthly commodities preſently ſeen and knowne.

21. We will be content with one example. When the Iſraelites being carried away to Babylon, ſaw their ſcattering abroad to be like unto death, they could hardly be removed from this opinion that they thought that all was but fables that *Ezechiel* prophecied of their reſtitution: becauſe they reckoned it even all one as if he had told them that rotten carcaſes ſhould be reſtored againe to life. The Lord to ſhew, that even the ſame difficultie could not ſtop him from bringing his benefit to effect, ſhewed to the Prophet in a viſion a field full of drie bones, to the which in a moment with the onely power of his word he reſtored breath and livelineſſe. The viſion indeed ſerved to correct the incredulitie at that preſent time: but in the meane ſeaſon he did put the Jewes in minde how far the power of the Lord extended beyond the account of the people, which ſo eaſily quickened with his only beck, bones already rotten and ſcattered abroad: wherefore you ſhall compare that with another ſaying of *Eſay*, The dead ſhall riſe, my carcaſe, they ſhall riſe againe. Awake ye and rejoyce that dwell in the duſt, becauſe the deaw of the greene field is thy deaw, and thou ſhalt pluck downe the land of the Giants into ruine. Go my people, enter into thy tents: ſhut thy dores upon thee, hide thee a litle while, till my diſpleaſure paſſe ouer. For behold, the Lord ſhall go out of his place, to viſit the iniquity of the dweller upon the earth againſt him, and the earth ſhall ſhew forth her bloud, and ſhall no longer hide her ſlaine.

The power which God hath to give life ſhewed by a viſion of breath and livelineſſe reſtored to a field full of dead bones. Eze.37.4.

Eſa.26.19.

22. Albeit a man ſhould doe fondly, that would go about to draw all to ſuch a rule. For there be ſome places that without any covering do ſhew the immortalitie to come, that is prepared for the faithfull in the kingdome of God, of which ſort we have recited ſome, and of like ſort are the moſt part of the reſt, ſpecially theſe two, the one in *Eſay*. As a new heaven, and a new earth which I make to ſtand before me, ſo ſhall your ſeed ſtand, and there ſhall be moneth of moneth, and Sabbath of Sabbath: all fleſh ſhall come to worſhip before my face, ſaith the Lord. And they ſhall goe out and ſee the dead carcaſes of the men that have offended againſt me, that their worme ſhall not die, and their fire ſhall not be quenched. The other of *Daniel*. In that time ſhall riſe up

Immortality to come expreſly ſpoken of by Eſay and Daniel. Eſai.66.22.

Dan.12.1.

Michael the great Prince, that ſtandeth for the ſonnes of his people, and there ſhall come a time of diſtreſſe, ſuch as was not ſince nations firſt began to bee, and then ſhall all thy people be ſaved that ſhall be found written in thy booke. And of thoſe that ſleepe in the duſt of the earth, there ſhall awake ſome to eternall life, and ſome to everlaſting ſhame.

Seeing that Chriſt promiſeth us no reſt but with them, and Peter comprehendeth us in the ſame covenant which God made with them: ſeeing Chriſt hath riſen unto life accompanied with many of them, and hath witneſſed by Peter, that the ſpirit of faith which is in us, was alſo in them: howſoever the Sadduces have denied the heavenly, and the Iewes at this day doe expect an earthly kingdom, we may not take from the fathers the inheritance of eternall life.

23. Now, as for proving the other two points that the Fathers had Chriſt for pledge of their covenant, and that they repoſed in him all their affiance of bleſſing, I will not travell therein at all, becauſe they have both leſſe controverſie and more plainneſſe. Let us therefore boldly determine this, which by no engines of the devill may be removed, that the old Teſtament, or covenant which the Lord made with his people Iſrael, was not limited within the compaſſe of earthly things, but alſo contained the promiſe of the ſpirituall and eternall life: the expectation whereof muſt needs have beene imprinted in all their mindes that truly conſented to the covenant. But let us put farre away this mad and pernitious opinion, that either God did ſet forth in his promiſe to the *Jewes* nothing elſe, or that the *Jewes* ſought nothing elſe but filling of their belly, delights of the fleſh, flouriſhing wealth, outward power, fruitfulneſſe of children, & whatſoever a naturall man eſteemeth. For at this day Chriſt promiſeth no other kingdome of heaven to his, but where they ſhall reſt with *Abraham, Iſaac* and *Iacob*. And *Peter* affirmed, that the Jewes of his time were heires of the grace of the Goſpell, for that they were the children of the Prophets, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the ſame ſhould not bee witneſſed with words onely, the Lord alſo approved it by deed. For in the very moment that he roſe againe, hee vouchſafed to have many of the holy men to riſe againe in company with him, and made them to be ſeene in the Citie: ſo giving an aſſured token, that whatſoever he did and ſuffered for the purchaſing of eternall ſalvation, pertaineth no leſſe to the faithfull of the old Teſtament, than unto us. For as *Peter* teſtifieth, they were alſo endued with the ſame ſpirit of faith, wherby we are regenerate into life. Now when we heare that the ſame ſpirit which is in us, a certaine ſparkle of immortality, whereupon it is alſo in another place called the earneſt of our inheritance, did likewiſe dwell in them, how dare we take from them the inheritance of life? Whereby it is ſo much the more marvell, that in the old time the Sadduces fell to ſuch groſneſſe of error, that they denied both the reſurrection and alſo the ſubſtance of ſoules, both which points they ſaw ſealed with ſo cleare teſtimonies of Scripture. And no leſſe to be marvelled at, even at this day, were the folly of all that nation in looking for the earthly kingdome of Chriſt, if the Scriptures had not long before declared, that they ſhould have that puniſhment for refuſing the Goſpell. For ſo it behooved, by the juſt judgement of God, to ſtrike thoſe mindes with blindneſſe, which in refuſing the light of heaven being offered them, did willfully bring themſelves into darkneſſe. Therefore they read and continually turne over *Moſes*, but they are ſtopped with a veile ſet betweene them and him, that they cannot ſee the light that ſhineth in his countenance. And ſo ſhall it remaine covered and hidden from them, till he be turned to Chriſt, from whom now they travell to lead and draw him away ſo much as in them lieth.

Mat. 8. 11.
Act 3. 25.
Mat. 27. 52.
Act. 15. 8.

2 Cor. 3. 14.

THE ELEVENTH CHAPTER.

Of the difference of the one Teſtament from the other.

The firſt difference of the old and new Teſtament. God did in that by the ſhadow of earthly things, and in this doth plainly direct unto heaven.

WHat then? wilt thou ſay: ſhall there bee no difference left betweene the old Teſtament and the New? and to what purpoſe ſerve all thoſe places of Scripture, where they are compared one againſt the other, as things moſt contrarie? I doe willingly allow thoſe differences that are rehearſed in the Scripture: but ſo that they nothing hinder the unitie alreadie ſtabliſhed, as it ſhall bee plaine to ſee when we ſhall have intreated of them in order. Thoſe differences are (as farre as ever I could marke or can remember) chiefly foure in number, to the which if you liſt to adjoyne the fifth, I am not againſt it. I ſay and truſt to prove that they are all ſuch as rather belong to the manner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the old and new Teſtament may remaine

remaine all one, and all one foundation of the ſame promiſes, Chriſt. Now the firſt difference is, that although, even in the old time alſo, the Lords will was to direct the mindes of his people, and to have them raiſed up to the heavenly inheritance, yet, that they might be the better nouriſhed in hope thereof, he gave it to be ſeene or rather to be taſted of, under earthly benefits: but now having revealed the grace of the life to come, by the Goſpell, hee more cleerely and plainly directeth our mindes the ſtreight way to the meditation thereof, leaving the inferior manner of exerciſing which he uſed with the Iſraelites. They that marke not this purpoſe of God, doe not thinke that the old people climbed any higher than to the good things promiſed to the body. They ſo often heare the land of Canaan named, as the excellent, or rather onely reward for the keepers of Gods law. They heare that God threatneth nothing more ſeverely to the tranſgreſſours of the ſame law, than that they ſhall be driven out of the poſſeſſion of the ſame land, and ſcattered abroad into ſtrange regions. They ſee that in a manner to this effect come all the bleſſings and curſes that are pronounced by *Moſes*. Hereby they doe undoubtedly determine, that the Jewes not for their owne ſakes, but for others, were ſevered from other nations, that is, that the Church of Chriſt might have an image, in whoſe outward forme ſhe might ſee examples of ſpirituall things. But ſith the Scripture doth ſometimes ſhew, that God himſelfe directed all the earthly benefits that hee did for them to this end, that ſo hee might lead them by the hand to the hope of heavenly benefits: it was too much unskilfulneſſe, I will not ſay blockiſhneſſe, not to conſider this order of diſpoſition. The iſſue or point of our controverſie with this ſort of men is this, that they teach that the poſſeſſion of the land of Canaan was to the Iſraelites their chiefe and laſt bleſſedneſſe, and that to us after the revealing of Chriſt, it doth but figuratively ſignifie the heavenly inheritance. On the other ſide wee affirme, that they did in the earthly poſſeſſion which they enjoyed, as in a looking glaſſe behold the inheritance to come, which they beleeved to be prepared for them in heaven.

2. That ſhall better appeare by the ſimilitude that *Paul* uſed to the Galathians. Hee compareth the nation of the Jewes to an heire, within age, which being not yet able to governe himſelfe, followeth the guiding of the Tutor or ſchoolemaſter, to whoſe cuſtodie he is committed. And whereas he applieth that ſimilitude to the ceremonies, that, nothing hindreth but that it may alſo very fitly ſerve to this purpoſe. The ſame inheritance was appointed for them, that was appointed for us: but ſuch as yet for want of age, they were not of capacity to enter upon and uſe. The ſame Church was among them, but whereof the age was yet but childiſh. Therefore the Lord kept them under this ſchooling, that he gave them not the ſpirituall promiſes ſo naked and openly, but as it were ſhadowed with earthly promiſes. Therefore, where he called *Abraham*, *Iſaac* and *Iacob*, and their poſteritie unto hope of immortalitie, he promiſed them the land of Canaan to be their inheritance: not to determine their hopes upon it, but that in beholding of it, they ſhould exerciſe and confirme themſelves in the hope of that true inheritance that did not yet appeare. And that they might not be deceived, there was given them a higher promiſe to teſtifie that that land was not the higheſt benefit of God. So *Abraham* was not ſuffred to lie ſlothfull in the promiſe received of the land, but his minde was with a greater promiſe raiſed up unto the Lord. For *Abraham* heard this ſaid unto him: I am thy protector, and thy reward exceeding great. Here we ſee, that *Abraham* hath the end of his reward ſet forth in the Lord, that hee ſhould not account upon a tranſitorie and ſlipperie reward in the elements of this world, but rather thinke it to be ſuch as cannot wither away. Afterward he adjoyneth the promiſe of the land, to no other intent, but that it ſhould be a token of the good will of God, and a figure of the heavenly inheritance. And that the holy men had this meaning, their owne ſayings doe declare. So *Dauid* riſeth upward from temporall bleſſings, to that ſame higheſt and laſt bleſſing, My heart (ſaith he) and my fleſh faint for deſire of thee. God is my portion for ever. Againe, the Lord is the part of my inheritance, and of my cup: thou art hee that ſaveſt mine heritage for me. Again, I have cryed unto thee, O Lord, I have ſaid, Thou art my hope, my portion in the land of the living. Truly, they that dare ſo ſpeake, doe without doubt profeſſe that with their hope they climbe above the world, and all the good things here preſent. But the Prophets doe oft deſcribe this bleſſedneſſe

Gal. 4. 1. *The fathers and we are one heire unto whom one and the ſame inheritance doth belong. But they being that heire in a younger which we are in an elder age, had a training up though not to another thing, yet after another ſort than we.*

Geu. 15. 1.

Pſal. 73. 26. & 84. 4. Pſal. 16. 5. Pſal. 14. 26.

of the world to come, under the figure that they had received of the Lord. And so are these sayings to be understood. That the godly shall possesse the land by inheritance, and the wicked shall be destroyed out of it. That *Hierusalem* shall abound with all kinde of riches, and *Sion* overflow with plentie of all things. All which we see, cannot properly be spoken of the land of our wayfaring, or the earthly *Hierusalem*, but of the true countrey of the faithfull, and that heavenly Citie wherein the Lord hath commanded blessing and life for ever.

Iob.18.17. Psal.133.3.

God figuring of heavenly by earthly blessednesse in the old law is the cause, why then his temporall benefits doe seeme to have been more sweet to the righteous and his punishments more grievous than now.

3. This is the reason why it is read that the holy men in time of the old Testament, did esteeme the mortall life and the blessings thereof more than is now meet to doe. For although they knew well that they should not rest in it, as in the end of their race; yet when they called to minde, what markes of his grace the Lord had pointed therein, to exercise them according to the final rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it selfe. But as the Lord in testifying his good-will toward the faithfull, by present good things, did as in a shadow expresse the spirituall felicitie, by such figures and signes: so on the other side he did in corporall paines shew examples of his judgement against the reprobate. Therefore as the benefits of God were to be seene in earthly things, so were also his punishments. While the unskilfull do not weigh this comparison or agreement, as I may call it betweene the punishments and the rewards, they marvell at so much alteration in God, that in old time was so suddenly ready to take vengeance on every offence of man with sterne and horrible punishments, and now as if he had laid away the affection of his old angrinesse, he punisheth both much more gently and seldomer, yea, and for the same cause they do almost imagine severall gods of the old and new Testament: which the Manichees did indeed. But wee shall easily be delivered from such doubts, if we lay our mindes to consider this orderly disposition of God that I have spoken of, whose will was for the time to signifie and set forth in figure both the grace of the eternall felicitie to come, by temporall benefits, and the grievousnesse of the spirituall death, by corporall paines. Wherby he delivered his Testament to the Israelites, as yet after a certaine manner folded up.

The second difference betweene the two testaments is, that the new doth exhibite that foundation of the covenant which the old did teach them to expect. Psal.110.4. Heb.7.11.& 19. & 9.9.& 10.1.

4. Another difference of the old and new Testament is said to be in the figures: for that the old Testament did shew onely an image in absence of the truth, and a shadow in steed of the bodie. But the new Testament giveth the truth present, and the sound bodie it selfe. And this difference is mentioned commonly whersoever the new Testament is in comparison set against the old: but it is more largely intreated of in the Epistle to the Hebrues than any where else. There the Apostle disputeth against them which thought that the observation of *Moses* law might not bee taken away, but that they should also draw with them the ruine of religion. To confute this errour, he useth that which had beene forespoken by the Prophet concerning the priesthood of Christ. For whereas there is given him an eternall priesthood, it is certaine, that that priesthood is taken away, wherein new successors were daily put in, one after another. But hee proveth that the institution of this new priesthood is to be preferred, because it is stablished with an oath. He after addeth further, that in the same change of the priesthood, is also contained the change of the testament. And that it was necessarie so to be, hee proveth by this reason: for that the weakenesse of the law was such, that it could helpe no thing to perfection. Then he proceedeth in declaring what was that weakenesse, even this, that it had a certaine outward righteousnesse of the flesh, which could not make the observers of them perfect, according to conscience: that by sacrifices of beasts it could neither wipe away sinnes, nor purchase true holinesse. He concludeth therefore, that there was in it a shadow of good things to come, but not the lively image of the things themselves: and that therefore it had no other office, but to be as an introduction into a better hope, which is delivered in the Gospell. Here is to be seene, in what point the covenant of the law is compared with the covenant of the Gospell, and the ministerie of Christ, with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, then were there great difference betweene the two Testaments: but sith the point of our case leadeth us another way, we must tend to this end, to finde out the truth. Let us then set forth here the covenant which he hath stablished to be eternall, and never to perish. The accomplishment thereof, whereby it attaineth to be stablished

and

and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to be as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in the law ought to give place to Christ or no. Although these ceremonies were indeed onely accidents, or verily additions and things adjoyned, or (as the people call them) accessarie things to the covenant, yet because they were instruments or meanes of the administration thereof, they beare the name of the covenant it selfe, as the like is wont to be attributed to other Sacraments. Therefore in summe: the old Testament is in this place called the solemne forme of confirming the covenant, contained in ceremonies and sacrifices. The Apostle saith, that because in it is nothing perfect, unlesse we passe further, therefore it behooved that they should be discontinued and abrogate; that place might be given to Christ the assurer and Mediatour of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressions blotted out that remained under the Law. Or if you like it better thus: That the old Testament of the Lord was that which was delivered, wrapped up in the shadowish and effectuall observations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspence untill it might stay upon a more stedfast and substantiall confirmation: and that then onely it was made new and eternall, after that it was consecrate and stablished by the bloud of Christ. Whereupon Christ calleth the cup that he gave at his Supper to his Disciples, the Cup of the new Testament in his bloud: to signifie that then the Testament of God attaineth his truth: by which it becommeth new and eternall, when it is sealed with his bloud. Mat. 26. 28.

5. Hereby it appeareth in what sence the Apostle said: that in the schooling of the law, the Jewes were brought unto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their young age were to be kept under the custodie of a schoolmaster. For it behoved that ere the sonne of righteousnesse was yet risen, there should neither be so great brightnesse of revelation, nor so great deepe sight of understanding. Therefore, God so gave them in measure the light of his Word, that they saw it as yet farre off and darkly. Therefore *Paul* expresseth this slendernesse of understanding by the tearme of young age, which the Lords will was to have beene exercised with the elements of this world, and with outward observations, as rules of instruction for children, untill Christ should shine abroad, by whom it behooved that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe meant of, when he said, that the law and the Prophets were untill *John*, and that from thence forth the Kingdome of God is preached. What did the Law and the Prophets open to men of their time? even this, they gave a taste of that wisdome which in time to come should bee plainly disclosed: and they shewed it before, as it were twinklingly shining a far off. But when it came to passe that Christ might bee pointed to with the finger, then was the kingdome of God set open. For in him are laid abroad the treasures of all wisdome and understanding, whereby we attaine, even in a manner, into the secret closets of heaven.

The Kingdome is now manifested which in former times was darkly beheld. Gal. 3. 24 & 4. 2. Mat. 11. 13. Col. 2. 9.

6. And it maketh not against us, that there can scarcely any one be found in the Christian Church, that in excellencie of faith may be compared with *Abraham*, or that the Prophets excelled in such force of spirit, that even at this day they lighten the whole world withall. For our question is not here, what grace the Lord hath bestowed upon a few, but what ordinary disposition he used in teaching his people: such as is declared in the Prophets themselves, which were endued with peculiar knowledge above the rest. For even their preaching is darke, and enclosed in figures, as of things a farre off. Moreover how marvellous knowledge soever appeared in them above other, yet for as much as they were driven of necessity to submit them to the common childish instruction of the people, they themselves also were reckoned in number of children. Finally, there never chanced any such cleere sight to any at that time, but that it did in some part savour of the darknesse of the time. Whereupon Christ said, Many Kings and Prophets have desired to see the things that yee see, and have not seene them: and to heare the things that ye heare, and have not heard them. Therefore blessed are your eyes, because they see, and your eares because they heare. And truly it is meet that the presence

The Prophets themselves did not so cleerly know Christ, but that even in them there appeareth a difference betweene these times and these. Mat. 13. 17. Luk. 10. 24.

of

of Christ should have this excellencie of prerogative, that from it should arise the cleere revealing of the heavenly mysteries. And for this purpose also maketh that, which even we now alleaged out of the first Epistle of *Peter*, that it was opened to them, that their travell was profitable, principally for our age.

1 Pet. 1. 12.

Jere. 31. 31. *The third difference betweene the old covenant and the new mentioned by the Apostle out of Jeremy.*

7. Now I come to the third difference, which is taken out of *Jeremie*, whose words are these: Behold the day shall come, saith the Lord, and I will make a new covenant with the house of Israel, and the house of Juda, not according to the covenant that I made with your Fathers, in the day when I tooke them by the hand, to leade them out of the land of Ægypt, the covenant that they made void, although I ruled over them: But this shall be the covenant that I will make with the house of Israel: I will put my law in their bowels, and I will write it in their hearts, and I will be mercifull to their iniquitie. And no man shall teach his neighbour, and no man his brother. For they shall all know me from the least unto the most. Of which words the Apostle tooke occasion to make this comparison betweene the law and the Gospell, that hee called the law a literall, and the Gospell a spirituall doctrine: the law, hee said was fashioned out in Tables of stone, the Gospell written in hearts: that the law was the preaching of death, the Gospell the preaching of life: the law the preaching of damnation, the Gospell the preaching of righteousnesse: that the law is made void, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that we weigh the words of one of them, to attaine the meaning of them both. Albeit, there is some unlikenesse betweene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but because there were certaine naughtie men, having a wrong zeale to the law, which did with perverse love of the ceremonies, obscure the brightnesse of the Gospell. He disputeth of the nature of the law, according to their error and foolish affection. Therefore it shall be good to note that peculiarly in *Paul*. But both of them, because they doe by comparison set the old and the new Testament, the one against the other: doe consider nothing in the law, but that which properly belongeth unto it. As for example: The law doth commonly in every place conteine promises of mercie, but because they are borrowed from elsewhere, therefore they are not reckoned as part of the law, when the meere nature of the law is spoken of. The onely thing they ascribe unto it, to command things that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressors: but in the meane time neither to change, nor amend the perversnesse of heart, that is naturally in all men.

1 Cor. 2. 6.

The severall branches of the third difference betweene the two Testaments.

8. Now let us expound the Apostles comparison, one piece after another. The old Testament is literall, because it was published without the effectuall working of the spirit: The new is spirituall which the Lord hath spiritually graven in the hearts of men: Therefore the second diversitie is as it were a declaration of the first. The old is deadly, because it can doe nothing but wrap all mankinde within the curse: The new is the instrument of life, because it delivereth from curse, and restoreth into favour with God. The old is the ministery of damnation, because it condemneth all *Adams* children of unrighteousnesse: The new is the ministerie of righteousnesse, because it revealeth the mercie of God, by which we are made righteous. The last diversitie is to be referred to the ceremonies. Because the old testament had an image of things absent, it behoved that it should in time decay and vanish away: but the Gospell, because it giveth the true body in deed, keepeth still a firme and perpetuall stedfastnesse. *Jeremy* indeed calleth even the morall law a weake and fraile covenant: but that is for another reason, because by the sudden falling away of the unthankfull people, it was by and by broken: but forasmuch as such breaking of it was the fault of the people, it cannot properly bee laid upon the testament. But the ceremonies, forasmuch as by their owne weakenesse were dissolved by the comming of Christ, had the cause of their weakenesse within themselves. Now, that difference of the letter and spirit is not so to be taken, as though the Lord had given his lawes to the *Jewes* without any fruit at all, having none of them converted unto him. But it is spoken by way of comparison, to advance the abundance of grace, wherewith the same lawmaker as it were putting on a new personage, did honorably

norably set forth the preaching of the Gospell. For if wee reckon up the multitude of these whom the Lord out of all peoples hath by the preaching of the Gospell regenerate with his spirit, and gathered into the communion of his Church, wee shall say, that there were very few, or in a manner none in the old time in Israel, that with affection of minde, and entirely from their heart imbraced the covenant of the Lord: who yet were very many, if they be reckoned in their owne number without comparison.

The fourth difference, the one held the confidence in the old: the other feare, the other giveth liberty and joy. Rom. 8 15. Heb. 12. 18.

9. Out of the third difference riseth the fourth. For the Scripture calleth the old Testament, the testament of bondage, for that it ingendreth feare in mens mindes: but the new Testament, the testament of libertie, because it raiseth them up to confidence and assuredness. So saith *Paul* in the eight to the Romanes: Yee have not received the spirit of bondage againe to feare, but the spirit of adoption, by which we cry *Abba* father. Hereunto serveth that in the epistle to the Hebrewes, that the faithfull are not now come to the bodily mount, and to kindled fire, and whirlewind, darkenesse, and tempest, where nothing can be heard or seene but that striketh mens minds with terrour, in so much as *Moses* himselfe quaked for feare, when the terrible voice sounded, which they all besought, that they might not heare: But that we are come to the Mount Sion, and the Citie of the living God, the heavenly Hierusalem. But that which *Paul* shortly toucheth in the sentence that we have alleaged out of the Epistle to the Romanes, he setteth out more largely in the Epistle to the Galathians, when he maketh an allegorie of the two sonnes of *Abraham*, after this manner, that *Agar* the bondwoman is a figure of the Mount Sinai, where the people of Israel received the law: *Sara* the free woman is a figure of the heavenly Hierusalem, from whence proceedeth the Gospell. That, as the seed of *Agar* is borne bond, which may never come to the inheritance, and the seed of *Sara* is borne free, to whom the inheritance is due: so by the law wee are made subject to bondage, by the Gospell onely we are regenerate into freedome. But the summe commeth to this effect that the old Testament did strike into consciences feare and trembling: but by the benefit of the new Testament it commeth to passe, that they are made joyfull. The old did hold consciences bound unto the yoke of bondage, by the libertie of the new they are discharged of bondage, and brought into freedome. But if out of the people of Israel they object against us the holy Fathers, who sith it is evident that they were endued with the same spirit that we are, it followeth that they were also partakers both of the selfesame freedome and joy. We answer, that neither of both came of the law. But that when they felt themselves by the law to be both oppressed with the estate of bondage, and wearied with unquietnesse of conscience, they fled to the succour of the Gospell, and that therefore it was a peculiar fruit of the new Testament, that beside the common law of the old testament they were exempted from these evils. Moreover, we will deny that they were so endued with the spirit of freedome and assuredness, that they did not in some part feele both feare and bondage by the law. For howsoever they enjoyed that prerogative which they had obtained by grace of the Gospell, yet were they subject to the same bonds and burdens of observation that the common people were. Sith therefore they were compelled to the carefull keeping of those ceremonies, which were the signes of a schooling much like unto bondage, and the hand writings whereby they confessed themselves guilty of sinne, did not discharge them from being bond: it may rightfully be said, that in comparison of us they were under the testament of bondage and feare, while we have respect to that common order of distribution that the Lord then used with the people of *Israel*.

Gal. 4 22.

* *The last three differences are meant of the law severed from the intermingled promises of grace and mercie, the first including them: whereunto S. Augustine though he seeme not well standing is not repugnant.* Lib. 3. ad Bonif. cap 4.

10 * The three last comparisons that we have recited, are of the law and the Gospell. Wherefore in them by the name of the Old Testament is meant the Law, and by the name of the New Testament is meant the Gospell. The first stretched further, for it comprehendeth under it the promises also that were published before the law, but whereas *Augustine* denieth that they ought to bee reckoned under the name of the old Testament, therein hee thought very well, and meant even the same thing that we doe now teach, for he had regard to those sayings of *Hieremie* and *Paul*, where the old Testament is severed from the word of mercie and grace. And this also he very aptly adjoyneth in the same place, that the children of promise regenerate of God, which by faith working through love have obeyed the commandements, doe from the begin-

ning

ning of the world belong to the New Testament, and that in hope not of fleshly, earthly, and temporall, but spirituall, heavenly, and eternall good things, principally beleeving in the Mediator, by whom they doubted not that the spirit was not ministred unto them, both to doe good, and to have pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saints whom the Scripture rehearseth to have beene from the beginning of the world chosen by God, were partakers of the selfe same blessing with us unto eternall salvation. This difference therefore is betweene our division and *Augustines*: that ours (according to that saying of Christ: The Law and the Prophet were unto *John*: from thenceforth the kingdome of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the word that went before: and *Augustine* doth onely sever the weaknesse of the Law from the strength of the Gospell. And here also is to bee noted concerning the holy Fathers, that they so lived under the Old Testament, that they stayed not there, but alway aspired to the new, yea and embraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and accursednesse: which being contented with present shadowes, did not stretch up their minde unto Christ. For (to speake nothing of the rest) what greater blindnesse can bee imagined, than to hope for the purging of sinne by the killing of a beast? than to seeke for the cleansing of the soule in outward sprinkling of water? than to seeke to appease God with cold ceremonies, as though he were much delighted therewith? For to all these absurdities doe they fall, that sticke fast in the observations of the law without respect of Christ.

Matth. 11. 13.

The fifth and last difference betweene the two testaments: the old was given onely to the Iew, the new to all nations.

11. The fifth difference that we may adde, lieth in this: that untill the comming of Christ the Lord had chosen out one nation, within which he would keepe severall the covenant of his grace. When the highest did distribute the nations, when he devided the sonnes of *Adam* (saith *Moses*) his people fell to his possession: *Jacob* the cord of his inheritance. In another place he thus speaketh to the people: Behold the heaven and earth and all that is in it, are the Lord thy Gods. He cleaved onely to thy Fathers, he loved them to choose their seed after them, even your selves out of all nations. Therefore he vouchsafed to grant the knowledge of his name to that people onely, as if they onely of all men belonged unto him: he laid his covenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honoured with all prerogatives. But (to omit the rest of his benefits, and speake that which onely here is to our purpose) he bound them to him by the communicating of his word, that hee might be called and counted their God. In the meane season he suffred other nations to walke in vanitie, as though they had not any entercourse or any thing to doe with him: neither did he to helpe their destruction, give them that which was onely the remedie, namely the preaching of his Word. Therefore Israel was then the Lords sonne that was his darling, other were strangers: Israel was knowne to him and received into his charge and protection, other were left to their owne darknesse: Israel was sanctified, by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nigh unto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was delivered indeed, the partition was plucked downe, which had so long holden the mercie of God enclosed within the bounds of Israel, and peace was preached to them that were far off, even as to them that were neere adjoyned, that being together reconciled to God, they might grow into one people. Wherfore, now there is no respect of Greeke or Jew, circumcision or uncircumcision, but Christ is all in all, to whom the nations are given for his inheritance, and the ends of the earth for his peculiar possession, that universally without difference he might have dominion from sea to sea, and from the rivers to the uttermost ends of the world.

Deut. 3. 18.
Deut. 10 14.
Act. 14. 16.
Gal. 4. 4.
Ephe. 2, 14.
Gal. 6, 15.
Psal. 2. 8.

The calling of the Gentiles under the new Testament, spoken of by the Prophets, not

12. Therefore the calling of the Gentiles is a notable token, whereby is cleerely shewed the excellencie of the new Testament above the old. It had indeed beene before testified by many, and most plaine oracles of the Prophets, but so as the performance thereof was still deferred unto the kingdome of Messias. And Christ himselfe did not proceed unto it at the first beginning of his preaching, but deferred it so long

untill

untill that all the parts of our redemption being performed, and the time of his abasement ended, he received of his father a name that is above all names: before whom all knees should bow. For which cause when this convenience of time was not yet fulfilled, he said to the woman of Canaan, that hee was not sent but to the lost sheep of the house of Israel. And hee suffered not his Apostles at the first sending to passe these bounds. Go not ye (saith he) into the way of the Gentiles, nor enter into the Cities of the Samaritans, but rather goe ye to the lost sheep of the house of Israel. But howsoever it was before uttered by so many testimonies, yet when the Apostles were first to begin it, it seemed so new and strange a thing unto them, that they were afraid of it, as of some monster. Truly very fearefully and not without sticking at it they first did set upon it. And no marvell, for it seemed against reason, that the Lord which by so many ages had chosen out Israel from all other nations, should now undoe that choise, as it were suddenly changing his purpose. It was indeed spoken off afore by prophecies: but they could not give so great heed to the prophecies, as to bee nothing moved with the newnesse of the thing that they saw. And these examples which the Lord had shewed of the calling of the Gentiles, that should one day come to passe, were not sufficient to move them. For besides this that he had called very few, he did after a certaine manner ingrasse them into the household of *Abraham*, to adde them unto his people as parcell of them: but by this generall calling, the Gentiles were not only made equall with the Jewes, but also it appeared that they came into the place of the Jewes, that were become dead. And yet all those strangers whom God hath before that time brought into the bodie of the Church, were never made equall with the Jewes. And therefore not without a cause doth *Paul* so extoll this mysterie hidden from ages and generations, and which he also saith to be marvellous to the very Angels.

suddenly proceeded unto by Christ, by the Apostles scarce admitted, wondred at by the very Angels themselves. Phil. 2. 9. Mat 15. 24.

Col. 1. 26.

13. In these foure or five points, I thinke I have well and faithfully set forth the whole difference of the old and new Testament, so much as sufficeth to the simple order of teaching. But because many report this varietie in governing the Church, this divers maner in teaching, so great alteration of usages and ceremonies, to be a great absurditie: they are also to be answered before that we passe forth to other things. And that may be done shortly, because the objections are not so strong that they need a curious confutation. It hangeth not together (say they) that God which doth alway stedfastly agree with himselfe, should suffer so great an alteration, as afterward to disallow the same thing, which he had before both commanded and commended. I answer that God ought not therefore to be counted mutable, for that he applied divers formes to divers ages, as he knew to be expedient for every one. If the husbandman appoint to his household one sort of businesse in Winter, and another in Sommer, shall we therefore accuse him of inconstancie, or thinke that he swarveth from the right rule of husbandrie, which agreeth with the continuall order of nature? Likewise if a father of a household doe instruct, rule and order his children of one sort in childhood, of another in youth, and of another in mans state, we cannot therefore say that he is fickle, and forsaketh his owne purpose. Why therefore doe wee charge God with reproch of inconstancie, for that he hath severed the diversitie of times with fit and agreeable marks? The last similitude ought fully to satisfie us. *Paul* maketh the Jewes like unto children, and Christians to young men. What disorder is there in this governement of God that he held them in their childish lessons, which according to the capacity of their age were fit for them, and instructed us with stronger, and as it were more manly discipline. Therefore herein appeareth the constancie of God, that hee taught one selfesame doctrine in all ages, and continueth in requiring the same worship of his Name, which he commanded from the beginning. But whereas he changed the outward forme and manner thereof, in that he shewed not himselfe subject to change: but so farre he tempered himselfe to the capacitie of man, which is divers and changeable.

These alterations not unmeet but expedient for the Church.

14. But whence (say they) commeth this diversity, but because God willed it to bee such? Could he not as well from the beginning, as since the comming of Christ, reveale the eternall life in plaine words without any figures, instruct those that are his with a few Sacraments and easie to perceive, give his holy spirit, and powre abroad his grace throughout the whole world? This is even like as if they should quarrell with God for that

God may diversly dealewith his Church and people upon causes kept secret unto him.

leſſe, neither may we without intolerable preſumption carpe and quarell at his manner of dealing.

that he hath created the world ſo late, ſith hee might have created it from the beginning: or for that his will was to have enterchanged courſes betweene winter and ſommer, betweene day and night. But as for us, even as all godly men ought to thinke, let us not doubt that whatſoever God hath done, is wiſely and righteouſly done, although oftentime, we know not the cauſe why it ought ſo to have beene done. For that were to take preſumptuouſly too much upon us, not to give God leave to have the cauſes of his owne purpoſe ſecret to himſelfe from us. But it is marvellous (ſay they) that hee now refuſeth and abhorreth the ſacrificing of beaſts, and all that furniture of the Leviticall prieſthood, wherewith in the old time he was delighted: As though theſe outward and tranſitorie things did delight God, or any way move affection in him. We have already ſaid that he did none of theſe for his owne cauſe, but diſpoſed them all for the ſalvation of man. If a Phyſitian doe heale a yong man after one very good meane from his diſeaſe, and afterward doe uſe another manner of healing with the ſame man being old: ſhall we therefore ſay, that he hath refuſed the manner of healing which before pleaſed him, but rather continuing ſtill in the ſame, he hath conſideration of ages? So behoved it, that Chriſt being abſent, ſhould be expreſſed in figure by one ſort of ſignes, and by another ſort bee before ſhewed that hee was to come: and it is meet that now being alreadie delivered, he be repreſented by other ſignes. But concerning Gods calling, now at the comming of Chriſt more largely ſpread abroad among all people than it was before, and the graces of the holy Ghoſt more plenteouſly powred out: who, I pray you can denie it to be right, that God have in his owne hand and will the diſpoſing of his owne graces, to give light to what nations it pleaſeth him? to raiſe up the preaching of his word in what places it pleaſeth him? to give what doctrine and how great profiting and ſucceſſe of doctrine it pleaſeth him? and in what ages he will, to take away the knowledge of his name out of the world for their unthankfulneſſe? and againe when he will, to reſtore it for his own mercy? We ſee therfore, that the cavillations are too much unmeet, wherewith wicked men doe in this point diſquiet the mindes of the ſimple, to make them call either the righteouſneſſe of God, or the faith of the ſcripture into doubt.

THE TVVELFTH CHAPTER.

That it behoved that Chriſt to performe the office of the Mediator, ſhould be made man.

It was neceſſary that he which ſhould unſeverably joyne man to God ſhould himſelfe be both.

NOw it much behoved us that he ſhould be both God and Man, which ſhould bee our Mediator. If a man aske of the neceſſitie, it was not indeed a ſimple or abſolute neceſſitie, as they commonly call it, but it proceedeth from the heavenly decree, whereupon hanged all the ſalvation of men. But the moſt mercifull father appointed that which ſhould be beſt for us. For whereas our owne iniquities had, as it were caſt a cloud betweene him and us, and utterly excluded us from the kingdome of heaven, no man could be the interpreter for reſtoring of our peace, but hee that could attaine unto God. But who could have attained unto him? could any of the ſonnes of *Adam*? But all they did with their fathers ſhun the ſight of God for feare. Could any of the Angels? but they alſo had need of a head, by whoſe knitting together they might perfectly and unſeverably cleave unto God. What then? It was paſt all hope, unleſſe the very Majeſty of God would deſcend unto us, for we could not aſcend unto it. So it behoved that the Sonne of God ſhould become for us *Immanuel*, that is, God with us: and that in this ſort, that by mutuall joyning, his Godhead and the nature of man might grow into one together. Otherwiſe neither could the neereneſſe be neere enough, nor the alliance ſtrong enough for us to hope by, that God dwelleth with us. So great was the diſagreement betweene our filthineſſe, and the moſt pure cleanneſſe of God. Although man had ſtood undefiled without any ſpot, yet was his eſtate too baſe to attaine to God without a Mediator. What could he then doe being plunged downe into death and hell, with deadly fall, defiled with ſo many ſpots, ſtinking with his owne corruption, and overwhelmed with all accurſednesſe? Therefore not without cauſe, *Paul* meaning to ſet forth Chriſt for the Mediator, doth expreſly recite that he is Man. Our Mediator (ſaith he) of God and Man, the Man Jeſus Chriſt. He might have ſaid, God:

1 Tim. 2. 3.

God: or at the leaſt he might have left the name of Man, as well as of God. But becauſe the holy Ghoſt ſpeaking by his mouth, knew our weakneſſe: therefore to provide for it in time, he uſed a moſt fit remedy, ſetting among us the Sonne of God familiarly as one of us. Therefore leaſt any man ſhould trouble himſelfe to know where the Mediator is to be ſought, or which way to come unto him, in naming Man, he putteth us in minde that he is neere unto us, yea ſo neere that he toucheth us, for as much as he is our owne fleſh. Truely he meaneth there even the ſame thing that in another place is ſet out with moe words: that we have not a biſhop that cannot have compaſſion of our infirmities, for as much as he was in all things tempted as we are, onely ſinne excepted. Heb. 4. 15.

2 That ſhall alſo appeare more plainely, if we conſider how it was no meane thing that the Mediator had to doe: that is, ſo to reſtore us into the favour of God, as to make us the children of men, the children of God: of the heires of hell, the heires of the kingdome of heaven. Who could doe that, unleſſe the ſonne of God were made alſo the ſonne of man, and ſo take ours upon him to convey his unto us, and make that ours by grace, which was his by nature? Therefore by this earneſt we truſt, that we are the children of God, becauſe the naturall Sonne of God hath ſhapen for himſelfe a body of our body, fleſh of our fleſh, bones of our bones, that he might be all one with us. He diſdained not to take that upon him which was proper unto us, to make againe that to belong to us which hee had proper to himſelfe, and that ſo in common together with us, he might be both the ſonne of God and the ſonne of man. Hereupon commeth that holy brotherhood which hee commendeth with his owne mouth, when he ſaith: I go up to my Father and your Father, my God and your God. By this meane is the inheritance of the kingdome of heaven aſſured unto us: for that the onely ſonne of God, to whom it wholly did properly belong, hath adopted us into his brethren: becauſe if we be brethren, then are we pertakers of the inheritance. Moreover it was for the ſame cauſe very profitable, that he which ſhould bee our Redeemer, ſhould be both very God and very man. It was his office to ſwallow up death: who could do that but life it ſelfe? It was his office to overcome ſinne: who could doe that but righteouſneſſe it ſelfe? It was his office to vanquiſh the powers of the world and of the aire: who could doe that but a power above both world and aire? Now in whoſe poſſeſſion is life, or righteouſneſſe, or the empire and powre of heaven, but in Gods alone? Therefore the moſt mercifull God, in the perſon of his onely begotten Son, made himſelfe our Redeemer, when his will was to have us redeemed.

The Sonne of God becomming man, hath confirmed us in the ſtate of being ſonnes to the ſame father, and having right to the ſame inheritance with him, and being God, hath ſwallowed death, conquered ſinne, ſubdued powers, and beſtowed life, which elſe he could not have done. Iohn. 20. 17. Rom. 8. 17.

3 Another principall point of our reconciliation with God was this, that man which had loſt himſelfe by his diſobedience, ſhould for remedy ſet obedience againſt it, ſhould ſatisfie the judgement of God, and pay the penaltie of ſinne. Therefore there came forth the true man, our Lord, he put on the perſon of *Adam*, and tooke upon him his name to enter into his ſteed in obeying his Father, to yeeld our fleſh the price of the ſatisfaction to the juſt judgement of God, and in the ſame fleſh ſuffer the paine that we had deſerved. For as much as therefore neither being onely God, he could feele death, nor being onely man he could overcome death, he coupled the nature of man with the nature of God, that he might yeeld the one ſubject to death to ſatisfie for ſinnes, and by the power of the other he might wraſtle with death, and get victory for us. They therefore that ſpoile Chriſt either for his Godhead or for his manhood, doe indeed either diminiſh his majeſty and glory, or obſcure his goodneſſe: but on the other ſide they doe no leſſe wrong unto men whoſe faith they do thereby weaken and overthrow, which cannot ſtand, but reſting upon this foundation. Beſide that, it was to be hoped, that the Redeemer ſhould be the ſonne of *Abraham* and *David*, which God had promiſed in the law and the Prophets. Whereby the godly minds doe gather this other fruit, that being by the very courſe of his pedigree brought to *David* and *Abraham*, they doe the more certainely know that this is the ſame Chriſt that was ſpoken of by ſo many oracles. But this which I even now declared, is principally to bee holden in mind, that the common nature betweene him and us is a pledge of our fellowſhip with the ſonne of God: that he cloathed with our fleſh vanquiſhed death and ſinne together, that the victory ſo might be ours and the triumph ours: that he offred up for ſacrifice the fleſh that he received of us, that having made ſatisfaction, he might wipe away our guiltineſſe, and appeale the juſt

The manhood of Chriſt is a warrant unto us that man hath ſatisfied God, that he is the promiſed ſeed, and that we have fellowſhip with him, and intereſt in the fruit of all his actions.

Sith Christ from the beginning was promised to no other end, but the restauration of the world, no otherwise set forth in sacrifices, taught by Prophets, spoken of by his Apostles and by himselfe: sith no other end can stand with his priesthood, his titles, that which the scripture speaketh everywhere of him, it were too much rashnesse to affirme that the sonne of God had taken flesh although this cause had never beene.

Col. 1. 15.
Esay. 53. 45.

4 Hee that shall be diligently heedfull in considering these things as he ought, will easily neglect these wandring speculations that ravish unto them light spirits and desirous of novelties: of which sort is, that Christ should have beene man, although there had beene no need of remedie to redeeme mankinde. I grant that in the first degree of creation, and in the state of nature uncorrupted, he was set as head over Angels and men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the Scripture crieth out that he was clothed with flesh, that he might be the Redeemer; it is too much rash presumption to imagine any other cause or end. To what end Christ was promised from the beginning, it is well enough knowne: even to restore the world fallen into ruine, and to succour men being lost. Therefore under the law, the image of him was set forth in sacrifices, to make the faithfull to hope that God would bee mercifull to them, when after satisfaction made for sinne, hee should bee reconciled. But whereas in all ages, even when the law was not yet published, the Mediator was never promised without bloud: we gather that hee was appointed by the eternall counsell of God to purge the filthinesse of men, for that the shedding of bloud is a token of expiation. The prophets so preached of him, that they promised that hee should bee the reconciler of God and men. That one specially notable testimonie of *Esay* shall suffice us for all, where he foretelleth, that he shall bee stricken with the hand of God for the sinnes of the people, that the chastisement of peace should bee upon him: and that hee should be a Priest that should offer up himselfe for sacrifice: that of his wounds should come health to other: and that, because all have strayed and beene scattered abroad like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly appointed by God to helpe wretched sinners, whosoever passeth beyond these bounds, hee doth too much follow foolish curiosity. Now when himselfe was once come, hee affirmeth this to be the cause of his comming, to appease God, and gather us up from death into life. The same thing did the Apostles testifie of him. So *Iohn* before that he teacheth that the Word was made flesh, declareth of the falling away of man.

Iohn 1. 9.

But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life. Againe: The houre is come that the dead shall heare the voice of the sonne of God and they that heare it shall live. I am the resurrection and life: he that beleeveth in me, although he bee dead, shall live. Againe, the sonne of man commeth to save that which was lost. Againe: The whole need not a Phisition. I should never make an end, if I should rehearse all. The Apostles doe with one consent call us to this fountaine. And truely if hee had not come to reconcile God, the honour of Priesthood should have come to nought. For as much as the priest appointed meane betweene God and man to make intercession: and he should not be our righteousnesse, because he was made a sacrifice for us, that God should not impute sinnes unto us. Finally, he should be spoiled of all the honourable titles, where with the Scripture doth set him out. And also that saying of *Paul* should prove vaine, that, that which was impossible to the law, God hath sent his owne sonne, that in likenesse of the flesh of sinne he should satisfie for us. Neither will this stand that hee teacheth in another place, that in this glasse appeared the goodnesse of God and his infinite goodnesse toward men, when Christ was given to bee the Redeemer. Finally, the Scripture every where assigneth no more end why the sonne of God would take upon him our flesh, and also received this commandement of his father, but to be made a sacrifice to appease his Father towards us. So it is written, and so it behooved that Christ should suffer, and repentance be preached in his name. Therefore my Father loveth me, because I give my life for the sheepe, this commandement he gave me. As *Moses* lifted up the Serpent in the desert, so must the sonne of man be lifted up. In another place, Father, save me from this houre. But I am therefore come even to this houre. Father, glorifie thy Sonne. Where he plainely speaketh of the end why he tooke flesh, that he might bee a sacrifice and satisfaction to doe away sinne. After the same sort doth *Zachary* pronounce, that hee came according to the promise given to the fathers, to give light to them that sate in the shadow of death. Let us remember that all these things are spoken of the sonne of God: in whom *Paul* in another place testifieth that

Iohn 1. 14.
Iohn 3. 16.
Iohn 5. 25.
Iohn 5. 25.
Mat. 18. 11.
Mat. 9. 12.
Heb. 5. 1.
2 Cor. 5 19.
Rom. 8. 3.
Tit. 2. 11.
Luke 24 26.
Iohn 10. 17.
Iohn 3. 14.
Iohn 12 27. & 28.
Luke. 1. 79.

that all the treasures of knowledge and wisdome are hidden, and beside whom he glorieth that he knoweth nothing. Col. 2. 3. 1 Cor. 2. 2.

5 If any man take exception and say, that none of all these things prove the contrary, but that the same Christ that redeemed men being damned, might also in putting on their flesh testified his love toward them, being preserved and safe. The answer is short, that forasmuch as the holy Ghost pronounceth, that by the eternall decree of God these two things were joyned together, that Christ should be our Redeemer, and also partaker of all one nature with us, therefore it is not lawfull for us to search any further. For whosoever is tickled with desire to know any more, he being not contented with the unchangeable ordinance of God, doth shew also that he is not contented with the same Christ that was given us to be the price of our redemption. But *Paul* not only rehearseth to what end he was sent, but also climbing to the high mysterie of predestination, he very fitly represseth all wantonnesse, and itching desire of mans wit. The father chose us in Christ before the creation of the world, to make us his sonnes by adoption, according to the purpose of his will: and he accepted us in his beloved Sonne, in whom we have redemption by his bloud. Truely here is not the fall of *Adam* set before as though it were foremost in time, but is shewed what God determined before all ages, when his will was to help the misery of mankinde. If the adversary object againe, that this purpose of God did hang upon the fall of man which he did foresee: it is enough and more for me, to say that they with wicked boldnesse breake forth to faigne them a new Christ, whosoever suffer themselves to search for more, or hope to know more of Christ then God hath fore appointed them by his secret decree. And for good cause did *Paul*, after he had so discoursed of the proper office of Christ, wish to the Ephesians the spirit of understanding, to comprehend what is the length, height, bredth, and depth, even the love of Christ, that surmounteth all knowledge: even as if of purpose he would set barres about our mindes, that when mention is made of Christ, they should not, be it never so little, swarve from the grace of reconciliation. Wherefore, sith this is a faithfull saying (as *Paul* testifieth) that Christ is come to save sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now disclosed by the Gospell, was given us in Christ before the times of the world: I determine that I ought constantly to abide therein to the end. Against this modesty *Osiander* carpeth unjustly, which hath againe in this time unhappily stirred this question before lightly moved by a few. He accuseth them of presumption that say, that the Sonne of God should not have appeared in the flesh, if *Adam* had not fallen, because this invention is confuted by no testimony of Scripture. As though *Paul* did not bridle froward curiosity, when after he had spoken of redemption purchased by Christ, hee by and by commandeth to avoid fooliish questions. The madnesse of some did burst out so farre, that while they disorderly coveted to seeme witty, they moved this question, whether the sonne of God might have taken upon him the nature of an Asse. This monstrousnesse which all the godly doe worthily abhorre as detestable, let *Osiander* confute with this pretence, that it is never expresly confuted in the Scripture. As though when *Paul* accounteth nothing precious or worthy to bee knowne, but Christ crucified, he doth therefore admit an Asse to be the author of salvation. Therefore he that in another place reporteth that Christ by the eternall counsell of his father, was ordained to be a head to gather all things together, will never the more acknowledge another that hath no office of redeeming appointed him.

It is not for us to examine curiously whether Christ might have beene without this cause, when God hath set downe, that for this cause he purposed before all worlds Christ should be, and commanded to avoid foolish questions. Ephe. 4. 5. Ephe 3. 16. 1 Tim. 1. 15. 1 Tim. 3. 9. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would have it that man was created after the image of God, because hee was fashioned after the pateme of Christ to come, that hee might resemble him, whom the father had already decreed to cloth with our flesh. Whereupon he gathereth, that if *Adam* had never fallen from his first and uncorrupted originall state, yet Christ should have beene man. How trifling this is & wrested, all men that have sound iudgement do easily perceive of themselves. In the meane time first hee thinketh that hee hath seene what was the image of God, that forsooth the glory of God did not only shine in those excellent gifts wherewith he was garnished, but also that God himselfe essentially dwelt in him. But as for me although I grant that *Adam* did beare the image of God, insomuch as hee was joyned

A vaine principle whereupon Osiander gathereth, that although Adam had never sinned Christ nevertheless had beene made man.

to God, (which is the true and higheſt perfection of dignity) yet I ſay, that the likeneſſe of God is no where elſe to be ſought, but in thoſe markes of excellency wherewith hee had garniſhed *Adam* above other living creatures. And that Chriſt was then the image of God, all men doe grant with one conſent, and therefore that whatſoever excellency was graven in *Adam*, it proceedeth from this, that by the onely begotten ſonne he approched to the glory of his creator. Therefore man was created after the Image of
Gen. 1. 27. God, in whom the creators will was to have his glory ſeene as in a looking glaſſe. To this degree of honor was he advanced by the benefit of the onely begotten ſonne: But I ſay further, that the ſame ſonne was a common head aſwell to Angels as to men; ſo that the ſame dignity that was beſtowed upon man, did alſo belong unto Angels. For when we heare them called the children of God, it were inconvenient to deny, that there is ſomething in them wherein they reſemble their father. Now if his will was to have his glory to be repreſented as well in Angels as in men, and to be ſeene in both natures, *Oſiander* doth fondly trifle in ſaying, that the Angels were then ſet behind men, becauſe they did not beare the image of Chriſt. For they could not continually enioy the preſent beholding of God, unleſſe they were like him. And *Paul* teacheth, that men
Gal. 3. 10. are no otherwiſe renewed after the image of God, but if they bee coupled with Angels, that they may cleave together under one head. Finally, if we beleeve Chriſt, this ſhall be our laſt felicity, to be made of like forme to the Angels, when we ſhall be received up into heaven. But if *Oſiander* will conclude, that the originall paterne of the image of God was in Chriſt as hee is man, by the ſame reaſon a man may ſay, that Chriſt muſt needes have beene partaker of the nature of Angels, becauſe the image of God pertaineth alſo to them.

The reſt of Oſianders reaſons anſwered.

7 Therefore *Oſiander* hath no cauſe to feare, that God ſhould be found a liar, unleſſe it had beene firſt ſtedfaſtly and unchangeably decreed in his minde, to have his ſonne incarnate: becauſe if the integrity of *Adam* had not fallen, hee ſhould with the Angels have beene like unto God, and yet it ſhould not therefore have beene neceſſary, that the ſonne of God ſhould bee made either man or Angell. And in vaine hee feareth that abſurdity, leaſt unleſſe the unchangeable counſell of God had beene before the creation of man that Chriſt ſhould be borne, not as the redeemer, but as the firſt man, he ſhould have loſt his prerogative: for as much as now he ſhould be borne man onely by an accident cauſe, that is, to reſtore mankinde being loſt, and ſo it might be gathered
Heb. 4. 15. thereupon, that Chriſt was created after the image of *Adam*. For why ſhould hee ſo much abhor that which the Scripture ſo openly teacheth, that hee was made like unto
Luke 3. 38. us in all things except ſinne? Whereupon *Luke* doubteth not to reckon him the ſonne of *Adam* in his Genealogie. And I would faine know why *Paul* calleth Chriſt the
1 Cor. 15. 47. ſecond *Adam*, but becauſe the eſtate of man was appointed for him, that hee might raiſe up the poſterity of *Adam* out of their ruine. For if he were in order before that creation, he ſhould have beene called the firſt *Adam*. *Oſiander* boldly affirmeth, that becauſe Chriſt was already before knowne man in the mind of God, men were formed after the ſame patterne. But *Paul* in naming him the ſecond *Adam*, ſetteth a meane betweene the firſt beginning of man, and the reſtitution which we obtaine by Chriſt, the fall of man whereby grew the neceſſity to have nature reſtored to her firſt degree. Whereupon it followeth, that this ſame was the cauſe why the Sonne of God was borne to become man. In the meane time, *Oſiander* reaſoneth ill and unſavorily, that *Adam*, ſo long as he had ſtood without falling, ſhould have beene the image of himſelfe and not of Chriſt. I anſwer by the contrary, becauſe though the Sonne of God had never put on fleſh, nevertheleſſe both in the body and in the ſoule of man ſhould have ſhined the image of God, in the bright beames whereof it alway appeared, that Chriſt is verily the head, and hath the ſoveraigne ſupremacy in all. And ſo is that fooliſh ſubtletie aſſoiled, which *Oſiander* bloweth abroad, that the Angels ſhould have lacked this head, unleſſe it had beene purpoſed by God to cloath his Sonne with fleſh, yea, though there had beene no fault of *Adam*. For he doth too raſhly ſnatch hold of that which no man in his right wit will grant, that Chriſt hath no ſupremacie over Angels, that they ſhould have him for their Prince, but inſomuch as he is man. But it is eaſily gathered by the words of *Paul*,
Col. 1. 15. that in as much as he is the eternall word of God, he is the firſt begotten of all creatures,

not

not that he is create, or ought to be reckoned among creatures: but becauſe the ſtate of the world in integritie, ſuch as it was at the beginning garniſhed with excellent beauty, had no other originall: and then, that in as much as he was made man, he was the firſt begotten of the dead. For the Apoſtle in one ſhort clauſe ſetteth forth in both theſe points to be conſidered, that all things were create by the Sonne, that hee might beare rule over Angels: and that he was made man, that he might begin to be the Redeemer. Of like ignorance is it that he ſaith, that men ſhould not have had Chriſt to their King, if hee had not beene man. As though the kingdome of God could not ſtand, if the eternall Sonne of God, although not clothed with the fleſh of man, gathering together both Angels and men into the fellowſhip of his heavenly glory and life, ſhould himſelfe beare the ſoveraignty. But in this falſe principle he is alway deceived, or rather deceiveth himſelfe, that the Church ſhould have beene without a head, unleſſe Chriſt had appeared in the fleſh. As though, even as the Angels enjoyed him their head he could not likewiſe by his divine power rule over men, and by the ſecret force of his ſpirit quicken and nouriſh them like his owne body, till being gathered up into heaven they might enjoy all one life with the Angels. Theſe trifles that I have hitherto confuted, *Oſiander* accounteth for moſt ſtrong oracles: even ſo as being drunke with the ſweetneſſe of his owne ſpeculations, he uſeth to blow out fond *Bacchus* cries of matters of nothing: But this one that he bringeth after, hee ſaith is much more ſtrong; that is the prophecie of *Adam*, which ſeeing his wife ſaid, this now is a bone of my bones and fleſh of my fleſh: But how proveth hee that to be a prophecie? Becauſe in *Matthew* Chriſt giveth the ſame ſaying to God. As though whatſoever God hath ſpoken by men, containeth ſome prophecie. Let *Oſiander* ſeeke prophecies in every Commandement of the Law, which, it is certaine to have come from GOD the Author of them. Beſide that, Chriſt ſhould have beene groſſe and earthly, if he had reſted upon the literall ſenſe. Becauſe he ſpeaketh not of the myſticall union whereunto he hath vouchſafed to receive his Church, but onely of faithfulneſſe betweene man and wife: for this cauſe he teacheth, that God pronounced that man and wife ſhall be one fleſh, that no man ſhould attempt to breake that inſoluble knot by divorce. If *Oſiander* loath this ſimplicity, let him blame Chriſt, for that he led not his Diſciples further to a myſterie, in more ſubtiltie expounding the ſaying of his Father. Neither yet doth *Paul* maintaine his errour, which after he had ſaid that we are fleſh of the fleſh of Chriſt, by and by addeth, that this is a great myſtery, for his purpoſe was not to tell in what meaning *Adam* ſpake it, but under the figure and ſimilitude of marriage to ſet forth the holy coupling together, that maketh us one with Chriſt. And ſo doe the words ſound. Becauſe when he giveth warning that he ſpeaketh this of Chriſt and of his Church, hee doth as it were by way of correction, ſever the ſpirituall joyning of Chriſt and his Church from the law of marriage. Wherefore this fickle reaſon eaſily vaniſheth away. And I thinke I need no more to ſhake up any more of that ſort of chaffe, becauſe the vanitie of them all is ſoone found out by this ſhort confutation. But this ſobriety ſhall aboundantly ſuffice to feed ſoundly the children of God: that when the fulneſſe of times was come, the ſonne of God was ſent, made of woman, made under the law, to redeeme them that were under the law.

Col. 1. 18.
Col. 1. 19.

Gen. 1. 18.

THE THIRTEENTH CHAPTER.

That Chriſt tooke upon him the true ſubſtance of the fleſh of man.

NOw, unleſſe I be deceived, it were ſuperfluous to intreat againe of the Godhead of Chriſt, which hath already in another place beene proved with plaine and ſtrong teſtimonies. It remaineth therefore to be ſeene, how he being clothed with our fleſh, hath fulfilled the office of Mediator. The truth of his humane nature hath in the old time beene impugned both by the *Manichees* and the *Marcionites*: of whom, the *Marcionites* fained a Ghoſt inſteed of the body of Chriſt, and the *Manichees* dreamed that he had a heavenly fleſh. But both many and ſtrong teſtimonies of the Scripture doe ſtand againſt them both. For the bleſſing is promiſed neither in a heavenly ſeed,

The truth of Chriſts humane nature proved againſt the Manichees and Marcionites.

Gen.17.2.& 18 18.& 26.4 Psal.45.7. Mat.1.1. Rom.1.3. 2 Cor.5.19.

nor in counterfeit shape of man, but in the seed of *Abraham* and *Iacob*. Neither is the the eternall throne promised to a man made of aire, but to the sonne of *David*, and to the fruit of his wombe. Therefore being delivered in the flesh, he is called the sonne of *David* and *Abraham*: not because he is onely borne of the wombe of the Virgin, and create in the aire, but because (as *Paul* expoundeth it) he is according to the flesh made of the seed of *David*, as in another place the Apostle teacheth, that hee descended of the *Iewes*. For which cause the Lord himselfe not contented with the bare name of man doth oftentimes call himselfe the sonne of man, meaning to expresse more plainely that he was man truely issued of the seed of mankinde. Sith the holy Ghost hath so oft, by so many meanes, with so great diligence and simplicity declared a thing not obscure of it selfe, who would have thought any men to bee so shameless as to presume yet to spread mists to darken it? And yet we have other testimonies at hand, if wee listed to heape up more of them. As is that saying of *Paul*: that God sent his sonne made of woman. And innumerable other places, whereby appeareth that hee was subject to hunger, thirst, cold, and other infirmities of our nature. But out of many these are chiefly to be chosen, that may most availe to edifie our minds in true confidence. As, where it is said, that he gave not so great honour to the Angels, as to take their nature upon him, but tooke our nature, that in flesh and bloud he might by death destroy him that had the power of death. Againe, that by benefit of that communicating we are reckoned his brethren. Againe, that he ought to have beene made like unto his brethren, that he might be made a mercifull and faithfull intercessor: that wee have not a bishop cannot bee compatient of our infirmities, and such like. And for the same purpose serveth that which we touched a little before, that it behooved that the sinnes of the world should bee cleansed in our flesh, which *Paul* plainely affirmeth. And truely, whatsoever the Father hath given to Christ, it doth therefore belong to us, because he is the head, from which the whole body being knit together, growth into one. Yea, and otherwise that will not agree together, which is said: that the Spirit was given him without measure, that all we should draw of the fulnesse thereof. Forasmuch as there is no greater absurdity than to say, that God is enriched in his essence by any accidentall gift. And for this cause Christ saith in another place: I doe sanctifie my selfe for them.

Gal.4.4. Heb.2.16. Heb.2.10 & 17 Heb.4.15. Rom.8.3. Iohn 1.16.

The grounds whereupon the Marcionites and Manichees founded their error.

2 As for the places that they bring forth to confirme their errour, they doe too unaptly wrest them, and they nothing prevaile by their trifling subtilties, when they goe about to wipe away those things that I have alleaged for our part. *Marcion* imagineth that Christ did put on a fantasticall body instead of a true body: because in some places it is said, that he was made after the likenesse of a man, and that he was found in shape as a man. But so hee nothing weigheth, what is *Pauls* purpose in that place. For his meaning it not to teach what manner of body Christ tooke upon him, but that whereas he might have shewed forth his Godhead, he made no other shew of himselfe but as of an abject and unregarded man. For, to exhort us by his example to submission, hee sheweth, that forasmuch as he was God, he might have by and by set forth his glory to be seene to the world: but yet that he gave over some of his owne right and of his owne accord abased himselfe, because hee did put on the image of a servant and contented with that humility, suffred his Godhead to bee hidden with the veile of the flesh. He doth not here teach what Christ was, but how he behaved himselfe. And also by the whole processe of the text it is easily gathered, that Christ was abased in the true nature of man. For what meaneth this, that in shape he was found as man, but that for a time the glory of his Godhead did not shine forth, but onely the shape of man appeared in base and abject estate? For otherwise that place of *Peter* could not stand together, that he was dead in the flesh, but quickned in the spirit; if the Sonne of God had not beene weake in the nature of man: which *Paul* expresseth more plainely in saying, that he suffered by reason of the weakenesse of the flesh. And hereunto serveth the exaltation: because it is expresly said, that Christ attained a new glory after that he abased himselfe, which could not well agree to bee spoken of any, bnt of a man having flesh and Soule. *Manicheus* framed Christ to a body of aire, because Christ is called the second *Adam*, heavenly of heaven. But neither in that place doth the

Phil.2.7. 1 Pet.3.18. 2 Cor.13.4. 1 Cor.15.47.

Apostle

Apoſtle bring in a heavenly eſſence of the body, but a ſpirituall force which being powred abroad by Chriſt, doth quicken us. Now, as we have already ſeene, *Peter* and *Paul* doe ſever the ſame from the fleſh. But rather that doctrine which is received among the true teachers, concerning the fleſh of Chriſt, is very well proved by that place. For if Chriſt had not all one nature of body with us, it were a very vaine argument, that *Paul* with ſuch vehemency followeth: that if Chriſt be riſen againe, we ſhall alſo riſe againe: and if wee doe not riſe, then that Chriſt alſo is not riſen. By what cavillations ſo ever either the old *Manichees* or their new Diſciples goe about to eſcape, they ſhall not winde themſelves away. It is a foule ſhift, that they fondly ſay, that Chriſt is called the ſonne of man, inſomuch as he is promiſed of men. For it is plaine, that after the Hebrew phraſe, very man indeed is called the ſonne of man. And Chriſt without doubt kept the phraſe of his owne tongue. Alſo it ought to make no queſtion, what ought to bee underſtood by the children of *Adam*. And (not to goe farre off) the place of the eight Pſalme, which the Apoſtles apply to Chriſt, ſhall bee ſufficient enough: What is man that thou art mindfull of him, or the ſonne of man that thou viſiteſt him? In this figure is expreſſed the true manhood of Chriſt. For though he were not immediately begotten of a mortall father, yet his race came from *Adam*. For elſe that place could not ſtand which we have already alleaged that Chriſt is made partaker of fleſh and bloud, that he might gather to him young children to the ſervice of God. In which words it is plainely determined, that Chriſt is made fellow and partaker of all one nature with us. In which meaning alſo hee ſaith, that both the Author of holineſſe and they that are made holy, are all of one. For it is proved by the proceſſe of the text, that the ſame is referred to the fellowſhip of nature: becauſe he by and by addeth. Therefore he is not aſhamed to call them brethren. For if he had ſaid before, that the faithfull are of God, in ſo great dignity, what cauſe ſhould there be to be aſhamed? But becauſe Chriſt of his infinite grace doth Joyne himſelfe to the baſe and unnoble, therefore it is ſaid, that he is not aſhamed. But in vaine they object, that by this meane the wicked ſhall become the brethren of Chriſt: becauſe wee know that the children of God are not borne of fleſh and bloud, but of the holy Ghoſt by faith. Therefore onely fleſh maketh not a brotherly joyning. But although the Apoſtle give this honour to the faithfull onely, to be of one with Chriſt, yet it followeth not, but that the wicked may be borne of the ſame originall. As when wee ſay that Chriſt was made man, to make us the ſonnes of God: this ſaying extendeth not to all men, becauſe Faith is the meane which ſpiritually grafteth us into the body of Chriſt. Alſo they fooliſhly move a brawle about the name of Firſt begotten. They ſay that Chriſt ſhould have beene borne of *Adam* ſtraight at the beginning, that hee might bee the firſt begotten among brethren. For the title of Firſt begotten, is not referred to age, but to the degree of honour, and excellency of power. And more colour hath that which they babble, that Chriſt tooke to him man and not Angels, becauſe he received mankinde into favour. For to ſet out more largely the honour which God vouchſafed to give us, he compared the Angels with us, which were in this behalfe ſet behinde us. And if the teſtimony of *Moſes* be well weighed, where he ſaith, the ſeed of the woman ſhall breake the ſerpents head, it ſhall utterly end the controverſie. For onely Chriſt is not there ſpoken of, but all mankind. Becauſe the victory was to be gotten by Chriſt for us, he generally pronounceth that the poſterity of the woman ſhould get the upper hand of the devill. Whereunto followeth, that Chriſt iſſued of mankinde, becauſe it was Gods purpoſe there to raiſe up *Eve*, whom he ſpake unto with good hope, that ſhe ſhould not faint with ſorrow.

1 Cor. 15. 16.

Heb. 2. 14.

Rom. 8. 29.

Heb. 2. 16.

Gen. 3. 15.

3 They doe no leſſe wickedly than fooliſhly entangle with allegories theſe teſtimonies where Chriſt is called the ſeed of *Abraham*, and the fruit of the wombe of *David*. For if the name of Seed had beene ſpoken in an allegory, truely *Paul* would not have left it untold, where hee plainely and without figure affirmeth, that there are not many ſonnes of *Abraham* redeemers, but one Chriſt. Of like ſort is it that they alleadge, that he is no otherwiſe called the ſonne of *David*, but becauſe hee was promiſed, and at length in his due time delivered. For after that *Paul* had once named him the ſonne of God: in that hee by and by addeth, According to the fleſh, hee truely meaneth of nature. And ſo in the ninth Chapter calling him the bleſſed God, he hath ſeverally beſide, that

The ſhifts which new Marcionites have to avoid the evidence of Scripture which maketh againſt them.

Gal. 3. 18.

that according to the flesh hee descended of the Jewes. Now if hee were not truely begotten of the seed of *David*, to what purpose shall be this saying, that he is the fruit of his wombe? What meaneth this promise? Out of thy loynes shall he descend, that shall abide in thy seate. Now in the Genealogie of Christ, as it is rehearsed of *Mathew*, they doe Sophystically mocke. For though he doe not rehearse the parents of *Mary* but of *Ioseph*, yet because he speaketh of a thing sufficiently knowne abroad among the people, hee reckneth it enough to shew that *Ioseph* came of the seed of *David*, when it was well knowne that *Mary* was of the same stocke. But *Luke* more expresseth them in teaching that salvation brought by Christ, is common to all mankinde: because Christ the author of salvation proceeded from *Adam* the common parent of all. I grant indeed, that by the Genealogie it can none otherwise bee gathered that Christ was the sonne of *David*, but in somuch as he was begotten of the Virgin. But the new Marcionites to colour their error do too proudly in this, that to prove Christ tooke his body of nothing, they affirme that women are seedlesse, and so they overthrow the principles of nature. But because that is no question of divinity, and the reasons that they bring are so fickle that they may very easily be confuted, therefore I will not touch those things that belong to Phylosophy and Physicke, and will hold me contented to wipe away those things they alleadge out of Scripture: that is, that *Aaron* and *Ioiadah* tooke wives of the tribe of *Iehudah*, and so the difference of Tribes, had then beene confounded, if woman had engendring seed in her. But it is well enough knowne that as touching civill order, the kindreds are reckoned by the seed of the man, and yet the excellencie of the kinde of man above woman proveth not the contrary, but that in generation the seed of woman must meet. And this solution extendeth to all the Geneologies. Oftentimes when the Scripture reckoneth up a Geneologie, it nameth the men onely: shall we therefore say, that the women are nothing? But very children doe know, that women are comprehended under the name of men. And after this sort is said, that women bring forth to their husbands, because the name of the household alway remaineth with the males. Now as this is granted to the excellency of the malekinde, that the children are counted noble or unnoble, according to the estate of their fathers: so also in the state of bondage, the issue followeth the wombe, according to the judgement of the Civill Lawyers. Whereby we may gather, that the issue is engendred of the seed of the woman. And it hath of long time beene received in common use of all nations, that the mothers are called Genetrices, that is engenderers. Wherewith Gods law also agreeth, which else should wrongfully forbid the marriage of the uncle with his sisters daughter, because there were no consanguinitie betweene them: and also it were lawfull for a man to marrie his sister by the mothers side, so that she were begotten of another father. But as I grant that there is a passive power ascribed to women, so doe I answer that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not said to be made by the woman, but of the woman. But some of their company shaking off all shame doe too lewdly aske, whether wee will say that Christ was engendred of the menstruall seed of the Virgin, for I will likewise aske of them, whether he did not congeale in the bloud of his mother, which they shall be constrained to confesse. Therefore it is fitly gathered of *Mathewes* words, that because Christ was begotten of *Mary*, he was engendred of her seed: as a like ingendring is meant when it is said, that *Booz* was begotten of *Rahab*. Neither doth *Mathew* here describe the Virgin as a conduit pipe through which Christ passed: but he severeth this marvellous manner of generation from the common manner, for that by her was Christ begotten of the seed of *David*. For even in the same sort, that *Isaac* was begotten of *Abraham*, *Salomon* of *David*, and *Ioseph* of *Iacob*, likewise it is said that Christ was begotten of his mother. For the Evangelist so frameth the order of his speech, and willing to prove that Christ came of *David*, is contented with this one reason, that he was begotten of *Mary*, Whereby it followeth, that he tooke it for a matter confessed, that *Mary* was of kinne to *Ioseph*.

Rom. 1. 3.

Psal. 132. 11.

Gal. 4. 4.

Math. 1. 5.

It is no dishonour unto Christ to have taken his originall of man.

4 The absurdities wherewith they would charge us, are stuffed full of childish cavillations. They thinke it a shame and dishonour to Christ, if hee should have taken his originall of men: because hee so could not be exempt from the vniversall law that encloseth all the ofspring of *Adam* without exception under sinne. But the comparison

that

that we reade in *Paul* doth easily assoile this doubt? that as by one man came sinne, and by sinne death, so by the righteousnesse of one man grace hath abounded. Wherewith also agreeth another comparison of his: the first *Adam* of earth earthly, and naturall, the second of heaven heavenly. Therefore in another place, the same Apostle, where hee teacheth that Christ was sent in the likenesse of sinfull flesh to satisfie the law, doth so expressly sever him from the common estate of men, that he bee very man without fault and corruption. But very childishly they trifle in reasoning thus: If Christ be free from all spot, and was by the secret working of the holy Ghost begotten of the seed of *Marie*, then is not the womans seed, but only the mans seed uncleane. For we doe not make Christ free from all spot, for this cause that he is onely engendred of his mother without copulation of man, but because hee is sanctified by the holy Ghost, that the generation might be pure and uncorrupted, such as should have beene before the fall of *Adam*. And this alway remained stedfastly determined with us, that so oft as the Scripture putteth us in mind of the cleanneſse of Christ, it is meant of his true nature of manhood: because it were superfluous to say that God is cleane: Also the sanctification that he speaketh of in the seventeenth of *John*, could have no place in the nature of God. Neither are there faigned two seeds of *Adam*, although there came no infection to Christ: because the generation of man is not uncleane or vitious of it selfe, but accidentall by his falling. Therefore it is no marvell, if Christ, by whom the estate of innocency was to be restored, were exempted from common corruption. And whereas also they thrust this upon us for an absurdity, that if the word of God did put on flesh, then was it inclosed in a narrow prison of an earthly body: this is but meere waywardnesse: because although the infinite essence of the Word did grow together into one person with the nature of man: yet doe we faigne no inclosing of it. For the Sonne of God descended marvellously from heaven, so as yet he left not heaven; it was his will to be marvellously borne in the Virgins wombe, to be conversant on earth, and hang upon the crosse, yet that he alway filled the world even as at the beginning.

Rom. 5. 12.

1 Cor 15. 47.
Rom. 8. 3.

THE FOVRTEENTH CHAPTER.

How the two natures of the Mediator doe make one person.

The divine and humane natures of Christ united in his person, yet in their properties distinguished, as the body and the soule make one and the same man.

NOw where it is said that the Word was made flesh: that is not so to be understanded, as though it were either turned into flesh, or confusedly mangled with flesh, but because he chose him a temple of the Virgins wombe to dwell in, he that was the sonne of God, became also the sonne of man, not by confusion of substance, but by unity of person. For wee so affirme the Godhead joyned and united to the manhood, that either of them have their whole property remaining, and yet of them both is made one Christ. If any thing in all worldly things may bee found like to so great a mystery, the similitude of man is most fit, whom we see to consist of two substances, whereof yet neither is so mingled with other, but that either keepeth the property of his owne nature. For neither is the soule the body, nor the body the soule. Wherefore both that thing may bee severally spoken of the soule, which can no way agree with the body: and likewise of the body that thing may bee said, which can by no meane agree with the soule: and that may be said of the whole man, which can be but unfitly taken neither of the soule nor of the body severally. Finally, the properties of the soule are sometime attributed to the body, and the properties of the body sometime to the soule: and and yet hee that consisteth of them is but one man and not many. But such formes of speech doe signifie both that there is one person in man compounded of two natures knit together, and that there are two divers natures which doe make the same person. And so doe the Scriptures speake of Christ: sometime they give unto him those things that ought singularly to bee referred to his manhood, and sometime those things that doe peculiarly belong to his God-head, and sometime those things that doe comprehend both natures, and doe agree with neither of them severally. And this conjoyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the old Authors called Communicating of properties.

2. These

7 things in ſcripture ſometimes ſpoken of the perſon of Chriſt and agreeing in reſpect of the one nature only, ſometimes of one nature and agreeing in reſpect of the other.

Ioh 8.58.
Col.1.15.

Iohn 17 5.
Iohn 5.17.

Eſa 42.1.
Luke 1.52.
Iohn 8.50.
Mat.13.
Iohn 14.10. & 6.38.
Luke 24.39.

Act.20 28.
1 Cor.2,8.
1 Ioh. 1.1.
1 Ioh.3.16.

2 Theſe things were weake, unleſſe many phraſes of Scripture, and ſuch as bee each where ready to finde, did prove that nothing hereof hath beene deviſed by man. That ſame thing which Chriſt ſpake of himſelfe, ſaying: Before that *Abraham* was, I am, was farre diſagreeing from his manhood. Neither am I ignorant with what cavillation the erroneous ſpirits doe deprave this place: For they ſay that he was before all ages, becauſe he was already foreknowne the Redeemer, as well in the counceil of the Father, as in the mindes of the godly. But whereas he openly diſtinguiſheth the day of his manifeſtation from his eternall eſſence, and of purpoſe pronounceth unto himſelfe an authority by antiquity wherein he excelleth above *Abraham*, hee doth undoubtedly challenge to himſelfe that which is proper to the Godhead. Whereas *Paul* affirmeth that he is the firſt begotten of all creatures, which was before all things, and by whom all things keepe their being: and whereas hee himſelfe reporteth that he was in glory with the Father before the creation of the world, and that he worketh together with the Father, theſe things doe nothing more agree with the nature of men. It is therefore certaine, that theſe and ſuch like are peculiarly aſcribed to the Godhead. But whereas he is called the ſervant of the Father: and whereas it is ſaid, that he grew in age, wiſdome and favour with God and men: that hee ſeeketh not his owne glory: that he knoweth not the laſt day: that hee ſpeaketh not of himſelfe: that hee doth not his owne will: where it is ſaid, that he was ſeene and felt: this wholly belongeth to his owne manhood. For in reſpect that he is God, neither can hee encreaſe in any thing, and he worketh all things for his owne ſake, neither is any thing hidden from him, he doth all things according to the free choice of his owne will, and can neither be ſeene nor felt. And yet he doth not ſeverally aſcribe theſe things to his nature of man onely, but taketh them upon himſelfe, as if they did agree with the perſon of the Mediator. But the communicating of properties is in this, that *Paul* ſaith, that God did by his owne bloud did purchaſe unto him a Church: and the Lord of glory crucified. Againe, where *John* ſaith, that the Word of life was felt. Truely God neither hath blond, nor ſuffereth, nor can be touched with hands. But becauſe hee which was both very God and man, Chriſt being crucified, did ſhed his blond for us: thoſe things that were done is his nature of man, are unproperly, and yet not without reaſon given to his Godhead. A like example is, where *John* teacheth that God gave his ſoule for us: therefore there alſo the property of the manhood is communicate with the other nature. Againe, when Chriſt ſaid being yet converſant in earth, that no man hath aſcended into heaven, but the ſonne of man that was in heaven: truely according to his manhood, and in the fleſh that hee had put on, he was not then in heaven: but becauſe himſelfe was both God and man, by the reaſon of the unitie of both natures, he gave to the one that which belonged to the other.

Ioh 3. 13.
7 things ſpoken of the perſon of Chriſt and agreeing no more to one nature than another, but indifferently to either, and truely to him that conſiſteth of both In which kinde his office of mediation is.
Iohn 1. 29. & 5.21.
Iohn 9.5.
Ioh.21.1.
1 Cor 24.
Phil.2.8.

3 But moſt plainely of all doe theſe places ſet forth the true ſubſtance of Chriſt, which doe comprehend both natures together: of which ſort there are very many in the Goſpell of him. For that which is there read is ſingularly belonging neither to his Godhead, nor to his manhood, but to both together; that he hath received of his Father power to forgive ſinnes, to raiſe up whom he will, to give righteouſneſſe, holineſſe, and ſalvation, to be made judge over the quicke and the dead, to be honoured even as the Father is: Finally, that he is called the light of the world, the good ſhepheard, the only dore, the true Vine. For ſuch prerogatives had the ſonne of God, when he was ſhewed in the fleſh, which although he enjoyed with his Father before the world was made, yet he had them not in the ſame manner or the ſame reſpect, and which could not be given to ſuch a man as was nothing but man. In the ſame meaning ought we to take that which is in *Paul*: that Chriſt after the judgement ended, ſhall yeeld up the kingdome to God and the Father, Even the kingdome of the ſonne of God, which had no beginning, nor ſhall have any ending: but even as he lay hid under the baſeneſſe of the fleſh and abaſed himſelfe, taking upon him the forme of a ſervant, and laying aſide the port of Majeſty, he ſhewed himſelfe obedient to his Father: and having performed all ſuch ſubjection, at length is crowned with honour and glory, and advanced to the higheſt dominion, that all knees ſhall bow before him: ſo ſhall hee then yeeld up to his Father both that name and crowne of Glory, and whatſoever he hath received of his father

father, that God may bee all in all. For to what purpose is power and dominion given him but that the father should governe us by his hand? In which sense it is also said, that he sitteth at the right hand of the father. But this is but for a time, till we may enjoy the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they tooke no heed to the person of the Mediator, have obscured the naturall meaning of almost all the doctrine that is read in the Gospell of *John*, and have entangled themselves in many snares. Let this therefore be unto us the key of right understanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reigne till he come forth to Judge the world, in so much as he joyneth us to his father, according to the small measure of our weakenesse. But when we being made partakers of the heavenly glory, shall see God such as he is, then he having performed the office of Mediator, shall cease to be the Embassadour of his father, and shall be contented with that glory which he enjoyed before the making of the world: and the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the meane degree betweene God and us. For which purpose maketh that saying of *Paul:* One God, of whom are all things, and one Lord, by whom are all things, even he to whom the dominion for a time is committed by the father, untill his divine majesty be to be seene face to face. From whom so farre is it off that any thing shall decay, by yeelding up the dominion to his father, that hee shall become so much the more glorious. For then shall God also cease to be the head of Christ because Christs godhead shall then shine of it selfe, whereas yet it is covered with a certaine veile.

Heb. 2. 6. Phil 2. 10. 1 Cor. 15. 28.

1 Cor. 8.

4 And this observation shall doe no small service to assoile many doubts if the readers doe fitly apply it. For it is marvellous how much the unskilfull, yea some not utterly unlearned, are cumbred with such formes of speech. which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of a Mediator, And it is alway easie to see, how well all things hang together, if they have a sober expositor, to examine so great mysteries with such deuout reverence as they ought to be. But there is nothing that these furious and franticke spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the godhead: and likewise of those things that are spoken of his godhead to take away his manhood: and of those things that are so ioyntly spoken of both natures, that they severally agree with neither, to take away both. But what is that else but to say. that Christ is not man, because he is God: and that hee is not God, because he is man: and that he is neither man nor God, because he is both man & God? We therefore doe determine that Christ, as hee is both God and man, consisting of both natures, united, though not confounded, is our Lord and the true sonne of God, even according to his manhood, though not by reason of his manhood. For the errour of *Nestorius* is to be driven farre away from us, which when he went about rather to draw in sunder, then to distinguish the nature, did by the meane imagine a double Christ. Whereas we see that the Scripture cryeth out with loud voice against it, where both the name of the sonne of God is given to him that was borne of the Virgin, and the Virgin herselfe is called the mother of our Lord. We must also beware of the madnesse of *Eutiches*, least while we goe about to shew the unity of person, we destroy either nature. For we have already alleadged so many testimonies, and there are every where so many other to be alledged; where his godhead is distinguished from his manhood: as may stop the mouthes even of the most contentious. And a little hereafter I will adjoyne some testimonies to confute better that faigned devise, but at this present one place shall content us. Christ would not have called his body a Temple, unlesse the godhead did distinctly dwell therein. Wherefore as *Nestorius* was worthily condemned in the Synod at *Ephesus*, so also was *Eutiches* afterward condemned in the Synode of *Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

Things spoken of Christ doe neede wise and sober expositors, for the avoiding as of other errors, so of those wherein Nestorius and Eutiches are condemned.

Aug in Enchir. ad Lauren. c. 36.

Luk. 1. 33. & 44.

Iohn 2. 19.

5 But in our age also there hath risen up no lesse pestilent a monster, *Michael Servetus*, which did thrust in place of the sonne of God, a fained thing made of the essence

The monstrous impiety of Ser-

of

vettus, denying Christ to have beene actually the Sonne of God, before he was borne of the Virgin Marie.

of God, of spirit, flesh and three elements vncreate. And first hee denied that Christ is by any other way the sonne of God, but in this that he was begotten of the holy Ghost in the wombe of the Virgin. But to this end tendeth his subtiltie, that the destinction of the two natures being once overthrowne, Christ might bee thought to be a certaine thing mingled of God and man, and yet neither God nor man. For in this whole processe he travaileth toward this point, that before Christ was openly shewed in the flesh, there were onely certaine shadowish figures in God, whereof the truth or effect then at length was in being, when that word which was ordained to that honor, began truely to be the sonne of God. And we indeed doe confesse that the Mediator which is borne of the Virgin, is properly the sonne of God. For Christ in that he is man, could not bee the mirror of the inestimable favour of God, unlesse this dignitie were given him to be, and be called the onely begotten sonne of God. But in the meane season the definition of the Church standeth stedfastly grounded, that hee is counted the sonne of God, because he being the Word begotten of the Father before all worlds, did by hypostaticall union take upon him the nature of man. Now the hypostaticall union is called with the old Fathers, that which maketh one person of two natures. which phrase of speech was devised to overthrow the doting error of *Nestorius*, because hee faigned that the sonne of God did so dwell in flesh, that yet he the same was not man. *Servettus* slandereth us, that we make two sonnes of God, when we say that the eternall Word was already the sonne of God before that it was clothed with flesh, as if we did say any thing else, but that he was manifested in the flesh. Neither doth it follow, that if he were God before that he was man, he began to be a new God. And no more absurdity it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to *Marie* doe secretly shew, That holy thing that shall be borne of thee, shall be called the sonne of God: as if he should have said, that the name of the Sonne which was obscure in the time of the law, should now become famous and every where knowne abroad. Wherewith agreeth that saying of *Paul*, that now by Christ we are the children of God, freely and with boldnesse to cry *Abba*, Father. But were not the holy fathers in old time also accounted among the children of God? Yea, and bearing them bold upon that interest, they called upon God by name of their father. But because since the onely begotten Sonne of God was brought forth into the world, the heavenly fatherhood is become more plainly known: therefore *Paul* assigneth this, as it were a priviledge to the kingdome of Christ. But yet this is stedfastly to be holden, that God never was Father either to Angels or men, but in respect of the onely begotten sonne: and that men specially, whom their owne wickednesse maketh hatefull to God, are his children by free adoption because hee is the sonne of God by nature. And there is no cause why *Servettus* should cavill that this hangeth upon filiation or becomming a sonne, which God had determined with himselfe, because our purpose is not here to speake of the figures, how the expiation was shewed in the bloud of beasts: but because they could not indeed be the children of God, unlesse their adoption were grounded vpon the head, it is without reason to take that from the head which is common to all the members. I goe yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose so great dignity did not hang upon the redemption to come: yet must it needs be, that the sonne is in order before them, which maketh the Father to be their Father. I will repeat it againe shortly, and adde the same of mankind. Sith from at their first beginning both Angels and men were created with this condition, that God should be common Father to them both, if that saying of *Paul* be true, that Christ was alway the head and the first begotten of all creatures, to have the first degree in all: I thinke I doe rightly gather that he was also the Sonne of God before the creation of the world.

Rom. 8. 15.

Psal. 86.

Col. 1. 15.

Christ truly and properly the Sonne of God in the flesh, but not in respect of the flesh which before he tooke

6. But if his Filiation (if I may so terme it) began since hee was manifested in the flesh, it shall follow, that he was also sonne in respect of his nature of man. *Servettus* and other such frantike men would have it, that Christ which appeared in the flesh, is the Sonne of God, because out of the flesh he could not bee called by that name. Now let them answer me whether he be the Sonne according to both natures, and in respect of both. So indeed they prate, but *Paul* teacheth farre otherwise. Wee grant indeed, that

that Christ is in the flesh of man called the Sonne, but not as the faithfull are, that is by adoption onely and grace, but the true and naturall, and therefore onely Sonne, that by this marke he may be discerned from all other. For God vouchsafeth to give the name of his sonnes to us, that are regenerate into a new life: but the name of the true and onely begotten Sonne, he giveth to Christ onely. How can he be the onely sonne in so great a number of brethren, but because he possesseth that by nature, which wee have received by gift? And the honor we extend to the whole person of the Mediator, that he bee truly and properly the Sonne of God, which was also borne of the Virgin, and offered himselfe for sacrifice to his Father upon the crosse: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was severed out to preach the Gospell of God, which he had before promised of his Sonne, which was begotten of the seed of *David* according to his flesh, and declared the Sonne of God in power. But why, when he nameth him distinctly the Sonne of *David* according to the flesh should hee severally say, that he was declared the Sonne of God, unlesse hee meant to shew that this did hang upon some other thing than upon the very flesh? For in the same sense in another place he saith, that he suffered by the weakenesse of the flesh, and rose againe, by the power of the spirit, even so in this place he maketh a difference of both natures. Truly they must needs grant, that as he hath that of his Mother for which he is called the Sonne of *David*, so he hath that of his Father for which he is called the Sonne of God: and the same is another thing and severall from the nature of man. The Scripture giveth him two names, calling him here and there sometimes the Sonne of God, and sometimes the sonne of Man. Of the second there can be no contention moved: but according to the common use of the Hebrew tongue he is called the Son of Man, because he is of the offspring of *Adam*. By the contrarie I affirme, that he is called the Sonne of God in respect of the Godhead and eternall essence: because it is no lesse meet that it bee referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that hee is called the sonne of man. Againe, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begotten of the seed of *David*, was no otherwise declared the Sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Jewes, is God blessed for ever. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the Sonne of man, is not also the Sonne of God, in respect of the nature of God.

upon him, he was the Sonne.

Rom. 1. 2.

2 Cor. 13. 4.

Rom. 9. 5.

7. They doe indeed disorderly enforce for the maintenance of their error, the place where it is said, that God spared not his owne Sonne, and where the Angel commanded, that the very same he that should be borne of the Virgin, should be called the Sonne of the Highest. But least they should glorie in so fickle an objection, let them weigh with us a litle, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the Sonne of God, because he that is conceived is called the Sonne of God, then shall it follow that he began to be the Word at his manifesting in the flesh, because *John* saith, that hee bringeth them tidings of the Word of life, which his hands have handled. Likewise that, which is read in the Prophet: Thou Bethleem in the land of Juda, art a little one in the thousands of Juda: Out of thee shall be borne to me a guide to rule my people Israel, and his comming forth from the beginning, from the daies of eternitie. How will they be compelled to expound this, if they will be content to follow such manner of reasoning? For I have protested, that wee doe not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made us the sonnes of God with him, by right of brotherly conjoyning, because he is the onely begotten sonne of God in the flesh which he tooke of us. And *Augustine* doth wisely admonish us, that this is a bright glasse, wherein to behold the marvellous and singular favour of God, that hee attained honour in respect that hee is man which hee could not deserve. Therefore Christ was adorned with this excellencie, even according to the flesh from the wombe of his Mother, to bee the Sonne of God. Yet is there not in the unitie of person to be faigned such a mixture, as may take away that which is proper to the Godhead. For it is no more absurditie, that the eternall Word of God and Christ, by reason of the two natures united into one person,

Places of scripture wrested by Servetus from their true meaning to prove that Christ began to be the Sonne of God when hee became the sonne of man.

Rom. 8. 32.
Luk. 1. 32.
1 John 1. 1.
Mic 5. 2.

be divers wayes called the Sonne of God, then that hee be according to divers respects, called sometime the Sonne of God, and sometime the Sonne of Man. And no more doeth that other cavillation of *Servettus* accomber us: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but under a figure, because although the describing of him then was somewhat darke: yet where as it is already cleerely proved that he was no otherwise eternall God, but because he was the word begotten of the eternall father, and that this name doth no otherwise belong to the person of the Mediator which he hath taken upon him, but because hee is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not beene a mutuall relation to the Sonne, by whom all kindred or fatherhood is reckoned in heaven and in earth: hereby it is easie to gather, that even in the time of the Law and the Prophets, he was the Sonne of God, before that this name was commonly knowne in the Church. But if they strive onely about the onely word, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if thou canst (saith hee) or the name of his sonne. Yet I am not ignorant, that with the contentious this testimonie will not be of sufficient force: neither doe I much ground upon it, saving that it sheweth that they doe maliciously cavill, that deny Christ to be the Sonne of God, but in this respect that hee was made man. Beside that, all the oldest writers with one mouth and consent have openly testified the same: so that their shamelessnesse is no lesse worthie to bee scorned than to be abhorred which dare object *Irenæus* and *Tertullian* against us, both which doe confesse that the Sonne of God was invisible, which afterward appeared visible.

Eph. 5. 15.

Prou. 30. 4.

The sundrie grosse absurdities whereinto Servettus fell, by denying Christ to have beene really and actually the Sonne of God before he was manifested in the flesh.

Eccle. 24. 14.

8. But although *Servettus* hath heaped up horrible monstrous devises, which peradventure the other would not allow: yet if ye presse them hard, ye shall perceive that all they that doe not acknowledge Christ to be the Sonne of God, but in the flesh, doe grant it onely in this respect, that he was conceived in the wombe of the Virgin by the holy Ghost, like as the *Manichees* in old time did foolishly affirme, that man hath his soule (as it were) by derivation from God, because they reade that God breathed into *Adam* the breath of life. For they take so fast hold of the name of Sonne, that they leave no difference betweene the natures, but babble disorderly that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisdome that *Salomon* speaketh of, is destroyed, and there is no account made of the godhead in the Mediator, or a fantasied Ghost is thrust in place of the Manhood. It were indeed profitable to confute the grosser deceits of *Servettus*, wherewith he hath bewitched himselfe an some other, to the end that the godly readers admonished by this example, may hold themselves within the compasse of soberneſſe and modestie: saving that I thinke it should be superfluous, because I have alreadie done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God was a forme in minde from the beginning, and even then hee was before appointed to be man that should bee the essentiall image of God. And hee doth acknowledge no other word of God but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirit with the Word, for that God distributed the invisible Word and the Spirit into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the Word, to which he assigneth the office of seed: Whereby it shall follow that hogs and dogs are as well the children of God, because they were create of the originall seed of the Word of God. For although he compound Christ of three uncreate elements to make him begotten of the essence of God, yet hee saigneth that he is so the first begotten among creatures, that the same essentiall Godhead is in stones, according to their degree. And least hee should seeme to strip Christ out of his godhead, he affirmeth that his flesh is consubstantiall with God, and that the Word was made man by turning the flesh into God. So while he cannot conceive Christ to be the Sonne of God, unlesse his flesh came from the essence of God, and were turned into godhead, he bringeth the eternall person of the Word to nothing, and taketh from

from us the ſonne of *David*, that was promiſed to bee the Redeemer. He oft repeateth this that the Sonne was begotten of God by knowledge and predeſtination, and that at length he was made man of that matter which at the beginning ſhined with God in the three elements, which afterward appeared in the firſt light of the world, in the cloud and in the pillar of fire. Now how ſhamefully he ſometime diſagreeth with himſelfe, it were too tedious to rehearſe. By this ſhort recitall the readers that have their ſound wit may gather, that with the circumſtances of this uncleane dog the hope of ſalvation is utterly extinguiſhed. For if the fleſh were the godhead it ſelfe, it ſhould ceaſe to be the temple thereof. And none can be our Redeemer, but hee that bogotten of the ſeed of *Abraham* and *David*, is according to the fleſh truly made man. And hee wrongfully ſtandeth upon the words of *John*, that the Word was made fleſh. For as they reſiſt the error of *Neſtorius*, ſo they nothing further this wicked invention, whereof *Eutichies* was author, for as much as the onely purpoſe of the Evangeliſt was to defend the unitie of perſons in the two Natures.

THE FIFTEENTH CHAPTER.

That we may know, to what end Chriſt was ſent of his Father, and what he brought us, three things are principally to be conſidered in him, his Prophetical office, his Kingdome, and his Prieſthood.

Chriſt a Prophet, a King, & Prieſt ſo to be acknowledged, not with a cold mentioning of thoſe titles, but with a right underſtanding of the end and uſe of them. The people of God before his comming looked for more light of knowledge at his hands when he ſhould come, then they received by their other Prophets. Enchir. ad Laur. cap. 5. Col. 2. 19. John 4. 25. Eſai. 53. 4.

AVguſtine ſaith rightly, that although the Heretikes doe bragge of the name of Chriſt, yet they have not all one foundation with the godly, but that it remaineth onely proper to the Church. For if theſe things be diligently conſidered, that belong to Chriſt, Chriſt ſhall be found among them onely in name, and not in very deed. So at this day the Papiſts, although the name of the Sonne of God redeemer of the world, ſound in their mouth, yet becauſe being contented with vaine pretence of the name, they ſpoile him of his power and dignitie: this ſaying of *Paul* may bee well ſpoken of them, that they have not the head. Therefore, that faith may finde ſound matter of ſalvation in Chriſt, and ſo reſt in him, this principle is to bee eſtabliſhed, that the office which is committed to him by his Father, conſiſteth of three parts. For hee is given both a Prophet, a King, and a Prieſt. Albeit, it were but ſmall profit to know thoſe names, without knowledge of the end and uſe of them. For they are alſo named among the Papiſts but coldly and to no great profit, where it is not knowne what each of theſe titles containeth in it. Wee have ſaid before, how though God ſending Prophets by continuall courſe one after another, did never leave his people deſtitute of profitable doctrine, and ſuch as was ſufficient to ſalvation: that yet the mindes of the godly had alway this perſwaſion, that full light of underſtanding was to bee hoped for onely at the comming of *Meſſias*: yea and the opinion thereof was come, even to the Samaritans, who yet never knew the true religion, as appeareth by the ſaying of the woman: When *Meſſias* commeth, he ſhall teach vs all things. And the Jewes had not raſhly gathered this upon preſumptions in their mindes: But as they were taught by aſſured oracles, ſo they beleeved. Notable among the other is that ſaying of *Eſay*: Behold, I have made him a witneſſe to peoples, I have given him to be a guide and Schoolemaſter to peoples: even as in another place he had called him the Angell or interpreter of the great counſell. After this manner the Apoſtle commending the perfection of the doctrine of the Goſpell, after that he had ſaid, that God in the old time ſpake to the Fathers by the Prophets diverſly, and under manifold figures, addeth that laſt of all hee ſpake unto us by his beloved Sonne. But becauſe it was the common office of the Prophets to keepe the Church in ſuſpenſe, and to uphold it untill the comming of the Mediator, therefore we reade that in their ſcatering abroad, the faithfull complained that they were deprived of that ordinarie benefit, ſaying: Wee ſee not our tokens: there is not a Prophet among us: there is no more any that hath knowledge. But when Chriſt was now not farre off, there was a time appointed to *Daniel* to ſeale up the viſion and the Prophet, not onely that the Prophecie which is there ſpoken of, ſhould bee ſtabliſhed in aſſured credit, but alſo that the faithful ſhould learne with contented mind to want the Prophets for a time, becauſe the fulneſſe and cloſing up of all revelations was at hand.

Heb. 1. 1.

Pſal. 74. 9.

Dan. 9. 24.

Christ more than a common instructor, as the blessing joyned with his doctrine and the excellencie of that hee taught doth clearly shew.

2. Now it is to be noted, that the title of commendation of Christ belongeth to these three offices. For we know that in the time of the Law, as well the Prophets as Priests and Kings were annointed with holy oyle. For which cause the renowned Name of *Messias* was given to the promised Mediator. But though indeed I confesse (as I have also declared in another place,) that he was called *Messias*, by peculiar consideration and respect of his kingdome: yet the annointings in respect of the office of Prophet and of Priest, have their place, and are not to be neglected of us. Of the first of these two is expresse mention made in *Esay*, in these words: The spirit of the Lord *Jehovah* upon me. Therefore the Lord hath annointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliverance to captives, should publish the yeere of good will, &c. We see that he was annointed with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common manner: for he is severed from other teachers that had the like office. And here againe is to be noted, that he tooke not the annointing for himselfe alone, that hee might execute the office of teaching, but for his whole body, that in his continuall preaching of the Gospell, the vertue of the Spirit should joyne withall. But in the meane time this remaineth certaine, that by this perfection of doctrine which hee hath brought; an end is made of all prophecies, so that they doe diminish his authority, that being not content with the Gospell, doe patch any forraigne thing unto it. For that voice which thundred from heaven, saying: This is my beloved Sonne, heare him, hath advanced him by singular priviledge above the degrees of all other. Then this ointment is powred abroad from the head unto all the members, as it was foretspoken by *Joel*: Your children shall prophecie, and your daughters shall see visions, &c. But where *Paul* saith, that hee was given us unto wisdome: and in another place, that in him are hidden all the treasures of knowledge and understanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceive what he is, have comprehended the whole infiniteneſſe of heavenly good things. For which cause he writeth in another place, I have counted it precious to know nothing, but Jesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicite of the Gospell. And hereunto tendeth the dignitie of a Prophets office in Christ, that we might know that in the summe of the doctrine which hee hath taught, are contained all points of perfect wisdome.

Mat. 3. 17.

Joel. 2. 28.

1 Cor. 1. 30. Col. 2. 3.

1 Cor. 2. 2.

The eternall continuance of Christs kingdome proveth the perpetuitie of his church.

3. Now come I to his kingdome, of which were vaine to speake, if the readers were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serveth, and what it availeth us, and the whole force and eternitie thereof, and also the eternitie which in *Daniel* the Angell doth attribute to the person of Christ: and againe the Angell in *Luke* doth worthily apply to the salvation of the people. But that is also double or of two sorts, for the one belongeth to the whole bodie of the Church, the other is proper to every member. To the first is to bee referred that which is said in the Psalme: I have once sworne by my holinesse to *David*, I will not lie, his seed shall abide for ever, his seate shall be as the Sunne in my sight, it shall bee stablished as the Moone for ever, and a faithfull witnesse in heaven. Neither is it doubtfull, but that God doth there promise, that he will be by the hand of his Sonne an eternall governer and defender of his Church. For the true performance of this prophesie can be found no where else but in Christ: forasmuch as immediately after the death of *Salomon*, the greater part of the dignitie of the kingdome fell away, and was to the dishonour of the house of *David* conveyed over to a private man, and afterward by little and little was diminished, till at length it came to utter decay, with heavie and shamefull destruction. And the same meaning hath that exclamation of *Esay*: Who shall shew forth his generation? For he so pronounceth that Christ shall remaine alive after death, that hee joyneth him with his members. Therefore so oft as we heare that Christ is armed with eternall power, let us remember that the everlasting continuance of the Church is upholden by this support, to remaine stil safe among the troublesome tossings wherewith it is continually vexed, and among the grievous and terrible motions that threaten innumerable destructions. So when *David* scorneth the boldnes of his enemies, that goe about to breake the yoke of God and of Christ, and sayeth, that the kings and

Psal. 89. 36.

Esai. 53. 8.

Psal. 2. 3. 4.

and peoples raged in vaine, because hee that dwelleth in heaven is strong enough to breake their violent assaults: he assureth the godly of the continuall preservation of the Church, and encourageth them to hope well so oft as it happeneth to be oppressed. So in another place, when he saith, in the person of God: sit at my right hand, till I make thine enemies thy footestole: he warneth us, that how many and strong enemies soever doe conspire to besiege the Church, yet they have not strength enough to prevaile against that unchangeable decree of God, whereby hee hath appointed his sonne an eternall King: whereupon it followeth, that it is impossible that the Devill with all the preparation of the world, may bee able at any time to destroy the Church, which is grounded upon the eternall seate of Christ. Now for so much as concerneth the speciall use of every one, the very same eternall continuance ought to raise us up to hope of immortalitie. For we see, that whatsoever is earthly and of the world, endureth but for a time, yea and is very fraile. Therefore Christ, to lift up our hope unto heaven pronounceth, that his kingdome is not of this world. Finally, when any of us heareth, that the kingdome of Christ is spirituall, let him be raised up with this saying, and let him pearce to the hope of a better life: and whereas hee is now defended by the hand of Christ, let him looke for the full fruit of this grace in the world to come.

Psal. 110. 1.

John 18. 36.

4. That, as we have said, the force and profit of the kingdome of Christ cannot otherwise be perceived by us, but when we know it to be spiritual, appeareth sufficiently though it were but by this, that while we must live in warfare under the crosse, during the whole course of our life, our estate is hard and miserable: what then should it profit us to be gathered together under the dominion of a heavenly King, unlesse we were certaine to enjoy the fruit thereof out of the state of this earthly life? And therefore it is to be knowne, that whatsoever felicitie is promised us in Christ, it consisteth not in outward commodities, that we should lead a merry and quiet life, flourish in wealth, bee assured from all harmes, and flow full of those delightfull things that the flesh is wont to desire: but that it wholly belongeth to the heavenly life. But as in the world the prosperous and desired state of the people is partly maintained by plenty of good things and peace at home, and partly by strong forceable defences, whereby it may bee safe against outward violence: so Christ also doth enrich his with all things necessarie to eternall salvation of soules, and fortifieth them with strength, by which they may stand invincible against all assaults of principall enemies. Whereby we gather, that he reigneth more for us than for himselfe, and that both within and without: that being furnished so far as God knoweth to be expedient for us, with the gifts of the spirit, whereof wee are naturally emptie, we may by these first fruits perceive that we are truly joyned to God unto perfect blessednesse. And then, that bearing us bold upon the power of the same spirit, we may not doubt that we shall alway have the victorie against the Divell, the world, and every kind of hurtful thing. To this purpose tendeth the answer of Christ to the Pharisees, that because the kingdome of God is within us, it shall not come with observation. For it is likely that because he professed that he was the same King, under whom the soveraigne blessing of God was to be hoped for, they in scorne required him to shew forth his signes. But he, because they (who otherwise are too much bent to the earth) should not foolishly rest upon worldly pompes, biddeth them to enter into their owne consciences, because the kingdome of God is righteousnesse, peace, and joy in the holy Ghost. Hereby wee are briefly taught, what the kingdome of Christ availeth us. For, because it is not earthly or fleshly, subject to corruption, but spirituall: he lifteth us up even to eternal life, that we may patiently passe over this life in miseries, hunger, cold, contempt, reproches, and other griefes, contented with this one thing, that our king will never leave us destitute, but succour us in our necessities, till having ended our war, wee be called to triumph. For such is his manner of reigning, to communicate with us all that he hath received of his Father. Now whereas he armeth and furnisheth us with power and garnisheth us with beautie and magnificence, enricheth us with wealth? hereby is ministred unto us most plentifull matter to glory upon, and also bold courage to fight without feare against the Divell, sinne, and death. Finally, that clothed with his righteousnesse, we may valiantly overcome all the reproches of the world, and as he liberally filleth us with his gifts, so wee againe for our part, may bring forth fruit to his glory.

To know the eternall kingdome of Christ it cannot profit us at all except we know it to be spirituall, and to consist of two parts, the enriching of his subjects with good things, and the forcible defending of them against the assaults of principall enemies: out of this our comfort floweth.

Luk. 17. 21.

Rom. 14. 17.

Christ spiritually annointed a King that is to say royally enriched with gifts of the spirit which last for ever, that in him Christians might ever be rich, neither is any thing taken from this, when it is said that he shall yeeld up his kingdome to his Father.
Ephe 4 7.
Joh. 1.32.
Luk. 3.22.

5. Therefore his kingly annointing is set forth unto us, not done with oyle or ointments made with spices, but he is called the annointed of God because upon him hath rested the spirit of wisdome, understanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was annointed above his fellowes, because if there were not such excellencie in him, we should be all needy and hungry. For, as it is alreadie said, he is not privately enriched for himselfe, but to poure his plentie upon us, being hungry and dry. For as it is said, that the Father gave the spirit to his Sonne, not by measure, so there is expressed a reason why, that all wee should receive of his fulnesse, and grace for grace. Out of which fountaine floweth that liberall giving, whereof *Paul* maketh mention, whereby grace is diversly distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said sufficiently confirmed, that the kingdome of Christ consisteth in the spirit, not in earthly delights or pomps, and therefore we must forsake the world that we may be partakers of it. A visible signe of this holy annointing was shewed in the baptisme of Christ, when the holy Ghost rested upon him in the likenesse of a Dove. That the holy Ghost and his gifts are meant by the word Annointing, ought to seeme neither noveltie nor absurdity. For we are none other way quickned, specially for so much as concerneth the heavenly life: there is no drop of lively force in us, but that which the holy Ghost poureth into us, which hath chosen his seate in Christ, that from thence the heavenly riches might largely flow out unto us, whereof we are so needy. And whereas both the faithful stand invincible by the strength of their King, and also his spirituall riches plenteously flow out unto them, they are not unworthily called Christians. But this eternitie whereof we have spoken, is nothing derogate by that saying of *Paul*: Then hee shall yeeld up the kingdome to God and the Father. Againe: the Sonne himselfe shall be made subject, that God may be all in all things: for his meaning is nothing else, but that in that same perfect glorie, the administration of the kingdome shall not bee such as it is now. For the Father hath given all power to the Sonne, that by the Sonnes hand he may governe, cherish and sustaine us, defend us under his safeguard: and helpe us. So while for a little time we are wavering abroad from God, Christ is the meane betweene God and us, by little and little to bring us to perfect conjoyning with God. And truly, wheras he sitteth on the right hand of the Father, that is as much in effect, as if he were called the Fathers deputie, under whom is the whole power of his dominion, because it is Gods will to rule and defend his Church by a meane (as I may so call it) in the person of his Sonne. As also *Paul* doth expound it in the first Chapter to the Ephesians, that hee was set at the right hand of the Father, to be the head of the Church, which is his body. And to no other meaning tendeth that which hee teacheth in an other place, that there is given him a name above all names, that in the Name of Jesus all knees shall bow, and all tongues confesse that it is to the glory of God the Father. For even in the same words also hee setteth out in the kingdome of Christ an order necessarie for our present weakenesse. So *Paul* gathereth rightly, that God shall then bee by himselfe the onely head of the Church, because Christs office in defending of the Church, shall bee fulfilled. For the same reason the Scripture commonly calleth him Lord, because his Father did set him over us to this end, to exercise his owne Lordly power by him. For though there bee many Lordships in the world, yet is there to us but one God the Father, of whom are all things and wee in him, and one Lord Christ, by whom are all things and wee by him saith *Paul*. Whereupon is rightly gathered that hee is the selfe same God, which by the mouth of *Esay* affirmed himselfe to be the King and the Law-maker of the Church. For though hee doe every where call all the power that hee hath, the benefit and gift of the Father, yet hee meaneth nothing else, but that he reigneth by power of God: because he hath therefore put on the personage of the Mediatour, that descending from the bosome and incomprehensible glory of the Father, hee might approch nigh unto us. And so much more rightfull it is, that we be with all consent prepared to obey, and that with great cheerefulnesse we direct our obediences to his commandement. For as he joyneth the offices of King and Pastor toward them that willingly yeeld themselves obedient: so on the other side, we heare that he beareth an yron scepter, to breake and bruse all the

1 Cor. 15.24.
1 Cor. 15.28.

Phil 2.9.

Esay 33.22.

obstinate

obstinate like potters vessels: we heare also that he shall be the judge of nations, to cover the earth with dead corpes, and to overthrow the height that standeth against him. Of which thing there are some examples seene at this day: but the full proofe thereof shall be at the last judgement, which may also properly be accounted the last act of his Kingdome. Psal.2.9. Psal.110.6.

6. Concerning his Priesthood, thus it is briefly to bee holden, that the end and use of it is, that he should be a Mediator pure from all spots, that should by his holinesse reconcile us to God. But because the just curse possesseth the entrie, and God according to his office of Judge is bent against us, it is necessary that some expiation be used, that he being a Priest may procure favour for us, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behoved that he should come forth with a Sacrifice. For in the Law it was not lawfull for the Priest to enter into the Sanctuary without blood, that the faithfull might know, that though there were a Priest become meane for us to make intercession, yet God could not bee made favourable to us before that our sinnes were purged. Vpon which point the Apostle discourseth largely in the Epistle to the Hebrues, from the seventh Chapter almost to the end of the tenth. But the summe of all commeth to this effect, that the honour of Priesthood can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our guiltinesse, and satisfied for our sinnes. But how weighty a matter it is, we are enformed by that solemne oath of God, which was spoken without repentance: Thou art a Priest for ever, according to the order of *Melchisedech*. For without doubt his will was to establish that principall point which he knew to be the chiefe joynt whereupon our salvation hanged. For as it is said, there is no way open for us or for our prayers to God, unlesse our filthinesse being purged, the Priests doe sanctifie us, and obtaine grace for us, from which the uncleannesse of our wicked doings and sinnes doth debarre us. So doe wee see, that we must begin at the death of Christ, that the efficacie and profit of his Priesthood may come unto us. Of this it followeth, that hee is an eternall intercessor, by whose mediation we obtaine favour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godly consciences, while they safely leane upon the fatherly tendernesse of God, and are certainly perswaded that it pleaseth him whatsoever is dedicated to him by the Mediator. But whereas in the time of the Law, God commanded sacrifices of beasts to bee offered to him: there was another and a new order in Christ, that one should be both the sacrificed host, and the Priest: because there neither could be found any other satisfaction for sinnes, nor any was worthy so great honour to offer up to God his onely begotten sonne. Now Christ beareth the person of a Priest, not onely by eternall meane of reconciliation to make the Father favourable and mercifull unto us, but also to bring us into the fellowship of so great an honor. For we that are defiled in our selves, yet being made Priests in him doe offer up our selves, and all ours to God, and doe freely enter into the heavenly Sanctuary, that all the sacrifice of prayer and praise that come from us, may be acceptable and sweet smelling in the sight of God. And thus far doth that saying of Christ extend: For their sakes I sanctifie my selfe: because, having his holinesse powred upon us, in as much as he hath offered us with himselfe to his Father, we that otherwise doe stinke before him, doe please him as pure and cleane, yea, and holy. Hereunto serveth the annointing of the Sanctuary, whereof mention is made in *Daniel*. For the comparison of contrarietie is to be noted betweene this annointing, and that shadowish annointing that then was in use: as if the Angell should have said, that the shadowes being driven away, there should bee a cleare Priesthood in the person of Christ. And so much more detestable is their invention, which not contented with the sacrifice of Christ, have presumed to thrust in themselves to kill him: which is daily enterprised among the Papists, where the Masse is reckoned a sacrificing of Christ. *The office and use of Christs Priesthood.* Pſal.110.4. Reve.1.6. John17.19. Dan.9.24.

THE SIXTEENTH CHAPTER.

How Christ hath fulfilled the office of Redeemer, to purchase salvation for us, Wherein is intreated of his death, and Resurrection, and his Ascending into heaven.

ALL that we have hitherto said of Christ, is to be directed to this marke, that being damned, dead, and lost in our selves, we may seeke for righteousnesse, deliverance, life *The summe of all which wee seeke for in*

Christ is salvation. In which respect he hath the name of Saviour given him which name containeth all good things.
Act. 4. 12.
Mat. 1. 22.
Luk. 1. 31.

life and salvation in him: as we be taught by that notable saying of *Peter*, that there is none other name under heaven given to men wherein they must be saved. Neither was the Name of Jesus given him unadvisedly, or at chanceable adventure, or by the will of men, but brought from heaven by the Angell the publisher of Gods decree, and with a reason also assigned: because he was sent to save the people from their sinnes. In which words that is to be noted, which we have touched in another place, that the office of Redeemer was appointed him, that he should bee our Saviour: but in the meane time our Redemption should be but unperfect, unlesse he should by continuall proceedings convey us forward to the uttermost marke of salvation. Therfore so soone as we swarve never so little from him, our salvation by little and little vanisheth away, which wholly resteth in him: so that all they wilfully spoile themselves of all grace, that rest not in him. And the admonition of *Bernard* is worthy to be rehearsed, that the name of Jesus is not onely light, but also meat, yea, and oile also, without which all the meat of the soule is drie, and that it is also salt, without the seasoning whereof all that is set before us is unsavorie. Finally that it is hony in the mouth, melodie in the eare, and joyfullnesse in the heart, and also medicine, and that whatsoever is spoken in disputation is unsavorie, but where this Name soundeth. But here it behooveth to weigh diligently how salvation is purchased by him for us, that we may not onely bee perswaded that hee is the author of it, but also embracing such things as are sufficient to the stedfast upholding of our faith, wee may refuse all such things as might draw us away hither or thither. For sith no man can descend into himselfe, and earnestly consider what he is, but feeling God angry and bent against him, hee hath need carefully to seeke a meane and way to appease him, which demandeth satisfaction: there is no common assuredness required, because the wrath and curse of God lyeth alway upon sinners, till they bee loose from their guiltinesse: who as he is a righteous judge, suffreth not his law to be broken without punishment, but is ready armed to revenge it.

Bern. in cant. serm. 15.

How God can be said to have been our enemy till Christ reconciled us, and yet give us his sonne, by whom we might bee reconciled, seeing this worke to reconcile us sheweth love before reconcilement.
Rom. 5. 10.
Gal. 3. 10.
Col. 1. 21.

2. But before we go any further, it is to be seene by the way, how it agreed together, that God which prevented us with his mercy, was our enemie untill he was reconciled to us by Christ. For how could hee have given us in his onely begotten sonne a singular pledge of his love, unlesse he had already before that embraced us with his free favour? Because therefore here ariseth some seeming of contrarietie, I will first undoe this knot. The holy Ghost commonly speaketh after this manner in the scriptures, that God was enemie to men, till they were restored into favour by the death of Christ: that they were accursed till their iniquitie was purged by his sacrifice: that they were severed from God, till they were received into a conjoyning by his bodie. Such manner of phrases are applied to our capacitie, that we may the better understand how miserable and wretched our estate is being out of Christ. For if it were not spoken in expresse words, that the wrath and vengeance of God, and everlasting death did rest upon us, wee would lesse acknowledge how miserable we should be without Gods mercie, and would lesse regard the benefit of deliverance. As for example, If a man heare this spoken to him: If God at such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserved, thou shouldest have suffered horrible destruction: but because hee hath willingly and of his owne free kindnesse kept thee in favour, and not suffred thee to be estranged from him, he hath so delivered thee from that perill: truly he will be moved with, and in some part feele how much he oweth to the mercy of God. But if he heare on the other side that which the scripture teacheth, that he was by sinne estranged from God, the heire of wrath, subject to the curse of eternall death, excluded from all hope of salvation, a stranger from all blessing of God, the bondslave of Sathan, captive under the yoke of sinne: Finally, ordained unto and already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ tooke upon him and suffered the punishment which by the just judgement of God did hang over all sinners, that he hath purged with his bloud those evils that made them hatefull to God, that by his expiation is sufficient satisfaction and sacrifice made to God the Father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace betweene God and men: that upon this bond is conteined his good will toward them: shall not he be so much the more mooved with these. as it is

more

more lively represented out of how great miserie he hath been delivered? In a summe, because our minde can neither desirously enough take hold of life in the mercy of God, nor receive it with such thankfulnesse as we ought, but when it is before stricken and throwne downe with the feare of the wrath of God and dread of eternall death, we are so taught by holy Scripture, that without Christ we may see God in manner wrathfully bent against us, and his hand armed to our destruction: and that we may embrace his good will and fatherly kindnesse no other where, but in Christ.

God loving us freely as his creature, but hating that iniquitie which is in us, gave his son to take away that which hindered us from the benefits of his love.

3. And although this be spoken according to the weaknesse of our capacitie, yet it is not falsly said. For God which is the highest righteousnesse, cannot love wickednesse which he seeth in us all. Therefore we all have in us that, which is worthy of the hatred of God. Therefore in respect of our corrupted nature, and then of evill life added unto it, truly we are all in displeasure of God, guiltie in his sight, and borne to damnation of hell. But because the Lord will not loose that which is his in us, he findeth yet somewhat that he of his goodnesse may love. For howsoever wee bee sinners by our owne fault, yet we remaine his creatures. Howsoever we have purchased death to our selves, yet he made us unto life. So is he mooved by meere and free loving of us to receive us into favour. But sith there is a perpetuall and unappeasable disagreement betweene righteousnesse and iniquitie, so long as we remaine sinners, he cannot receive us wholly. Therefore, that, taking away all matter of disagreement, he might wholly reconcile us unto him, he doth, by expiation set forth in the death of Christ, take away whatsoever evill is in us, that we, which before were uncleane and unpure, may now appeare righteous and holy in his sight. Therefore God the Father doth with his love prevent and goe before our reconciliation in Christ, yea because he first loved us, therefore he afterward doth reconcile us unto himselfe. But because untill Christ with his death come to succour us, there remaineth wickednesse in us, which deserveth Gods indignation, and is accursed and damned in his sight, therefore wee are not fully and firmely joyned to God, untill Christ doe joyne us. Therefore if wee will assure our selves to have God made well pleased and favourable unto us, wee must fasten our eies and mindes upon Christ onely: as indeed we obtaine by him onely, that our sinnes be not imputed to us, the imputing whereof, draweth with it the wrath of God.

1 Joh. 4.19.

4. And for this reason *Paul* saith, that the same love, wherewith God imbraced us before the creation of the world, was staied and grounded upon Christ. These things are plaine and agreeable with the Scripture, and doe make those places of Scripture to accord very well together, where it is said: that God declared his love towards us in this, that he gave his onely begotten Sonne to death: and yet that he was our enemie till hee was made favourable againe to us by the death of Christ. But that they may bee more strongly prooved to them that require the Testimonie of the old Church; I will alleadge one place of *Augustine*, where he teacheth the very same that we doe. The love of God (saith he) is incomprehensible and unchangeable. For hee began not to love us, since the time that we were reconciled to him by the blood of his Sonne. But before the making of the world he loved us, even before that we were any thing at all, that we might also be his children with his onely begotten sonne. Therefore whereas we are reconciled by the death of Christ, it is not so to bee taken as though the sonne did therefore reconcile us unto him, that he might now begin to love us whom he hated before: but we are reconciled to him that already loved us, to whom we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle beare witnesse. He doth commend (saith he) his love toward us, because when wee were yet sinners, Christ died for us. He therefore had a love to us, even then when we were enemies to him and wrought wickednesse. Therefore after a marvellous and divine manner he loved us, even then when he hated us. For he hated us in that wee were such as hee had not made us, and because our wickednes had on every side wasted away his worke, he knew how in every one of us, both to hate that which we our selves had made, and to love that which he had made. These be the words hf *Augustine*.

S. Augustines judgement that we were loved even when we were hated. John 3.16. Rom. 5.10.

Tract. in Evang. John 110.

Rom. 5.8.

5. Now where it is demanded, how Christ hath done away our sinnes, and taken away the strife betweene us and God, and purchased such righteousnesse as might make him favourable and well willing towards us: it may be generally answered, that hee

Although Christ wrought our redemption by the whole

course of his life yet he is said to have reconciled us especially by death, wherein we are to note, that he died willingly, was reputed worthy, and yet pronounced unworthy &c.

he hath brought it to passe by the whole course of his obedience. Which is proved by the testimonie of *Paul*. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth the cause of the pardon that delivereth us from the curse of the Law, to the whole life of Christ, saying: When the fulnesse of time was come, God sent his Sonne made of a woman, subject to the law, to redeeme them that were under the Law: And so affirmed that in his very baptisme was fulfilled one part of righteousnesse, that hee obediently did the commandement of his Father. Finally, from the time that hee tooke upon him the person of a servant, he began to pay the ransome to redeeme us. But the scripture to set out the manner of our salvation more certainely, doth ascribe this as peculiar and properly belonging to the death of Christ. He himselfe pronounced that he gave his life to bee a redemption for many. *Paul* teacheth that he died for our sinnes. *John* Baptist cried out that Christ came to take away the sinnes of the world, because he was the Lambe of God. In another place *Paul* saith, that we are justified freely by the redemption that is in Christ, because he is set forth the reconciler in his owne bloud. Againe, that we are justified in his bloud and reconciled by his death. Againe, he that knew not sinne, was made sinne for us, that we might be the righteousnesse of God in him. I will not recite all the testimonies, because the number would be infinite, and many of them must bee hereafter alleaged in their order. Therefore in the summe of belieſe, which they call the Apostles creed, it is very orderly passed immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect salvation. And yet is not the rest of his obedience excluded, which he performed in his life: As *Paul* comprehendeth it wholly from the beginning to the end in saying, that he abased himselfe, taking upon him the forme of a servant, and was obedient to his father to death, even the death of the crosse. And truly even in the same death his willing submission hath the first degree, because the sacrifice, unlesse it had been willingly offered, had nothing profited toward righteousnesse. Therefore, where the Lord testified, that hee gave his soule for his sheep, hee expresly addeth this, no man taketh it away from my selfe. According to the which meeting, *Esay* saith, that he held his peace like a Lambe before the shearer. And the historie of the Gospell rehearseth, that he went forth and met the souldiers, and before *Pilate* he left defending of himselfe, and stood still to yeeld himselfe to judgement to be pronounced upon him. But that not without some strife: for both hee had taken our infirmities upon him, and it behooved that his obedience to his Father, should bee this way tried. And this was no slender shew of his incomparable love towards us, to wrastle with horrible feare, and in the middest of these cruell torments to cast away all care of himselfe, that he might provide for us. And this is to be beleeved, that there could no sacrifice be well offered to God any otherwise, but by this that Christ forsaking all his owne affection, did submit and wholly yeeld himselfe to his fathers will. For proofe whereof, the Apostle doth fitly alleage that testimony of the Psalme: in the booke of the law it is written of me, that I may doe thy will, O God, I will, and thy law is in the middest of my heart. Then I said: Loe I come. But because trembling consciences finde no rest but in a sacrifice and washing whereby sinnes are clensed: therefore for good cause we are directed thither, and in the death of Christ is appointed for us the matter of life. Now forasmuch as by our owne guiltinesse, curse was due unto us, before the heavenly judgement seate of God, therefore first of all is recited how he was condemned before *Ponce Pilate* President of Jury: that wee should know that the punishment whereunto we were subject, was laid upon the just one. Wee could not escape the dreadfull judgement of God: Christ, to deliver us from it, suffered himselfe to be condemned before a mortall man, yea a wicked and heathen man. For the name of the President is expressed not onely to procure credit to the historie, but that we should learne that which *Esay* teacheth, that the chastisement of our peace was upon him, and that by his stripes we are healed. For to take away our damnation, every kinde of death sufficed not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to be chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse upon himselfe, he might deliver us from them both. If he had beene murthered by theeves, or had beene ragingly slaine in a commotion of the

Rom. 5. 19.
Gal. 4. 4.
Mat. 3. 15.
Mar. 20. 28.
Rom. 4. 25.
John 1. 29.
Rom. 3. 25.
Rom. 5. 9.
2 Cor. 5. 21.

Phil. 2. 7.

John 10. 15.
Esa. 53. 7.

John 18. 4.
Mat. 27. 2.

Heb. 10. 5.
Psal. 40. 9.

Esa. 53. 5.

the common people: in such a death there should have beene no apparance of satisfaction. But when he was brought to be arraigned before the judgement seate, when he was accused and pressed with witnesses against him, and was by the mouth of the judge condemned to die: by these tokens we understand, that he did beare the person of a guiltie man and of an evill doer. And here are two things to bee noted, which both were afore spoken by the prophecies of the Prophets, and doe bring singular comfort and confirmation of Faith. For when wee heare that Christ was sent from the judges seat to death, and was hanged among theeves, we have the fulfilling of that Prophecie, which is alleaged by the Evangelist. He was accounted among the wicked. And why so? even to take upon him the steed of a sinner, not of a man righteous or innocent, because he suffered death not for cause of innocencie, but for sinne. On the other side when we heare that he was acquited by the same mouth whereby hee was condemned, for *Pilate* was compelled openly more than once to beare witnesse of his innocencie: let that come in our minde which is in the other Prophet: that he repayed that which hee had not taken away. And so wee shall behold the person of a sinner and evill doer represented in Christ: and by the open appearance of his innocencie it shall become plaine to see, that he was charged rather with other offence than his owne. He suffred therefore under *Ponce Pilate*, and so by the solemne sentence of the President, was reckoned in the number of wicked doers: but yet not so, but that hee was by the same judge at the same time pronounced righteous, when he affirmed that he found no cause of condemnation in him. This is our acquitall, that the guiltinesse which made us subject to punishment, is removed upon the head of the Sonne of God. For this setting of one against the other, we ought principally to hold fast, lest we tremble and bee carefull all our life long, as though the just vengeance of God did hang over us, which the Sonne of God hath taken upon himselfe.

Esay 53.11. Mat. 15.28.

Psal. 99.5.

John 18.38.

6. Beside that, the very manner of his death is not without a singular mysterie. The Crosse was accursed, not onely, by opinion of men, but also by decree of the Law of God. Therefore when Christ was lifted up to the Crosse, he made himselfe subject to the curse. And so it behoved to be done, that when the curse was removed from us to him, we might be delivered from all curse that for our sinnes was prepared for us, or rather did already rest upon us. Which thing was also by shadow expressed in the law. For the sacrifices and satisfactorie oblations that were offered for sinnes, were called *Asshemoth*, Which word properly signifieth sinne it selfe, By which figurative change of name, the holy Ghost meant to shew, that they were like unto cleansing plaisters to draw out to themselves, and beare the curse due to sinne. But that same which was figuratively represented in the sacrifices of *Moses*, is indeed delivered in Christ the originall patterne of all the figures. Wherefore he, to performe a perfect expiation, gave his owne soule to be an *Asham*, that is a satisfactorie oblation, as the Prophet calleth it, upon the which our filth and punishment might be cast, and so cease to be imputed unto us. The Apostle testifieth the same thing more plainely, where he teacheth, that he which knew no sinne, was by his father made sinne for us, that we might be made the righteousnesse of God in him. For the sonne of God being most cleane from all fault, did yet put upon him the reproch and shame of our iniquities, and on the other side covered us with his cleannesse. It seemeth that he meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remooved, and laid upon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered up to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might cease to dread the wrath of God. Now it is plaine, what that saying of the Prophet meaneth that the iniquities of us all were laid upon him, that is, that he entending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enterchanged imputation, covered with them. Of this, the Crosse whereunto he was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed us from the curse of the Law, when he was made a curse for us. For it is written: Accursed is every one that hangeth on a tree: that the blessing of *Abraham* might in Christ come to the Gentiles. And the same had *Peter* respect unto, where hee teacheth that Christ did beare our sinnes upon the tree,

The mysterie of the crosse in the death of Christ.

Esa. 53.5. & 27.

2 Cor. 5.21.

Rom. 8.3.

Esa. 53.6.

Gal. 3.13. Deut. 26.27.

1 Pet. 2.24.

tree. Because by the very token of the curse we doe more plainely learne that the burden wherewith we were oppressed was laid upon him. And yet it is not so to be understanded, that he tooke upon him such a curse, wherewith himselfe was overloden, but rather that in taking it upon him, he did tread downe, breake and destroy the whole force of it. And so faith conceiveth acquitall in the condemnation of Christ, and blessing in his being accursed. Wherefore *Paul* doth not without a cause honourablie report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had been turned into a Chariot of triumph. For he saith, that the hand-writing which was against us, was fastened to the Crosse, and the princely powers were spoiled and led openly. And no marvell: because (as the other Apostle testifieth) Christ offered up himselfe by the eternall spirit. And thereupon proceeded that turning of the nature of things. But that these things may take stedfast roote, and bee throughly setled in our hearts, let us alway thinke upon his sacrifice and washing. For we could not certainly beleeve that Christ was the ransome, redemption, and satisfaction, unlesse he had been a sacrificed host. And therefore there is so often mention made of bloud, where the Scripture sheweth the manner of our redeeming. Albeit the bloud of Christ, that was shed, served not only for sacrifice, but also in steed of washing, to clense away our filthinesse.

Col. 2. 19. Heb. 9. 17.

Two benefits by Christs dying, our deliverance from death and our mortification Heb. 2. 9.

7. It followeth in the Creede, that he was dead and buried: Where againe it is to be seene, how hee did every where put himselfe in our stead, to pay the price of our redemption. Death held us bound under his yoke. Christ in our stead did yeeld himselfe into the power of death, to deliver us from it. This the Apostle meaneth where hee writeth that he tasted of death for all men. For he by dying brought to passe that wee should not die, or which is all one) by his death he did redeeme life for us. But in this he differed from us, that he gave himselfe to death, as it were to be devoured, not that he should be swallowed up with the gulfes of it, but rather that hee should swallow up it, of which we should have beene presently swallowed: that he gave himselfe to death to be subdued, not that he should be oppressed with the power thereof, but rather that he should overthrow death which approched neere us, yea, and had already beaten us downe and triumphed upon us. Finally, that by death he might destroy him that had the power of death, that is the Devill, and might deliver them that by feare of death were all their life long subject to bondage. This is the first fruit that his death did bring us. An other is, that by enterpartning of himselfe with us, hee mortifieth our earthly members, that they should no more hereafter use their owne workes: and killeth our old man, that it should no more live and beare fruit. And to the same purpose pertaineth his buriall, that we being made partakers thereof, should also be buried to sinne. For when the Apostle teacheth that we are grafted into the likenesse of the death of Christ, and buried with him to the death of sinne, that by his crosse the world was crucified to us, and we to the world, that we are dead together with him, he doth not onely exhort us to expresse the example of Christs death, but he declareth that there is such effectuallnesse in it, as ought to appeare in all Christians, unlesse they will make his death unprofitable and fruitlesse. Therefore in the death and buriall of Christ, there is offered us a double benefit to be enjoyed, that is deliverance from death, wherunto we were become bond, and the mortifying of our flesh.

Heb. 2. 15.

Gal. 2. 19. & 6. 14.

Col. 3. 3.

Christs descending into hell a necessarie article of our faith, whereby to understand his lying in the grave, were an idle fancie.

8. But it is not meet to overpasse his going downe to the hells, wherein is no small importance to the effect of redemption. For although it appeareth by the writings of the old Fathers, that that part which is read in the Creede was not in old time so much used in the Churches: yet in entreating of the summe of our doctrine, it is necessarie that it have a place allowed it, as a thing that containeth a very profitable and not to be despised mysterie of a right weightie matter. And there are also some of the old writers that doe not leave it out. Whereby wee may guesse, that it was after a certaine time added, and did not presently but by little and little grow in use in the Churches. But this certainly is out of question, that it proceeded of the common judgement of all the godly: For asmuch as there is none of the Fathers that doth not in his writings make mention of Christs going downe to the hels, although after divers manner of exposition. But by whom, or at what time it was first added, maketh little to the purpose. But rather

ther in the Creede this is to be taken heede unto, that we therein certainely have a full and in all points perfect ſumme of our faith, whereinto nothing may be thruſt, but that which is taken out of the moſt pure word of God. Now, if any will not for preciſe curioſitie admit it into the Creede, yet ſhall it ſtraight way be made to appeare plainely, that it is of great importance to the ſum of our redemption, that if it be left out, there is loſt a great part of the fruit of the death of Chriſt. There are againe ſome that thinke, that there is no new thing ſpoken in this article, but that in other words the ſame thing is repeated, which was ſpoken before of his buriall: For as much as the word *Infernum*, Hell, is in the Scripture oftentimes uſed for the grave. I grant that to be true, which they alleadge of the ſignification of the word, that Hell is oftentimes taken for the grave, but there are againſt their opinion two reaſons, by which I am eaſily perſwaded to diſſent from them. For what an idleneſſe were it, when a thing not hard to underſtand, hath once beene ſet out in plaine and eaſie words, afterward with darker implication of words, rather to point toward it than to declare it. For when two maners of ſpeaking that expreſſe one thing be joyned together, it behooveth that the latter be an expoſition of the former. But what an expoſition were this, if a man ſhould ſay thus: Whereas it is ſaid that Chriſt was buried, thereby is meant that he went downe to hell? Againe it is not likely that ſuch a ſuperfluous vaine repetition could have crept into this abridgement, wherein the chiefe points of our faith are ſummarily noted in as few words as was poſſible. And I doubt not that ſo many as ſhall have ſomewhat diligently weighed the matter it ſelfe, will eaſily agree with me.

9 Some expound it otherwiſe, and ſay that Chriſt went downe to the ſoules of the fathers that died in the time of the law, to carry them tidings that the redemption was performed, and to deliver them out of priſon wherein they were kept incloſed: and to the proofe hereof they doe wrongfully draw teſtimonies out of the Pſalme, that he brake the braſen gates and yron bars. Againe out of *Zacharie*, that he redeemed them that were bound, out of the pit wherein was no water. But whereas the Pſalme ſpeaketh of their deliverances that in farre countries are caſt captive into bonds, and *Zacharie* compareth the Babylonicall overthrow, wherein the people was oppreſſed, to a dry pit or bottomleſſe depth, and therewithall teacheth that the ſalvation of the whole Church is as it were a comming out of the deep hels: I wot not how it is come to paſſe, that they which came after, thought that there was a certaine place under the earth whereunto they haue faigned the name of *Limbus*. But this fable although they were great authors, and at this day many doe earneſtly defend it for a trueth: is yet nothing elſe but a fable. For, to incloſe the ſoules of dead men as in a priſon, is very childiſh. And what need was it that Chriſts ſoule ſhould goe downe thither to ſet them at libertie? I doe indeede willingly confeſſe, that Chriſt ſhined to them by the power of his ſpirit, that they might know that the grace which they had onely taſted of by hope, was then delivered to the world. And to this purpoſe may the place of *Peter* be probably applied, where he ſaith, that Chriſt came and preached to the ſpirits that were in a dungeon or priſon, as it is commonly tranſlated. For the very proceſſe of the text leadeth us to this, that the faithfull which were dead before that time, were partakers of the ſame grace that we were: becauſe he doth thereby amplifie the force of Chriſts death, for that it pearced even to the dead, when the godly ſoules enjoyed tht preſent ſight of that viſitation, which they had carefully looked for: on the other ſide it did more plainly appeare to the reprobate that they were excluded from all ſalvation. But whereas *Peter* in his ſaying maketh no diſtinction betweene them, that is not ſo to be taken, as though he mingled together the godly and ungodly without difference: but onely he meant to teach that generally they both had one common feeling of the death of Chriſt.

To take hell for a lake where the ſoules of the fathers were which died before Chriſt, is a fabulous vanitie.
Pſal. 10. 16.
Zach. 9. 11.

1 Pet. 31. 9.

10 But concerning Chriſts going downe to the hels, beſide the conſideration of the Creede, we muſt ſeeke for a more certaine expoſition, and we aſſuredly have ſuch a one out of the word of God, as is not onely holy and godly, but alſo full of ſingular comfort. Chriſts death had beene to no effect, if he had ſuffered onely a corporall death: but it behooved alſo that he ſhould feele the rigour of Gods vengeance: that might both appeaſe his wrath and ſatisfie his juſt judgement. For which cauſe alſo it behooved that he ſhould as it were hand to hand wraſtle with the armies of the hels and

By his deſcending into hell, his feeling the rigour of Gods vengeance and his wraſtling in ſoule with infernall horrour muſt be underſtood.

Esay 53.5.

the horror of eternall death. We have even now alleadged out of the Prophet that the chastisement of our peace was laid upon him: that he was stricken of his Father for our sinnes, and bruised for our infirmities. Whereby is meant, that he was put in the stead of wicked doers as suretie and pledge, yea, and as the very guiltie person himselfe, to abide and suffer all the punishments that should have beene laid upon them: this one thing excepted, that he could not be holden still of the sorrowes of death. Therefore it is no marvell if it be said that he went downe to the hels, sith he suffered that death

Actes 2.24.

wherewith God in wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this exposition the order is perverted, because it were an absurditie to set that after his buriall which went before it. For after the setting foorth of those things which Christ suffered in the sight of men, in very good order followeth that invisible and incomprehensible judgement which he suffered in the sight of God: that we should know that not only the body of Christ was given to be the price of our redemption, but that there was another greater & more excellent price paid in this, that in his soule he suffered the terrible torments of a damned and forsaken man.

Christ sorrowed, feared, cryed, feeling the very torments which they doe whose enemie God is, although God were not his enemie. If he had not done this, where were our comfort?

11. According to this meaning doth *Peter* say, that Christ rose againe having loosed the sorrowes of death, of which it was impossible that he should be holden, or overcome. He doth not name it simply death: but he expresseth that the sonne of God was wrapped in the sorrowes of death, which proceeded from the curse and wrath of God, which is the originall of death. For how small a matter had it beene, carelessly and as it were, in sport to come foorth to suffer death? But this was a true proofe of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrwes, where he writeth: that Christ was heard of his owne Feare: some translate it Reverence or pietie, but how unfitly, both the matter it selfe, and the very manner of speaking proveth. Christ therefore praying with teares and mightie crie, is heard of his owne Feare: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place he had put our person upon him. And truly there can be imagined no more dreadfull bottomlesse depth than for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth upon him, even as if God himselfe had conspired to his destruction. Even thither we see that Christ was throwne downe, so farre, that by enforcement of distresse he was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would have it taken, that he so spake rather according to the opinion of other, than as he felt in himselfe: that is in no case probable, forasmuch as it is evident, that this saying proceeded out of the very anguish of the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enemie, or angry with him. For how could he be angry with his beloved Sonne, upon whom his mind rested? Or how could Christ by his intercession appease his Fathers wrath toward other, having him hatefully bent against himselfe? But this is our meaning: that he suffered the grievousnesse of Gods rigor, for that he being stricken and tormented with the hand of God, did feele all the tokens of God when he is angry and punisheth. Whereupon *Hillarie* argueth thus, that by this going downe we haue obteined this, that death is slaine. And in other places he agreeth with our judgement, as where he saith: The crosse, death, and hels are our life. Againe, in another place: The sonne of God is in the hels, but man is caried up to heaven. But why doe I alleadge the testimonie of a private man, when the Apostle affirmeth the same, rehearsing this for a fruit of his victorie, that they were delivered which were by feare of death all their life long subject to bondage? It behooved therefore, that he should overcome that feare, that naturally doth continually torment and oppresse all mortall men: which could not be done but by fighting with it. Moreover, that his feare was no common feare, or conceived vpon a slender cause, shall by and by more plainely appeare. So by fighting hand to hand with the power of the devill, with the horror of death, with the paines of the hels, it came to passe, that he both had the victorie of them, and triumphed over them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

Pſal 22.8.
Mat.27.46.

Vide Cyril. lib. 2. de rect. fide ad Regi.

Their reasons frivolous who cannot brooke

12. Heere some lewd men, although unlearned, yet rather mooved by malice than by ignorance, crie out that I doe a hainous wrong to Christ, because it was against conveni-

conveniencie of reason, that he should be fearfull for the salvation of his soule. And then they more hardly enforce this cavillation, with saying, that I ascribe to the sonne of God desperation, which is contrarie to faith. First, they doe but maliciously move controversie of Christs feare and trembling, which the Evangelists doe so plainely report. For a little before that the time of his death approched, he was troubled in spirit, and passionate with heavinesse, and at his very meeting with it, he began more vehemently to tremble for feare. If they say that he did but counterfeit, that is too fonle a shift. We must therefore as *Ambrose* truly teacheth, boldly confesse the sorrowfulnesse of Christ, unlesse we be ashamed of his crosse. And truely if his soule had not beene partaker of paine, hee had beene onely a redeemer for bodies. But it behooved that he should wrastle, to raise up them that lay throwne downe. And his heauenly glorie is so nothing impaired thereby, that even herein gloriously shineth his goodnesse which is never sufficiently praised, that he refused not to take our weakenesse vpon him. From whence is also that comfort of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediatour did feele our infirmities, that he might be the more earnestly bent to succour us in miserie. They say, that that thing which is evill of it selfe, is unworthily ascribed unto Christ: As though they were wiser than the Spirit of God, which joyneth these two things together, that Christ was in all things tempted as we are, and yet that he was without sinne. Therefore there is no cause that the weakenesse of Christ should make us afraid, whereunto he was not by violence or necessitie compelled, but by meere love of us, and by mercie was led to submit himselfe. And whatsoever he of his owne will suffered for us, diminisheth nothing of his power. But in this one point are these backebiters deceived, that they doe not perceive in Christ an infirmitie cleane and free from all fault and spot, because he kept himselfe within the bounds of obedience. For wheras there can be found no moderation in our corrupt nature, where all our affections doe with troublesome violence exceede all measure, they doe wrong to measure the forme of God by that standard. But when man was in his uncorrupted state, then there was a moderation having force in all his affections, to restraine excesse. Whereby it might well be that he was like unto us in sorrow, dread, and fearefulnesse, and yet that by this marke he differed from us. Being so confuted, they leape to another cavillation that though Christ feared death, yet he feared not the curse and wrath of God, from which he knew himselfe to be safe. But let the godly readers weigh how honourable this is for Christ, that he was more tender and more fearefull than the most part of the very rascall sort of men. Theeves and other evill doers doe obstinately haste to death, many doe with haughty courage despise it: some other doe mildly suffer it. But what constancie or stout courage were it for the sonne of God to be astonished and in a maner stricken dead with feare of it? For even that which among the common sort might be accounted miraculous, is reported of him, that for vehemencie of griefe, very drops of blood did fall from his face. Neither did he this to make a shew to the eies of other, but when in a secret corner, whither he was gone out of company, he groned unto his Father. And this putteth it out of all doubt, that it was needfull that he should have Angels to come downe from heaven to relieve him with an unwonted manner of comforting. How shamefull a tendernesse, as I said should this have beene, to be so far tormented for feare of common death, as to melt in bloody sweat, and not to be able to be comforted, but by sight of Angels? What? doth not that prayer thrice repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitternesse of heart, shew that Christ had a more cruell and harder battell than with common death? Whereby it appeareth that those trifflers against whom I now dispute, doe boldly babble upon things that they know not, because they never earnestly considered what it is, or of how great importance it is, that we be redeemed from the judgement of God. But this is our wisedome, well to understand how deere our salvation did cost the Sonne of God. Now if a man should aske me, if Christ went then downe to hell, when he prayed to escape that death: I answer, that then was the beginning of it: whereby may be gathered how grievous and terrible torments he suffered, when he knew himselfe to stand to be arraigned for our cause, before the judgement seate of God. But although for a moment of time, the divine power of the spirit did hide it selfe to give place

shu interpretation of Christs descending into hell, as if it were a disgrace unto him to be made subject unto such passions.

Hebr. 4. 15.

Mat. 26. 39.

to the weakeneſſe of the fleſh: yet muſt we know, that the tentation by feeling of ſorrow and feare, was ſuch as was not againſt faith. And ſo was that fulfilled which is in the ſermon of *Peter*, that he could not be holden of the ſorrowes of death, becauſe when he felt himſelfe as it were forſaken of God, yet he did nothing at all ſwarve from the truſt of his goodneſſe. Which is prooved by that his notable calling upon God, when for extremitie of paine he cried out, My God, My God, why haſt thou forſaken me? For although he was aboue meaſure grieved, yet he ceaſeth not to call him his God, of whom he crieth out that he was forſaken. Moreover hereby is confuted as well the error of *Apollinaris*, as theirs that were called *Monothelites*. *Apollinaris* faigned that Chriſt had an eternall ſpirit in ſtead of a ſoule, ſo that he was onely but halfe a man. As though he could cleanſe our ſinnes any other way, but by obeying his father. But where is that affection or will of obedience but in the ſoule? which ſoule of his we know was troubled for this purpoſe, to drive away feare, and bring peace and quietneſſe to our ſoule. Againe, for confuſion of the *Monothelites*, we ſee how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to ſpeake how he did ſubdue the aforeſaid feare with a contrarie affection. For therein is a plaine ſhew of contrariety. Father deliver me from this houre. But even therefore I came even into this houre. Father glorifie thy Name. In which perplexitie yet was there no ſuch outrage in him as is ſeene in us, even then when we moſt of all endevour to ſubdue our ſelves.

Actes 2.24.

Mat.27.47.

Iohn 12.27.

13. Now followeth his reſurrection from the dead, without which all that we have hitherto were but unperfect. For ſith there appeareth in the croſſe, death, and buriall of Chriſt, nothing but weakeneſſe: faith muſt paſſe beyond all thoſe things, that it may be furniſhed with full ſtrength. Therefore although we have in his death a full accompliſhment of ſalvation, becauſe by it both we are reconciled to God, and his juſt judgement is ſatisfied, and the curſe taken away, and the penaltie fully paid: yet we are ſaid to be regenerate into a living hope, not by his death, but by his riſing againe. For as he in riſing againe roſe up the vanquiſher of death, ſo the victorie of our faith conſiſteth in the very reſurrection: but how this is, is better expreſſed in the words of *Paul*. For he ſaith, that Chriſt died for our ſinnes, and was raiſed up againe for our juſtification: as if he ſhould have ſaid, that by his death ſinne was taken away, and by his riſing againe, righteouſneſſe was renewed and reſtored. For how could he by dying deliver us from death, if he himſelfe had lien ſtill overcome by death? How could he have gotten victorie for us, if himſelfe had beene vanquiſhed in fight: wherefore we doe ſo part the matter of our ſalvation betweene the death and reſurrection of Chriſt, that by his death we ſay ſinne was taken away and death deſtroyed, and by his reſurrection righteouſneſſe was repaired, and life raiſed up againe: but ſo that by meane of his reſurrection, his death doth ſhew forth her force and effect in us. Therefore *Paul* affirmeth, that in his very reſurrection he was declared the Sonne of God, becauſe then at laſt he utered his heavenly power, which is both a cleare glaſſe of his godhead, and a ſtedfaſt ſtay of our faith. As alſo in another place he teacheth, that Chriſt ſuffered after the weakeneſſe of the fleſh, and roſe againe by the power of the ſpirit. And in the ſame meaning in another, where he intreateth of perfection, he ſaith: that I may know him and the power of his reſurrection. Yet by and by after hee adjoyneth the fellowſhip with death. Wherewith moſt aptly agreeth that ſaying of *Peter*: that God raiſed him up from the dead and gave him glorie, that our faith and hope might be in God: not that our faith being upholden by his death ſhould waver, but that the power of God which keepeth us under faith, doth principally ſhew it ſelfe in the reſurrection. Therefore let us remember, that ſo oft as mention is made of his death onely, there is alſo comprehended that which properly belongeth to his reſurrection, and like figure of comprehenſion is there in the word Reſurrection, as oft as it is uſed ſeverally without ſpeaking of his death, ſo that it draweth with it that which peculiarly pertaineth to his death. But foraſmuch as by riſing againe he obtaineth the crowne of conqueſt, ſo there ſhould be both reſurrection and life: therefore *Paul* doth for good cauſe affirme that faith is deſtroyed, and the Goſpell is become vaine and deceitfull, if the reſurrection of Chriſt be not faſtened in our hearts. Therefore in an other place, after he

The fruite of Chriſtes reſurrection.

1 Pet.1.3.

Rom 4.25.

1 Cor.15 4.
Phil.3.10.

1 Pet.1.21.

1 Cor.15.17.

he had gloried in the death of Christ against all the terrours of damnation, to amplifie the same, he saith further: Yea, the same, He which died, is risen up againe, and now standeth a Mediator for us in the presence of God. Furthermore, as we have before declared, that upon the partaking of his crosse hangeth the mortification of our flesh: so is it to be understood, that by his resurrection we obtaine another commoditie which answereth that mortification. For (saith the Apostle) wee are therefore graffed into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this, that we are dead together with Christ, to prove that we ought to mortifie our members upon earth: likewise also, because we are risen up with Christ, he gathereth thereupon that we ought to seeke for those things that are above, and not those that are upon the earth. By which words we are not onely exhorted to be raised up after the example of Christ, to follow a newnesse of life: But we are taught that it is wrought by his power, that we are regenerate into righteousnesse. We obtaine also a third fruit of his resurrection, that we are, as by an earnest delivered us, assured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof he disputeth more at large in the fifteene Chapter of his Epistle to the Corinthians. But by the way this is to be noted, that it is said, that he rose againe from the dead: in which saying is expressed the truth both of his death and of his resurrection: as if it had beene said, that he did both die the same death that other men naturally doe die, and received immortalitie in the same flesh which he had put on mortall.

Rom.8.34.

Rom.6.4.

Col.3.5.

Col.3.1.

His ascending into Heaven.

14. To his resurrection is not unfitly adjoyned his ascending into heaven. For although Christ began more fully to set forth his glory and power by rising againe, for that he had now laid away that base and unnoble estate of mortall life, and the shame of the crosse: yet by his ascending up into heaven onely, he truely began his kingdome. Which the Apostle sheweth where he teacheth, that Christ ascended to fulfill all things. Where in seeming of repugnancie, he sheweth that there is a goodly agreement: because he so departed from us, that yet his presence might be more profitable to us, which had been penned in a base lodging of the flesh, while he was conversant in earth. And therefore *John*, after that he had rehearsed that notable calling, If any thirst, let him come to me, &c. By and by saith, that the holy Ghost was not yet given to the faithfull, because Jesus was not yet glorified. Which the Lord himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not goe away, the holy Ghost shall not come: But he giveth them a comfort for his corporall absence, that he will not leave them as parentlesse, but will come againe to them after a certaine maner, indeed invisible, but yet more to be desired, because they were then taught by a more assured experience, that the authority which he enjoyneth, and the power which hee useth, is sufficient for the faithfull, not only to make them live blessedly, but also to die happily. And truly we see how much greater abundance of his spirit he then powred, out, how much more royally he then advanced his kingdome, how much greater powerd he then shewed, both in helping his, and in overthrowing his enemies. Being therefore taken up into heaven, he tooke away the presence of his body out of our sight: not to cease to be present with the faithfull that yet wandred in the earth, but with more present power to governe both heaven and earth. But rather the same that he had promised, that he would be with us to the end of the world; he performed by this his ascending, by which as his body was lifted up above all heavens, so his power and effectuall working was powred and spread abroad beyond all the bounds of heaven and earth. But this I had rather declare in *Augustines* words than mine owne. Christ (saith he) was to go by death to the right hand of the Father, from whence he is to come to judge the quicke and the dead: and that likewise in bodily presence according to the sound doctrine and rule of faith. For in spirituall presence with them, he was to come after his ascension. And in another place more largely and plainely: According to an unspeakeable and invisible grace is that fulfilled which he had spoken: behold I am with you all the daies even to the end of the world. But according to the flesh which the word tooke upon him, according to that he was borne of a virgin, according to that that hee was taken of the Jewes, that he was fastned on the tree, that he was taken down from the crosse, that he was

Ephes.4.10.

Iohn 7.37.

Iohn 16.7.

Tract.in Evan. Iohn 109.

Matt.28.20.

wrapped in linnen clothes, that he was laid in the grave, that he was openly ſhewed in his riſing againe: this was fulfilled, Ye ſhall not alway have me with you. Why ſo? becauſe he was converſant according to the preſence of his body fortie dayes with his diſciples, and they being in his company, ſeeing him, not following him, he aſcended into heaven and is not here, for he ſitteth there, at the right hand of his Father: and is here, for he is not gone away in preſence of majeſtie. Therefore according to the preſence of his majeſtie, we alway have Chriſt: according to the preſence of his fleſh, it was truely ſaid to his diſciples: but me ye ſhall not alway have. For the Church had him a few dayes according to the preſence of his fleſh, but now ſhe holdeth him by faith, but ſeeth him not with eyes.

Actes 1.3. & 9.

Marke 16.19. Hebr.1.3.

His ſitting at the right hand of his Father.

15 Wherefore, it by and by followeth, that he is ſitten downe at the right hand of his Father: which is ſpoken by way of ſimilitude, taken of Princes that have their ſitters by, to whom they commit their office to rule and governe in their ſtead. So it is ſaid, that Chriſt in whom the Father will be exalted and raigne by his hand: was received to ſit at his right hand: as if it had beene ſaid, that he was inveſted in the dominion of heaven and earth, ſolemnly entred vpon the poſſeſſion of the government committed unto him, and that he not only entred upon it, but alſo continueth in it, till he come downe to judgement. For ſo doth the Apoſtle expound it, when he ſaith thus: The Father hath ſet him at his right hand, above all principality and power, and ſtrength and dominion, and every name that is named not only in this world, but in the world to come, &c. He hath put all things under his feet, and hath given him to be head of the Church above all things. Now you ſee to what purpoſe belongeth that ſitting, that is, that all creatures both heavenly and earthly may with admiration looke upon his majeſtie, be governed with his hand, behold his countenance, and be ſubject to his power. And the Apoſtles meane nothing elſe when they ſo oft rehearſe it, but to teach, that all things are left to his will. Therefore they thinke not rightly, which thinke that bleſſedneſſe is only meant by it. And it forceth not, that in the Actes *Stephen* teſtifieth that he ſaw him ſtanding, becauſe we ſpeake not here of the geſture of his bodie, but of the majeſtie of his dominion: ſo that to ſit is nothing elſe, but to be chiefe judge in the heavenly judgement ſeate.

Epheſ.1.20. Phil.2.9. 1 Cor.15.27. Epheſ.4.15. Actes 2.30. and 3.21.

Hebr.1.7.

Actes 7.56.

Three collections of faith out of Chriſts aſcending and ſitting in heaven.

16 Hereupon doth faith gather manifold fruit. For it learneth, that the Lord by his aſcending into heaven, hath opened the entrie of the heavenly kingdome, which before had beene ſtopped vp by *Adam*. For when he entred into it in our fleſh as in our name, thereupon followeth that which the Apoſtle ſaith, that we doe already in him, after a certaine manner ſit in heaven. For that we doe not with bare hope looke for heaven, but alreadie in our head we poſſeſſe it. Moreover faith perceiveth that he ſitteth with his father to our great benefit. For he is entred into a Sanctuary not made with hands, and there appeareth before the face of the father a continuall advocate and interceſſour for us: he ſo turneth the fathers eyes to his righteouſneſſe, that he turneth them away from our ſinnes: He ſo reconcileth his mind unto us, that by his interceſſion he prepareth us a way and paſſage to his throne, filling it with grace and mercifulneſſe; which otherwiſe would have beene full of horror to wretched ſinners. Thirdly, faith conceiveth his power, wherein conſiſteth our ſtrength, might, wealth, and glorying againſt the hels. For aſcending into heaven he led captivity captive, and ſpoiling his enemies he enriched his people, and daily filleth them with heapes of ſpirituall riches. He ſitteth therefore on high, that from thence powring out his power unto us, he may quicken us to a ſpirituall life, ſanctifie with his ſpirit, and garniſh his Church with the divers gifts of his grace, preſerve it ſafe againſt all hurts by his protection, reſtraine with the ſtrength of his hand, the raging enemies of his croſſe, and of our ſalvation: finally, hold all power both in heaven and in earth, till he have overthrowne all his enemies, which are alſo our enemies, and made perfect the building up of his Church. And this is the true ſtate of his kingdome: this is the power that his Father hath given him, till he make an end of the laſt act, when he commeth to judge the quicke and the dead.

Epheſ.2.6.

Hebr.7.25. and 9.11.

Rom.8.34.

Epheſ.4.6.

Pſal.110.1.

His comming to judge quicke and dead at the laſt day.

17 Chriſt doth in deede here ſhew to them that bee his, plaine proofes of his power preſent amongſt them: but becauſe under the baſeneſſe of fleſh his kingdome doth in a manner lie hidden in earth, therefore for good cauſe is faith called to thinke

upon

upon that visible presence, which he will openly shew at the last day. For he shall in visible forme come downe to heaven, even such as he was seene to goe up: and he shall appeare to all men with unspeakeable majestie of his kingdome, with bright glittering of immortality, with infinite power of God-head, with a guard of Angels. From thence therefore we are bidden to looke for him to come our Redeemer at that day; when hee shall sever the lambes from the goats, the chosen from the forsaken: and there shall bee none of all either the quicke or the dead, that shall escape his judgment. For from the furthest corners of the world shall be heard the sound of the trumpet, wherewith all shall be called to his judgement seate, both they that shall be found alive at that day, and they whom death hath before taken out of the company of the quicke. Some there bee that in this place expound the words of the quicke and the dead otherwise: and wee see that some of the old writers did sticke in doubt upon the construction of this article. But as the aforesaid meaning is plaine and easie to perceive: so doth it better agree with the Creede which is evident that it was written according to the capacitie of the common people. And herewith nothing disagreeth that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which shall remaine in mortall life at the last judgement shall not die after a naturall manner and order: yet that change which they shall suffer, because it shall be like a death, is not unproperly called death. It is indeed certaine, that not all shall sleepe, but all shall be changed. What meaneth that? In one moment their mortall life shall perish and be swallowed up and be utterly transformed into a new nature. This perishing of the flesh no man can denie to bee a death: and yet in the meane time it remaineth true, that the quicke and the dead shall be summoned to the judgement: because the dead that are in Christ shall first rise, and then they that shall remaine and be living, shall with them be suddenly taken up into the aire, to meete the Lord. And truly it is likely that this article was taken out of the sermon of *Peter*, which *Luke* reciteth, and out of the solemne protestation of *Paul* to *Timothie*.

Actes 1.11. Mat.24 30.

Mat.24.31. 1 Thes.4.16.

Hebr.9.27.

1 Cor.15.51.

1 Thes.4.16.

Actes 10.42. 2 Tim.4.1.

18. Hereupon ariseth a singular comfort, when we heare that he is judge, which hath alreadie appointed us partners with him in judging: so far is it off, that he will goe up into the judgement seate to condemne us. For how should the most mercifull prince destroy his owne people? how should the head scatter abroad his owne members? how should the patron condemne his owne clients? For if the Apostle dare cry out, that while Christ is intercessour for us, there can none come forth that can condemne us: it is much true, that Christ himselfe being our intercessour, will not condemne them whom he hath received into his charge and tuition. It is truly no small assuredness, that we shall be brought before no other judgement seate, but of our owne Redeemer, from whom our salvation is to be looked for: moreover that he which now by the Gospell promiseth eternall blessedness, shall then by sitting in judgement performe his promise. Therefore to this end the Father hath honoured the Sonne, in giving him all judgement, that so he hath provided for the consciences of them that bee his, trembling for feare of the judgement. Hitherto I have followed the order of the Apostles Creede, because whereas it shortly in few words conteineth the chiefe articles of our redemption, it may serve us for a Table, wherein we doe distinctly and severally see those things that are in Christ, worthy to be taken heede unto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truly by great consent of the old writers ascribed to the Apostles, either because they thought that it was by common travell written and set out by the Apostles, or for that they judged that this abridgement being faithfully gathered out of the doctrine, delivered by the hands of the Apostles, was worthy to be confirmed with such a title. And I take it for no doubt, that whensoever it proceeded at the first, it hath even from the first beginning of the Church, and from the very time of the Apostles, beene used as a publike confession, and received by consent of all men. And it is likely that it was not privately written by any one man, forasmuch as it is evident that even from the farthest age, it hath alway continued of sacred authoritie and credit among all the godly. But that thing which is onely to be cared for, we have wholly out of controversie, that the whole history of our faith is shortly and well in distinct order rehearsed in it; and that there is nothing conteined in it that is not sealed with sound testimonies of Scripture. Which being understanded, it is to no purpose

A comfort to us to know that our Saviour shall be our judge.

Rom.8.33.

Iohn 5.22.

poſe either curiouſly to doubt, or to ſtrive with any man who were the author of it: unleſſe perhap it be not enough for ſome man to be aſſured of the truth of the holy Ghoſt, but if he doe alſo vnderſtand either by whoſe mouth it was ſpoken, or by whoſe hand it was written.

All good things to be ſought and found in Chriſt alone.
Actes 4.12.
1 Cor.1.30.
Heb.12.17.
Gal.5.13.

19. But foraſmuch as we doe ſee, that the whole ſumme of our ſalvation, and all the parts thereof are comprehended in Chriſt, we muſt beware, that we doe not draw away from him any part thereof, be it never ſo little. If we ſeeke for ſalvation, we are taught by the very name of Jeſus, that it is in him: if we ſeeke for any other gifts of the Spirit, they are to be found in his anointing: if we ſeeke for ſtrength, it is in his dominion: if we ſeeke for cleanneſſe, it is in his conception: if we ſeek for tender kindneſſe, it ſheweth it ſelfe in his birth, whereby he was made in all things like unto us, that he might learne to ſorrow with us: if we ſeeke for redemption, it is in his paſſion: if we ſeeke for abſolution, it is in his condemnation: if we ſeeke for releaſe of the curſe, it is in his croſſe: if we ſeeke for ſatisfaction, it is in his ſacrifice: if we ſeeke for cleanſing, it is in his blood: if we ſeeke for reconciliation, it is in his going downe to the hels: if we ſeeke for mortification of the fleſh, it is in his buriall: if we ſeeke for newneſſe of life, it is in his reſurrection: if we ſeeke for immortalitie, it is in the ſame: if we ſeeke for the inheritance of the kingdome of heaven, it is in his entrance into heaven: if we ſeeke for defence, for aſſuredneſſe, for plenty and ſtore of all good things, it is in his kingdome: if we ſeeke for a dreadleſſe looking for the judgment, it is in the power given to him to judge. Finally, ſith the treaſures of all ſorts of good things are in him, let us draw thence and from no where elſe, even till we be full with all. For they which being not content with him alone, are carried hither and thither into diverſe hopes, although they have principall regard to him, yet even in this they are out of the right way, that they turne any part of their knowledge to any otherwhere. Albeit ſuch diſtruſt cannot creepe in, where the abundance of his good gifts hath once beene well knowne.

THE SEVENTEENTH CHAPTER.

That it is truly and properly ſaid, that Chriſt hath deſerved Gods favour and ſalvation for vs.

Chriſts meriting our ſalvation is not oppoſite to Gods free beſtowing it, but both are repugnant to our deſerving.
Actes.3.10.
Lib.1 de præ. Sanctorum.

THis queſtion is alſo to be aſſoiled for an addition. For there are ſome ſubtle men after a wrong manner, which althouh they confeſſe that we obtaine ſalvation by Chriſt, yet cannot abide to heare of the name of deſerving, by which they thinke the grace of God to be obſcured: and ſo they will have Chriſt to be onely the inſtrument, or miniſter, not the Author, guide, or Prince of life, as *Peter* calleth him. Indeed I confeſſe, that if a man will ſet Chriſt ſimply and by himſelfe againſt the judgement of God, then there ſhall be no roome for deſerving: becauſe there cannot be found in man any worthineſſe that may deſerve the favour of God. But, as *Auguſtine* moſt truely writeth, the moſt cleare light of predeſtination and grace, is our Saviour himſelfe, the man Chriſt Jeſus, which hath obtained ſo to be, by the nature of man, which is in him, without any deſevrings of workes, or of faith going before. I beſeech you let me be anſwered, wherby that ſame Man deſerved to be taken up by the Word, that is coeternall with the father, into one perſon, and ſo to be the only begotten Sonne of God. Let therefore appeare in our head the very fountaine of grace, from whom according to the meaſure of every one, it floweth abroad into all his members. By that grace every one from the beginning of his faith is made a Chriſtian, by which that ſame man from his beginning was made Chriſt. Againe in another place: there is no plainer example of predeſtination than the Mediatour himſelfe. For he that made of the ſeede of *David* a man righteous, that never ſhould be unrighteous, without any deſerving of his will going before: even the ſame he doth of unrighteous make them righteous, that are the members of that head: and ſo forth as there followeth. Therefore when we ſpeake of Chriſts deſerving, we doe not ſay that in him is the beginning of deſerving, but we climbe up to the ordinance of God, which is the firſt cauſe thereof: becauſe God of his owne meere good will appointed him Mediator, to purchaſe ſalvation for us. And ſo is the deſerving of Chriſt unfitly ſet againſt the mercy of God. For it is a common rule, that things orderly

De bono perſeuera. cap. ult.

derly one vnder another doe not disagree. And therefore it may well stand together, that mans justification is free by the meere mercy of God, and that there also the deserving of Christ come betweene which is contained under the mercie of God. But against our workes are aptly set, as directly contrarie, both the free favour of God, and the obedience of Christ, either of them in their degree. For Christ could not deserve any thing but by the good pleasure of God, and but because he was appointed to this purpose, with his sacrifice to appease the wrath of God, and with his obedience to put away our offences. Finally in a summe: becaufe the deserving of Christ hangeth upon the onely grace of God, which appointed us this meane of salvation, therefore as well the same deserving, as that grace, is fitly set against all the workes of men.

The grace of God hath appointed the worthines of Iesus for a meane to make us sonnes, who in our selves are by nature enemies.

2. This distinction is gathered out of many places of the Scripture. God so loved the world, that he gave his only begotten Sonne, that whosoever beleeveth in him shall not perish. We see how the love of God holdeth the first place, as the soveraigne cause or originall, and then followeth faith in Christ, as the second or neerer cause. If any man take exception and say, that Christ is but the formall cause, he doth more diminish his power than the words may beare. For if we obtaine righteousnesse by faith that resteth upon him, then is the matter of our salvation to be sought in him, which is in many places plainely prooved. Not that we first loved him, but he first loved us, and sent his Sonne to be the appeasing for our sinnes. In these words is cleerely shewed, that God to the end that nothing should withstand his love toward us, appointed us a meane to be reconciled in Christ. And this word Appeasing, is of great weight: because God after a certaine unspeakeable maner, even the same time that he loved us, was also angry with us, untill he was reconciled in Christ. And to this purpose serve all those sayings: He is the satisfaction for our sinnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Crosse by him, &c. Againe, God was in Christ, reconciling the world to himselfe, not imputing to men their sinne, Againe, he accepted us in his beloved Sonne. Againe, That he might reconcile them both to God into one man by the Crosse. The reason of this mysterie is to be fetched out of the first Chapter to the Ephesians, where *Paul*, after that he had taught that we were chosen in Christ, added therewithall, that we have obtained favour in him. How did God begin to embrace with his favour them whom he loved before the making of the world, but because he uttered his love when he was reconciled by the blood of Christ? For sith God is the fountaine of all righteousnesse, it must needs be, that man so long as he is a sinner, have God his enemy and his Judge. Wherefore the beginning of his love is righteousnesse, such as is described by *Paul*: He made him that had done no sinne, to be sinne for us, that we might be the righteousnesse of God in him. For he meaneth that we have obtained free righteousnesse by that sacrifice of Christ, that we should please God, which by nature are the children of wrath, and by sinne estranged from him. But this distinction is also meant so oft as the grace of Christ is joyned to the love of God. Whereupon followeth, that he giveth us of his owne that which he hath purchased: for otherwise it would not agree with him, that this praise is given him severally from his Father, that it is his grace and proceedeth from him.

1 Iohn 3. 16.
Iohn 4.
1 Iohn 2.
Col. 1. 20.
2 Cor. 5. 19.
Ephes. 2. 16. and 16.
2 Cor. 5. 21.

Christ by his obedience, righteousnesse, and death hath purchased and merited our salvation.

3. But it is truly and perfectly gathered by many places of the Scripture, that Christ by his obedience hath purchased us favour with his Father. For this I take as a thing confessed, that if Christ hath satisfied for our sinnes, if he hath suffered the punishment due unto us, if by his obedience he hath appeased God, Finally, if he being righteous, hath suffered for the unrighteous, then is salvation purchased for us by his righteousnesse: which is as much in effect as to deserve it. But, as *Paul* witnesseth we are reconciled and have received reconciliation by his death. But, reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hatefull by reason of sinne, is by the death of his sonne appeased, so that he might be favourable unto us. And the comparison of contraries that followeth a little after, is diligently to be noted, As by the transgression of one man, many were made sinners: so also by the obedience of one, many are made righteous. For the meaning is thus: As by the sinne of *Adam* we were estranged from God and ordained to destruction, so by the obedience of Christ we are received into favour as righteous.

Rom. 5. 11.
Rom. 5. 19.

And

And the future time of the Verbe doth not exclude preſent righteouſneſſe, as appeareth by the proceſſe of the text: For he had ſaid before, that the free gift was of many ſinnes vnto juſtification.

What is meant by ſaying that Chriſts deſerving purchaſed grace.
Iohn 1.5.
Luke 22.20.
Iohn 1.29.

4 But when we ſay, that grace is purchaſed us by the deſerving of Chriſt, we meane this, that we are cleanſed by his blood, and that his death was a ſatisfaction for our ſinnes. His blood cleanſeth us from ſinne. This blood is it, that is ſhed for remiſſion of ſinne. If this be the effect of his bloodſhed, that ſinne be not imputed unto us: it followeth, that with that price the judgement of God is ſatisfied. To which purpoſe ſerveth that ſaying of *Iohn* the Baptiſt: Behold the Lambe of God that taketh away the ſinne of the world. For he ſetteth in compariſon Chriſt againſt all the ſacrifices of the Law, to teach that in him only was fulfilled that which thoſe figures ſhewed. And we know, what *Moſes* each where ſaith: Iniquitie ſhall be cleanſed, ſinne ſhall be put away and forgiven. Finally we are very well taught in the old figures, what is the force and effect of the death of Chriſt: And this point the Apoſtle ſetteth out in the Epiſtle to the *Hebrewes*, very fitly taking this principle, that remiſſion is not wrought without ſhedding of blood. Whereupon he gathereth, that Chriſt for the aboliſhing of ſinne, appeared once for all by his ſacrifice. Againe: that he was offered up to take away the ſinnes of many. And he had ſaid before, that not by the blood of goates or of calves, but by his owne blood he once entred into the holy place, finding eternall redemption. Now when he thus reaſoneth: If the blood of a calfe doe ſanctifie according to the cleanneſſe of the fleſh, that much more conſciences are cleanſed by the blood of Chriſt from dead workes: it eaſily appeareth that the grace of Chriſt is too much diminiſhed, unleſſe we grant vnto his ſacrifice the power of cleanſing, appeaſing and ſatisfying. As a little after he addeth: This is the Mediator of the new Teſtament, that they which are called, may receive the promiſe of eternall inheritance by meane of death for the redemption of ſinnes going before, which remained under the law. But eſpecially it is convenient to weigh the relation which *Paul* deſcribeth, that he became a curſe for us, &c. For it were ſuperfluous, yea and an abſurditie, that Chriſt ſhould be charged with curſe, but for this intent that he paying that which other did owe, ſhould purchaſe righteouſneſſe for them. Alſo the teſtimony of *Eſay* is plaine, that the chaſtiſement of our peace was laid upon Chriſt, and that we obtained health by his ſtripes. For if Chriſt had not ſatisfied for our ſinnes, it could not have beene ſaid, that he appeaſed God by taking vpon him the paine, whereunto we were ſubject. Wherewith agreeth that which followeth in the ſame place: For the ſinne of my people I have ſtricken him. Let us alſo recite the expoſition of *Peter*, which ſhall leaue nothing doubtfull that he did beare our ſinne upon the tree. For he ſaith, that the burthen of damnation from which we were delivered, was laid upon Chriſt.

Heb. 9.22.

Galat. 3.13.

Eſay 53.5.

1 Pet. 2.24.

That which Chriſt hath paid for, we may looke for as if we our ſelves had paid.
Rom. 3.24.
1 Pet 1.18.
1 Cor. 6.20.
Col. 1.14.
Co. 2.14.
Gal 2.21.

5. And the Apoſtles doe plainly pronounce, that he paid the price of ranſome to redeeme us from the guiltineſſe of death. Being juſtified by his grace, through the redemption which is in Chriſt, whom God hath ſet to be the propitiatorie by faith, which is in his blood. *Paul* commendeth the grace of God in this point, becauſe he hath given the price of redemption in the death of Chriſt: and then hee biddeth us to flee unto his bloud, that having obtained righteouſneſſe, we may ſtand boldly before the judgement of God. And to the ſame effect is that ſaying of *Peter*; that wee are redeemed not by gold and ſilver, but by the precious blood of the the unſpotted Lambe. For the compariſon alſo would not agree, unleſſe with that price, ſatisfaction had beene made for ſinne: for which reaſon *Paul* ſaith that we are preciouſly bought. Alſo that other ſaying of his would not ſtand together: There is one Mediator that gave himſelfe to be a redemption, unleſſe the paine had beene caſt upon him which we had deſerved: Therefore the ſame Apoſtle defineth, that the redemption in the blood of Chriſt is the forgiveneſſe of ſinnes: as if he ſhould have ſaid, that we are juſtified or acquited before God, becauſe that blood anſwereth for ſatisfaction for us. Wherewith alſo agreeth the other place, that the hand writing which was againſt us, was cancelled upon the Croſſe. For therein is meant the payment or recompence that acquiteth vs from guiltineſſe. There is alſo great weight in theſe words of *Paul*: If we be juſtified by the workes of the Law; then Chriſt died for nothing. For hereby we gather, that we muſt fetch from Chriſt

Christ that which the law would give, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christ that, which God promised to our works in the law when he said: He that doth these things, shall live in them. Which hee no lesse plainely confirmeth in his sermon made at *Antioch*, affirming that by beleeving in Christ we are justified from all those things, from which we could not be justified in the law of *Moses*. For if the keeping of the law be righteousnesse, who can deny that Christ deserved favour for us, when taking that burden vpon him, he so reconciled us to God, as if we our selves had kept the law? to the same purpose serveth that which he afterward writeth to the Galathians: God sent his sonne subject to the law, that he might redeeme those that were under the law. For to what end served that submission of his, but that he purchased to us righteousnesse, taking upon him to make good that which we were not able to pay? Hereof commeth that imputation of righteousnesse without workes, whereof *Paul* speaketh, because the righteousnesse is reckoned to us which was found in Christ onely. And truely for no other cause is the flesh of Christ called our meate, but because we finde in him the substance of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousnesse. As *Paul* saith, that he gave himselfe a sacrifice of sweet savour. And in another place: He died for our sinnes, he rose againe for our justification. Hereupon is gathered, that not onely salvation is given us by Christ, but also that for his sake his Father is now favourable unto us. For there is no doubt but that is perfectly fulfilled in him, which God under a figure pronounceth by *Esay* saying: I will doe it for mine owne sake, and for *David* my servants sake. Whereof the Apostle is a right good witnesse, where he saith: Your sinnes are forgiven you for his names sake. For though the name of Christ be not expressed, yet *John* after his accustomed manner signifieth him by this pronoune He. In which sence also the Lord pronounceth, As I live because of my Father, so shall ye also live because of me. Wherewith agreeth that which *Paul* saith, It is given you because of Christ, not onely to beleeve in him, but also to suffer for him.

Levit. 18.5. Actes 13 38. Galat. 4.4. Rom. 4. Iohn 6.55. Ephes. 5.2. Rom. 4.25. Esay 37.35. 1 Iohn 2.12. Iohn 6.57. Phil. 1.29.

6 But to demand whether Christ deserved for himselfe, (as *Lombard*, and the other Schoolemen doe) is no lesse fooliſh curiositie, than it is a rash determination when they affirme it. For what needed the Sonne of God to come downe to purchase any new thing for himselfe? And the Lord declaring his owne counsell, doth put it wholy out of doubt. For it is not said, that the Father provided for the commoditie of his Sonne in his deservings, but that he delivered him to death, and spared him not, because he loved the world. And the Prophets maners of speaking are to be noted, as, A child is borne to us. Againe: Reioyce thou daughter of *Sion*: behold thy King commeth to thee. Also that confirmation of love should be very cold, which *Paul* setteth out, that Christ suffered death for his enemies. For thereupon we gather, that he had no respect of himselfe: and that same he plainely affirmeth in saying, I sanctifie my selfe for them. For he that giveth away the fruit of his holinesse vnto other, doth thereby testifie that he purchaseth nothing to himselfe. And truely this is most worthily to be noted, that Christ, to give himselfe wholly to save us, did after a certaine maner forget himselfe. But to this purpose they doe wrongfully draw this testimonie of *Paul*: Therefore the Father hath exalted him, and given him a name, &c. For by what deservings could man obtaine to be Judge of the world, and the head of the Angels, and to enioy the soveraigne dominion of God, and that in him should rest that same majestie, the thousand part whereof all the powers of men and Angels cannot reach unto? But the solution thereof is easie and plaine, that *Paul* doth not there intreat of the cause of exalting of Christ, but onely to shew the effect ensuing thereof, that it might be for an example to us. And no other thing is meant by that which is spoken in another place, that it behooved that Christ should suffer, and so enter into the glory of his Father.

Whether Christ did merit for himselfe, it is both curiositie to demand and noisomnesse to answere. Senten. lib. 3. distin. 18. Rom 8. Esay 9.6. Rom. 5.10. Iohn 17. Phil. 2.9. Luke 24.26.

The end of the second Booke

THE

THE THIRD BOOKE OF THE INSTITVTION OF Christian Religion, which intreateth of *the manner how to receiue the grace of Christ, and* what profits doe grow unto us, and what *effects ensue thereof.*

THE FIRST CHAPTER.

That those things which are spoken of Christ, doe profit vs by secret working of the holy Ghost.

No benefit commeth by Christ to vs, till the bond of the spirit have united vs unto him.

NOw it is to be seene how those good things do come vnto us which the Father hath given to his onely begotten Sonne, not for his owne private use, but to enrich them that were without them and needed them. And first this is to be learned that so long as Christ is out of vs, and we be severed from him, whatsoever he suffered or did for the salvation of mankinde, is unprofitable, and nothing availeth for us. Therefore that he may enterparten with us those things that he hath received of his Father, it behooveth that he become ours, and dwell in us. And for that cause he is called our head, and the first begotten among many brethren: and on the other side it is said, that we are graffed into him, and did put on him. For (as I have before said) all that ever he possesseth belongeth nothing to us, untill we grow together into one with him. But although it be true that we obtaine this by faith: yet forasmuch as we see that not all without difference doe embrace this enterpartening of Christ, which is offered by the Gospell, therefore very reason teacheth us to climbe up higher, and to enquire of the secret effectuall working of the Spirit, by which is brought to passe, that we enjoy Christ and all his good things. I have before entreated of the eternall godhead and essence of the spirit, at this present let us be content with this one speciall article, that Christ so came in water and blood, that the spirit should testifie of him, lest the salvation that hee hath purchased, should slip away from us. For as there are alleadged three witnesses in heaven, the Father, the Word, and the Spirit, so are there also three in the earth, Water, Blood, and the Spirit. And not without cause is the testimonie of the Spirit twice repeated, which we feele to be engraven in our hearts in stead of a seale: whereby commeth to passe, that it sealeth the washing and sacrifice of Christ. After which meaning *Peter* also saith, that the faithfull are chosen in sanctification of the Spirit unto obedience and sprinkling of the blood of Christ. By which words he telleth vs, that to the intent the shedding of that holy blood should not become void, our soules are cleansed with it by the secret watering of the holy

Ephes. 4. 15. Rom. 8. 29. Rom 11. 17. Gal 3. 16.

1. Iohn 5. 7.

1. Pet. 1. 2.

holy Spirit. According whereunto *Paul* alſo ſpeaking of cleanſing and juſtification, ſaith, that we are made partakers of them both in the name of Jeſus Chriſt, and the Spirit of our God. Finally, this is the ſumme, that the holy ſpirit is the bond wherewith Chriſt effectually bindeth us unto him. For proofe whereof alſo doe ſerve all that we have taught in the laſt booke before this, concerning his annointing.

The ſpirit being Chriſts after a peculiar manner both to have and to beſtow, is by property his in fulneſſe, and in meaſure ours by gift.

2. But that this, being a matter eſpecially worthie to be knowne, may be made more certainly evident, we muſt hold this in minde, that Chriſt came furniſhed with the holy Spirit after a certaine peculiar manner, to the end that he might ſever us from the world and gather us together into the hope of an eternall inheritance. For this cauſe he is called the Spirit of ſanctification, becauſe he doth not onely quicken and nouriſh us with that generall power which appeareth as well in mankind as in al other living creatures, but alſo is in us the root and ſeed of heavenly life. Therfore the Prophets doe principally commend the kingdome of Chriſt by this title of prerogative, that then ſhould flouriſh more plentifull aboundance of the ſpirit. And notable above all the reſt is that place of *Ioel*: In that day I will poure of my ſpirit upon all fleſh. For though the Prophet there ſeeme to reſtraine the gifts of the Spirit to the office of a prophecying, yet under a figure hee meaneth, that God by the inlightening of his ſpirit will make thoſe his ſchollers, which before were unskilfull and void of all heavenly doctrine. Now foraſmuch as God the Farher doth for his Sonnes ſake give us his holy Spirit, and yet hath left with him the whole fulneſſe thereof, to the end that he ſhould bee a miniſter and diſtributer of his liberalitie: he is ſometime called the Spirit of the Father, ſometime the Spirit of the Sonne. Ye are not (ſaith *Paul*) in the fleſh but in the Spirit, for the Spirit of God dwelleth in you. But if any have not the Spirit of Chriſt, he is not his. And hereupon hee putteth us in hope of full renuing, for that he which raiſed up Chriſt from the dead, ſhall quicken our mortall bodies, becauſe of his Spirit dwelling in us. For it is no abſurditie, that to the Father he aſcribed the praiſe of his owne gifts, whereof he is the author: and yet that the ſame be aſcribed to Chriſt, with whom the gifts of the ſpirit are left, that he may give them to thoſe that be his. Therefore he calleth all them that thirſt, to come to him to drinke. And *Paul* teacheth that the Spirit is diſtributed to every one, according to the meaſure of the gift of Chriſt. And it is to be knowne, that he is called the Spirit of Chriſt, not onely in reſpect that the eternall Word of God is with the ſame Spirit joyned with the Father, but alſo according to his perſon of Mediator, becauſe if he had not had that power, he had come to us in vaine. After which meaning he is called the ſecond *Adam* given from heaven to be a quickning Spirit: whereby *Paul* compareth the ſingular life that the Sonne of God breatheth into them that be his, that they may be all one with him, with the naturall life, that is alſo common to the reprobate. Likewiſe where he wiſheth to the faithfull the favour of Chriſt and the love of God, hee joyned withall the common partaking of the Spirit, without which no man can taſte neither of the fatherly favour of God, nor of the bountifulneſſe of Chriſt. As alſo hee ſaith in another place: The love of God is powred out into our hearts by the holy Spirit that is given us

Joel 2.28.

Rom 8 9.

Rom.8.11.

John 7.37.
Eph 4.7.

1 Cor.15.45.

Rom.5.5.

The titles which Scripture giveth the Spirit, teach that without it Chriſt is altogether dead and unprofitable unto us.

3. And here it ſhall be profitable to note, with what titles the Scripture ſetteth out the holy Spirit, where it entreateth of beginning and whole reſtoring of our ſalvation. Firſt, he is called the Spirit of adoption, becauſe he is a witneſſe unto us of the free good will of God, wherewith God the Father hath embraced us in his beloved onely begotten Sonne, that he might be a Father unto us, and doth encourage us to pray boldly, yea and doth miniſter us words to cry without feare, *Abba*, Father: by the ſame reaſon hee is called the earneſt pledge, and ſeale of our inheritance, becauſe he ſo giveth life from heaven to us wandring in the world, and being like to dead men, that wee may bee aſſured that our ſoule is in ſafegard under the faithfull keeping of God, for which cauſe he is alſo called life, by reaſon of righteouſneſſe. And foraſmuch as by his ſecret watering hee maketh us fruitfull to bring forth the buds of righteouſneſſe, hee is oftentimes called water as in *Eſay*: All ye that thirſt come to the waters. Againe: I will poure out my Spirit upon the thirſtie, and flouds upon the drie land: wherewith agreeth that ſaying of Chriſt, which I did even now alleage: If any thirſt, let him come to me. Albeit ſometime he is ſo called, by reaſon of his power to purge and cleanſe, as in *Ezechiel*, where the Lord promiſeth cleane waters, wherewith he will waſh his people from filthineſſe. And foraſ-

Gal.4 6.
2 Cor.1.21.

Rom.8.10.

Eſa.55.1.
Eſa.44.3.
John 7.17.

Ezec.36.25.

much as he restoreth and nourisheth into lively quickenesse, them upon whom hee hath powred the liquor of his grace, he is therfore called by the name of oile and ointment. Againe, because in continually seething out & burning up the vices of our lust, he setteth our harts on fire with the love of God & zeale of godlines, he is also for this effect worthily called fire. Finally, he is described unto us as a fountain, from whence do flow unto us all heavenly riches, or the hand of God, wherewith he useth his power: because by the breath of his power he so breatheth divine life into us, that wee are not now stirred by our selves, but ruled by his stirring and moving: so that if there be any good things in us, they be the fruits of his grace: but our own gifts without him, be darknesse of mind, and perversnes of heart. This point is set out plainly enough, that til our minds be bent upon the holy Ghost, Christ lieth in a manner idle, because we coldly espie him without us, yea and farre away from us. But we know that he profiteth none other but them whose head he is, and the first begotten among brethren, and them which have put on him. This conjoyning onely maketh that, as concerning us, hee is come not unprofitably with the name of Saviour. And for proofe hereof serveth that holy mariage, whereby we are made flesh of his flesh, and bone of his bones, yea and all one with him. But by the Spirit onely he maketh himselfe one with us: by the grace and power of the same spirit we are made his members, so that he containeth us under him, and wee againe possesse him.

1 John 1.20. Luke 3.16. John 4.14. Act.1.21.

Ephe.4.15. Rom.8 29. Gal.3.27. Ephe.5.30.

It is the spirit which worketh faith in our hearts.

4. But for asmuch as faith is his principall worke, to it are for the most part referred all those things that we commonly finde spoken to expresse his force and working: because he bringeth us into the Gospell by nothing but by faith: as *Iohn Baptist* teacheth, that this prerogative is given to them that beleeve in Christ, that they be the children of God, which are borne not of flesh and bloud, but of God: where setting God against flesh and bloud, he affirmeth it to bee a supernaturall gift that they receive Christ by faith, who otherwise should remaine subject to their owne infidelitie. Like whereunto is that answer of Christ: Flesh and bloud hath not revealed it to thee, but my Father which is in heaven. These things I do now but shortly touch, because I have alreadie intreated of them at large. And like also is that saying of *Paul*, that the Ephesians were sealed up with the holy spirit of promise. For *Paul* sheweth that hee is an inward teacher, by whose working the Promise of salvation pearceth into our mindes, which otherwise should but beate the aire of our eares. Likewise when he saith, that the *Thessalonians* were chosen of God in the sanctification of the Spirit and beleeving of the truth: by which joyning of them together, hee briefly admonisheth that faith it selfe proceedeth from nothing else but from the holy Spirit: which thing *John* setteth out more plainly, saying: We know that there abideth in us of the spirit which he hath given us. Againe, by this we know that we dwell in him, and he in us, because he hath given us of his spirit. Therefore Christ promised to his Disciples the spirit of truth which the world cannot receive, that they might be able to receive the heavenly wisdome. And he assigneth to the same spirit this proper office, to put them in minde of those things that hee had taught them by mouth. Because in vaine should the light shew it selfe to the blinde, unlesse the same spirit of understanding should open the eies of their minde: so as a man may rightly call the holy spirit the key, by which the treasures of the heavenly kingdome are opened unto us: and may call his enlightening the eye-sighs of our minde to see. Therefore doth S. *Paul* so much commend the ministerie of the spirit: because teachers should crie without profiting, unlesse Christ himselfe the inward master, should draw them with his spirit that are given him hy his Father. Therefore as wee have said, that perfect salvation is found in the person of Christ: so that we may be made partakers thereof, he doth baptize vs in the holy spirit and fire, lightning us into the faith of his Gospell, and so new begetting us, that we may be new creatures: and purging us from unholy filthinesse, doth dedicate us to be holy temples to God.

1 John 1.12. & 4. John 14.17.

2 Cor.3.6.

Luk.3.16.

THE SECOND CHAPTER.

Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.

The object of faith is not barely God, as the schoole-

BVt all these things shall be easie to understand, when there is shewed a plaine definition of faith, that the Readers may know the force and nature thereof. But first it is convenient to call to minde againe these things that have been already spoken, that sith God

God doth appoint us by his law what we ought to doe, if wee fall in any point thereof the same terrible judgement of eternall death that he pronounceth doth rest upon us. Againe, that forasmuch as it is not onely hard, but altogether above our strength and beyond all our power to fulfill the law, if we only behold our selves, and weigh what estate is worthie for our deservings, there is no good hope left, but we ly cast away from God under eternall destruction. Thirdly, this hath been declared, that there is but one meane of deliverance to draw us out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hand it pleased the heavenly Father, having mercy upon us of his infinite goodnesse and clemencie, to succour us, so that we with sound faith embrace this mercie, and with constant hope rest upon it. But now it is convenient for us to weigh this, what manner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter upon the possession of the heavenly kingdome; forasmuch as it is certaine that not every opinion, nor yet every perswasion is sufficient to bring to passe so great a thing. And with so much the more care and study must wee looke about for, and search out the naturall propertie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, conceiveth no higher thing, but a certaine common assent to the historie of the Gospell. Yea, when they dispute of faith in the Schooles, in barely calling God the object of faith, they doe nothing but (as we have said in another place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can attaine to, it behooveth of necessitie that Christ become meane betweene us and it. For which cause he calleth himselfe the light of the world: and in another place, The way, the truth, and the life, because no man commeth to the Father (which is the fountaine of life) but by him: because he onely knoweth the Father, and by him the faithfull, to whom it pleaseth him to disclose him. According to this reason *Paul* affirmeth, that he accounteth nothing excellent to be knowne but Christ: and in the xx. Chapter of the Acts he saith, that he preached faith in Christ, &c. And in another place hee bringeth in Christ speaking after this manner, I will send thee among the Gentiles that they may receive forgivenesse of sinnes, and portion among holy ones, by the faith which is in mee. And *Paul* testifieth, that the glory of God is in his person visible unto us: or (which is all one in effect) that the enlightening of the knowledge of Gods glory shineth in his face. It is true indeed that faith hath respect onely to the one God, but this also is to bee added, that it acknowledge him whom he hath sent, even Jesus Christ. Because God himselfe should have lyen secret and hidden far from us, unlesse the brightnesse of Christ did cast his beames upon us. For this intent, the Father left all that hee had with his onely begotten sonne, even by the communicating of good things with him to expresse the true image of his glory. For as it is said, that we must be drawne to the Spirit that we may be stirred to seeke Christ, so againe wee ought to be admonished, that the invisible Father is no where else to be sought but in this image. Of which matter *Augustine* speaketh excellently well, which entreating of the marke that faith should shoote at, saith, that we must know whether we must goe and which way: and then by and by after, he gathereth that the safest way against all errors is, that he is both God and man. For it is God to whom we goe, and man by whom we goe: and both these are found no where but in Christ. Neither doth *Paul* when he speaketh of faith in God, meane to overthrow that which he so oft repeateth of faith that hath her whole stay upon Christ. And *Peter* doth most fitly joyne them both together, saying that by him we beleeve in God.

men coldly dispute, but God displaying himselfe in Christ.

1 Tim. 6. 16.

John 8. 12. John 14. 6. Luk. 10. 22.

1 Cor. 2., Act. 26. 17. 2 Cor. 4. 6.

Lib. 11. de civit. Dei cap. 2.

1 Pet. 1. 21.

2. Therefore this evill, even as innumerable other, is to be imputed to the Schoolemen, which have hidden Christ as it were with a veile drawne before him, to the beholding of whom unlesse we be directly bent, we shall alway wander in many uncertaine mazes. But beside this, that with their darke definition they doe deface and in a manner bring to naught the whole force of faith, they have forged a devise of unexpressed faith, with which name they garnishing their most grosse ignorance, doe with great hurt deceive the silly people: yea (to say truly and plainly as the thing is indeed) this devise doth not onely bury, but utterly destroy the true faith. Is this to beleeve, to understand nothing, so that thou obediently submit the same to the Church?

Faith is no unfolded or unexpressed knowledge.

Faith ſtandeth not in ignorance but in knowledge, and that not onely of God, but of the will of God. For neither doe we obtaine ſalvation by this, that we either are ready to embrace for true whatſoever the Church appointeth, or that we doe commit to it all the office of ſearching and knowing: but when we acknowledge God to be a merciſull father to us by the reconciliation made by Chriſt, and that Chriſt is given us unto righteouſneſſe, ſanctification, and life. By this knowledge, I ſay, not by ſubmitting of our ſenſe, we attaine an entry into the kingdome of heaven. For when the Apoſtle ſaith, that with the heart we beleeve to righteouſneſſe, and with the mouth confeſſion is made to ſalvation, hee ſheweth that it is not enough, if a man unexpreſſedly beleeve that which hee underſtandeth not, nor ſeeketh to learne: but he requireth an expreſſed acknowledging of Gods goodneſſe, in which conſiſteth our righteouſneſſe.

Rom. 10. 10.

Simple men abuſed when they are made beleeve it is faith indeterminately to hold what the Church holdeth, without further ſeeking what we have by Chriſt at the hands of God and how.

John 17. 3.

3. Indeed I denie not (ſuch is the ignorance wherewith wee are compaſſed) that there now be, and hereafter ſhall be many things wrapped and hidden from us, till having put off the burden of our fleſh we come neerer to the preſence of God: in which very things that be hidden from us, nothing is more profitable than to ſuſpend our judgement, but to ſtay our minde in determined purpoſe to keepe unity with the Church. But under this colour to entitle ignorance tempered with humilitie by the name of faith, is a great abſurdity. For faith lieth in the knowledge of God and of Chriſt, not in reverence of the Church. And we ſee what a maze they have framed with this their hidden implication, that any thing whatſoever it bee without any choiſe, ſo that it be thruſt in under title of the Church, is greedily received of the ignorant as it were an oracle, yea ſometime alſo moſt monſtrous errors. Which unadviſed lightneſſe of beleefe, whereas it is a moſt certaine downefall to ruine, is yet excuſed by them, for that it beleeveth nothing determinately, but with this condition adjoyned, If the faith of the Church be ſuch. So doe they faigne, that truth is holden in error, light in blindneſſe, true knowledge in ignorance. But becauſe we wil not tary long in confuting them, we doe onely warne the Readers to compare their doctrine with ours. For the very plainneſſe of the truth it ſelfe, will of it ſelfe miniſter a confutation ready enough. For this is not the queſtion among them, whether faith bee yet wrapped with many remnants of ignorance, but they definitively ſay that they beleeve aright, which ſtand amazed in their ignorance, yea and doe flatter themſelves therein, ſo that they do agree to the authority and judgement of the Church, concerning things unknowne. As though the Scripture did not every where teach, that with faith is joyned knowledge.

Our Faith as long as we live is unexpreſſed, if unexpreſſed faith be taken for faith mingled with ignorance, of that which ſhould expreſſly be knowne and beleeved.

Phil. 3. 15.

4. But we doe grant, that ſo long as wee wander from home in this world, our faith is not fully expreſſed, not onely becauſe many things are yet hidden from us, but becauſe being compaſſed with many miſts of errors, wee attaine not all things. For the higheſt wiſdome of the moſt perfect is this, to profit more and proceed on further forward, with gentle willingneſſe to learne. Therefore *Paul* exhorteth the faithfull, if upon any thing they differ one from another, to abide for revelation. And truly experience teacheth, that till we be unclothed of our fleſh, wee attaine to know leſſe than were to be wiſhed, and daily in reading we light upon many darke places which doe convince us of ignorance. And with this bridle God holdeth us in modeſtie, aſſigning to every one a meaſure of faith, that even the very beſt teacher may bee readie to learne. And notable examples of this unexpreſſed faith, wee may marke in the Diſciples of Chriſt, before that they had obtained to be fully enlightned. We ſee, how they hardly taſted the very firſt introductions, how they did ſticke even in the ſmalleſt points, how they hanging at the mouth of their maſter did not yet much proceed, yea when at the womans information they ran to the grave, the reſurrection of their maſter was like a dreame unto them. Sith Chriſt did before beare witneſſe of their faith, wee may not ſay that they were utterly without faith: but rather if they had not beene perſwaded that Chriſt ſhould riſe againe, all care of him would have periſhed in them. For it was not ſuperſtition that did draw the women to embalme with ſpices the corpes of a dead man, of whom there was no hope of life: but although they beleeved his words whom they knew to bee a ſpeaker of truth, yet the groſneſſe of that ſtill poſſeſſed their mindes, ſo wrapped their faith in darkneſſe, that they were in a manner amaſed at it. Whereupon it is ſaid, that they then at the laſt beleeved when they had by triall of the

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thing it selfe proved the truth of the words of Christ, not that they then began to beleeve, but because the seed of hidden faith which was as it were dead in their hearts, then receiving livelinesse, did spring up. There was therefore a true faith in them, but an unexpressed faith, because they reverently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the Author of their salvation: Finally, they beleeved that he came from heaven, by the grace of his Father to gather his Disciples to heaven. And we need not to seeke any more familiar proofe hereof than this, that in all things alway unbeleefe is mingled with Faith.

When we begin by Faith to know somewhat, and have a desire to learne more, this may be termed an unexpressed faith.

5. We may also call it an unexpressed Faith, which yet indeed is nothing but a preparation of Faith. The Evangelists doe rehearse that many beleeved, which onely being ravished to admiration with miracles, proceeded no further but that Christ was the *Messias* which had beene promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subjection willingly to submit themselves to Christ, bearing the name of Faith where it was indeed but the beginning of Faith. So the courtier that beleeved Christs promise, concerning the healing of his sonne when he came home, as the Evangelist testifieth, beleeved againe: because he received as an oracle that which he heard of the mouth of Christ, and then submitted himselfe to his authoritie to receive his doctrine. Albeit it is to be known, that he was so tractable and ready to learne, that yet in the first place the word of the beleeving signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professed to be the schollers of Christ. A like example doth *John* set forth in the Samaritans, which so beleeved the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now wee beleeve not because of thy report, but we have heard him, and wee know that he is the Saviour of the world. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, indeed not properly, but in this respect, that God of his tender kindnesse vouchsafeth to grant so great honour to that godly affection. But this willingnesse to learne, with a desire to proceed further, differeth farre from that grosse ignorance, wherein they lie dull that are content with the unexpressed faith, such as the Papists have imagined. For if *Paul* severely condemneth them which alway learning, yet never come to the knowledge of truth, how much more grievous reproch doe they deserve, that of purpose studie to know nothing?

John 4.

2 Tim. 3. 7.

Faith beholdeth Christ but in no other glasse than the Gospell.

6. This therefore is the true knowledge of Christ, if we receive him such as hee is offered of his Father, that is to say, clothed with his Gospell. For as he is appointed to be the marke of our faith, so wee cannot goe the right way to him, but by the Gospell going before to guide us. And truly there are opened to us the treasures of grace, which being shut up, Christ should little profit us. So *Paul* joyneth faith an unseparable companion to doctrine, where he saith: Ye have not so learned Christ, for yee have been taught what is the truth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath been so much taught by *Moses* and the Prophets, as sufficed to the edification of faith, but because there hath beene delivered in the Gospell a fuller opening of faith, therefore it is worthily called of *Paul*, the doctrine of faith. For which cause also he saith in another place, that by the comming of faith the law is taken away, meaning by this word faith, the new and accustomed manner of teaching, whereby Christ since hee appeared our Schoolemaster, hath more plainly set forth the mercie of his Father, and more certainly testified of our salvation. Albeit it shall bee the more easie and more convenient order, if wee descend by degrees from the generalitie to the specialtie. First we must be put in mind that there is a generall relation of faith to the Word, and that faith can no more bee severed from the Word, than the Sunne beames from the Sunne, from whom they proceed. Therefore in *Esay* God crieth out: Heare mee and your soule shall live. And that same is the fountaine of Faith, *John* sheweth in these words: These things are written that yee may beleeve. And the Prophet meaning to exhort the people to beleefe, saith: This day if yee shall heare his voice. And to heare is commonly taken for to beleeve. Moreover, God doth not without cause in *Esay* set this marke of difference betweene the children of the Church and strangers, that he will instruct them all, that they may bee taught of him.

Eph. 4. 20.

Rom. 10. 4.

Esa 55. 3.

John 10. 13. Psal. 95. 8

For if it were a benefit universall to all, why should hee direct his words to a few? Wherewith agreeth this, that the Evangelists doe commonly use the words Faithfull and Disciples, as severall words expressing one thing, and specially *Luke* very oft in the Acts of the Apostles. Yea and hee stretcheth that name even to a woman in the ninth Chapter of the Actes. Wherefore if faith doe swarve never so little from this marke, to which it ought to be directly levelled, it keepeth not her owne nature, but becommeth an uncertaine lightnesse of beleefe and wandring errour of minde. The same Word is the foundation wherewith faith is upholden and sustained, from which if it swarve, it falleth downe. Therefore take away the Word, and then their shall remaine no faith. We doe not here dispute whether the ministery of man be necessarie to sow the Word of God, that faith may be conceived thereby, which question we will elsewhere intreat of: but we say that the Word it selfe, howsoever it be conveyed to us, is like a mirrour when faith may behold God. Whether God doth therin use the service of man, or work it by his own only power, yet he doth alway shew himselfe by his Word to those, whom his will is to draw unto him: Whereupon *Paul* defineth faith to be an obedience that is given to the Gospell Rom. 1. And in another place he praiseth the obedience of faith in the Philippians. For this is not the onely purpose in the understanding of faith, that we know that there is a God, but this also, yea this chiefly, that we understand what will he beareth us. For it not so much behooveth us to know what he is in himselfe, but what a one he will be to us. Now therefore we are come to this point, that faith is a knowledge of the will of God, perceived by the Word. And the foundation hereof is a foreconceived perswasion of the truth of God. Of the assurednesse whereof, so long as thy minde shall dispute with it selfe, the Word shall bee but of doubtfull and weake credit, yea rather no credit at all. But also it sufficeth not to beleeve that God is a true speaker, which can neither deceive nor lie, unlesse thou further hold this for undoubtedly determined, that whatsoever proceedeth from him, is the sacred and inviolable truth.

Act. 6. 1. & 9. & 26. & 11. 26. & 13. & 14.

Rom. 1. 5. Phil. 2. 17.

The true and full definition of faith

7. But because not at every word of God mans heart is raised up to faith, wee must yet further search what this faith in the Word hath properly respect unto. It was the saying of God to *Adam*: Thou shalt die the death. It was the saying of God to *Cain*: The blood of thy brother crieth to me out of the earth. Yet these are such sayings as of themselves can doe nothing but shake faith, so much lesse are they able to stablish faith. We denie not in the meane season that it is the office of faith to agree to the truth of God, how oft soever, whatsoever, and in what sort soever it speaketh: but now our question is onely, what faith findeth in the word of the Lord to leane and rest upon. When our conscience beholdeth onely indignation and vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whom it is afraid? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that wee have not yet a full definition of faith, because it is not to be accounted for faith to know the will of God, of what sort soever it be: But what if in the place of will, whereof many times the message is sorrowfull and the declaration dreadfull, we put kindnesse or mercie? Truly so wee shall come neerer to the nature of faith. For we are then allured to seeke God, after that wee have learned that salvation is laid up in store with him for us. Which thing is confirmed unto us, when hee declareth that he hath care and love of us. Therefore there needeth a promise of grace, whereby he may testifie that hee is our mercifull Father, for that otherwise we cannot approch unto him, and upon that alone the heart of man may safely rest. For this reason, commonly in the Psalmes these two things Mercie and Truth doe cleave together, because neither should it any thing profit us to know that God is true, unlesse hee did mercifully allure us unto him: neither were it in our power to embrace his mercy, unlesse he did with his owne mouth offer it. I have reported thy truth and thy salvation, I have not hidden thy goodnesse and thy truth. Thy goodnesse and thy truth keepe me. In another place: Thy mercie to the heavens, thy truth even to the clouds. Againe: All the waies of the Lord are mercie and truth, to them that keepe his covenant. Againe, His mercie is multiplied upon us, and the truth of the Lord abideth for ever. Againe: I will sing to thy name upon thy mercie and truth. I omit that which is in the Prophets to the same

Gen. 2. 17. & 4. 10.

Psal. 40. 11. Psal. 25. 10. Psal. 36. 6. Psal. 107. Psal. 138.

ſame meaning, that God is mercifull and faithfull in his promiſes. For we ſhall raſhly determine that God is mercifull unto us, unleſſe himſelfe doe teſtifie of himſelfe, and prevent us with his calling, leſt his will ſhould be doubtfull and unknowne. But wee have already ſeene, that Chriſt is the only pledge of his love, without whom on every ſide appeare the tokens of hatred and wrath. Now foraſmuch as the knowledge of Gods goodneſſe ſhall not much prevaile, unleſſe he make us to reſt in it, therefore ſuch an underſtanding is to be baniſhed as is mingled with doubting, and doth not ſoundly agree in it ſelfe, but as it were diſputeth with it ſelfe. But mans wit, as it is blind and darkned, is farre from attaining and climbing up to perceive the very will of God: and alſo the heart of man, as it wavereth with perpetuall doubting, is farre from reſting aſſured in that perſwaſion. Therefore it behoveth both that our wit bee lightned, and our heart ſtrengthned by ſome other meane, that the Word of God may be of full credit with us. Now we ſhall have a perfect definition of faith, if we ſay, that it is a ſtedfaſt and aſſured knowledge of Gods kindneſſe towards us, which being grounded upon the truth of the free promiſe in Chriſt, is both revealed to our minds, and ſealed in our hearts by the holy Ghoſt.

Againſt the diſtinction of faith unformed, and faith formed by acceſſe of a godly affection added unto aſſent.

8. But before I proceed any further, it ſhall bee neceſſary that I make ſome preambles to reſolve certaine doubts, that otherwiſe might make ſome ſtop to the Readers. And firſt I muſt confute that diſtinction that flieth about in the Schooles, betweene faith formed and unformed. For they imagine that ſuch as are touched with no feare of God, with no feeling of godlineſſe, doe beleeve all that is neceſſary to ſalvation. As though the Holy Ghoſt in lightning our hearts unto faith, were not a witneſſe to us of our adoption. And yet preſumptuouſly, when all the Scripture crieth out againſt it, they give the name of faith to ſuch perſwaſion void of the feare of God. Wee need to ſtrive no further with their definition, but ſimply to rehearſe the nature of faith, ſuch as it is declared by the word of God. Whereby ſhall plainly appeare how unskilfully and fooliſhly they rather make a noiſe than ſpeake of it. I have already touched part; the reſt I will adde hereafter as place ſhall ſerve. At this preſent I ſay that there cannot be imagined a greater abſurditie, than this invention of theirs. They will have faith to be an aſſent, whereby every deſpiſer of God may receive that which is uttered out of the Scripture. But firſt they ſhould have ſeene whether every man of his owne power doe bring faith to himſelfe, or whether the holy Ghoſt be by it a witneſſe of adoption. Therefore they doe childiſhly play the fooles, in demanding whether faith which, a quality added doth forme, be the ſame faith or another and a new faith. Whereby appeareth certainely, that in ſo babbling they never thought of the ſingular gift of the holy Ghoſt. For the beginning of beleeving doth alreadie containe in it the reconciliation, whereby man approcheth to God. But if they did weigh that ſaying of *Paul*. With the heart is beleeved to righteouſneſſe, they would ceaſe to faigne that ſame lcold qualitie. If we had but this one reaſon, it ſhould bee ſufficient to end this contention: that the very ſame aſſent (as I have already touched, and will againe more largely repeate) is rather of the heart than of the braine, rather of affection than of underſtanding. For which cauſe it is called the obedience of Faith, which is ſuch as the Lord preferreth no kind of obedience above it: and that worthily, for as much as nothing is more precious to him than his truth, which as *John* the Baptiſt witneſſeth, the beleevers doe as it were ſubſcribe and ſeale unto. Sith the matter is not doubtfull wee doe in one word determinately ſay, that they ſpeake fondly when they ſay that faith is formed by adding of godly affection unto aſſent: whereas aſſent it ſelfe, at leaſt ſuch aſſent as is declared in the Scriptures, conſiſteth of godly affection. But yet there is another plainer argument that offereth it ſelfe to be alleaged. For whereas Faith imbraceth Chriſt as he is offered us of the Father: and Chriſt is offered not onely for righteouſneſſe, forgiveneſſe of ſinnes and peace, but alſo for ſanctification, and a fountaine of living water: without doubt no man can ever truly know him, unleſſe he doe therewithall receive the ſanctification of the Spirit. Or, if any man deſire to have it more plainely ſpoken, Faith conſiſteth in the knowledge of Chriſt. And Chriſt cannot bee knowne but with Sanctification of his Spirit: therefore it followeth, that faith can by no meane be ſevered from godly affection.

Rom. 10. 10.

Rom. 1. 5.

John 3. 33.

9 Whereas

S. Pauls words abused for the maintenance of unformed faith. 1 Cor. 12. 10.

9. Whereas they are wont to lay this against us, that *Paul* saith: If a man have all Faith, so that he remove mountaines, if he have not charity, hee is nothing: whereby they would deforme Faith, in spoyling it of Charitie: they consider not what the Apostle in that place meaneth by Faith. For when in the Chapter next before it, he had spoken of the divers gifts of the holy Ghost, among the which hee had reckoned the divers kindes of languages, power and Prophecie, and had exhorted the Corinthians to follow the best of these gifts, that is to say, such gifts whereby more profit and commoditie might come to the whole body of the Church: hee straightway said further, that hee would shew them yet a more excellent way. That all such gifts, how excellent soever they be of themselves, yet are they nothing to be esteemed, unlesse they serve Charitie. For they were given to the edifying of the Church, and unlesse they be applied thereunto, they lose their grace. For proofe of this he particularly rehearseth them, repeating the selfe same gifts that he had spoken of before, but in other names. And he useth the words Powers and Faith, for all one thing, that is for the power to doe miracles. Sith therefore this, whether yee call it Power or faith, is a particular gift of God, which every ungodly man may both have and abuse, as the gift of tongues, as prophecie and other gifts of grace: it is no marvell if it be severed from Charitie. But all the errour of these men standeth in this, that where this word Faith, hath divers significations, they not considering the diversitie of the thing signified, dispute as though it were taken for one thing in all places alike. The place of *James* which they alleage for maintenance of the same errour, shall be elsewhere discussed. But although for teachings sake, when we meane to shew what manner of knowledge of God there is in the wicked, we grant that there are divers sorts of Faith: yet we acknowledge and speake of but one Faith of the godly, as the Scripture teacheth. Many indeed doe beleeve that there is a God, they thinke that the historie of the Gospell and other parts of the Scripture are true (as commonly we are wont to judge of such things, as either are reported being done long agoe, or such as we our selves have been present at and seen.) There be also some that go further, for both they beleeve the word of God to be a most assured oracle, and they doe not altogether despise his Commandements, and they somewhat after a sort are moved with his threatnings and promises. It is indeed testified that such have Faith: but that is spoken out by abuse, because they doe not with open ungodlinesse fight against the Word of God, or refuse or despise it: but rather pretend a certaine shew of obedience.

A kind of faith said to be in them who notwithstanding are no true beleevers. Act. 8. 13. & 18.

10. But this image or shadow of Faith, as it is of no value, so it is not worthie of the name of faith. From the sound truth whereof how farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is said that *Simon Magus* beleeved, which yet within a little after bewrayed his owne unbeleefe. And whereas it is said that he beleeved, we doe not understand it as some doe, that hee faigned a beleefe when hee had none in his heart: but we rather thinke that being overcome with the majesty of the Gospel, he had a certaine faith such as it was, and so acknowledged Christ to bee the Author of life and salvation, that he willingly professed himselfe to be one of his. After the same manner it is said in the Gospell of *Luke*, that they beleeve for a time, in whom the seed of the Word is choaked up before it bring forth fruit, or before it take any root at all, it by and by withereth away and perisheth. We doubt not that such delighted with a certaine taste of the Word do greedily receive it, and begin to feele the divine force of it, so farre, that with deceitfull counterfaiting of faith, they beguile not only other mens eies, but also their own minds. For they perswade themselves, that that reuerence which they shew to the word of God, is most true godlinesse, because they thinke that there is no ungodlinesse but manifest and confessed reproach or contempt of his Word. But what manner of assent soever that be, it pearceth not to the very heart to remaine there stablished: and though sometime it seemeth to have taken roots, yet those are not lively roots. The heart of man hath so many secret corners of vanitie, is full of so many hiding holes of lying, is covered with so guilefull hypocrisie, that it oft deceiveth himselfe. But let them that glory in such shadowes of faith understand, that therein they are no better than the Divell. But that first sort of men are farre worse than the Divell,

Luk. 8. 7. & 13.

which

which doe senselesly heare and understand those things, for knowledge whereof the Devils do tremble. And the other are in this point equall with the devil, that the feeling such as it is wherewith they are touched, turneth onely to terrour and discouragement. Jac. 2. 19.

11. I know that some thinke it hard, that we assigne faith to the reprobate, whereas *Paul* affirmeth faith to be the fruit of election. Which doubt yet is easily dissolved: for though none receive the light of faith, nor doe truly feele the effectuall working of the Gospell, but they that are foreordained to salvation: yet experience sheweth that the reprobate are sometime mooved with the same feeling that the elect are, so that in their owne judgement they nothing differ from the elect. Wherefore it is no absurditie, that the Apostle ascribeth to them the taste of the heavenly gifts, that Christ ascribeth to them a faith for a time: not that they soundly perceive the spirituall force of grace and assured light of faith: but because the Lord, the more to condemne them and make them inexcusable, conveyeth himselfe into their mindes so farre forth, as his goodnesse may be tasted without the spirit of adoption. If any object, that then there remaineth nothing more to the faithfull, whereby to prove certainely their adoption: I answer that though there be a great likenesse and affinitie betweene the elect of God and them that are endued with a falling faith for a time, yet there liveth in the elect onely that assurance which *Paul* speaketh of, that they cry with full mouth, *Abba* Father. Therefore as God doth regenerate onely the elect with incorruptible seed for ever, so that the seed of life planted in their hearts never perisheth: so soundly doth hee seale in them the grace of his adoption, that it may be stable and sure. But this withstandeth not but that that other inferiour working of the Spirit may have his course, even in the reprobate. In the meane season the faithfull are taught carefully and humbly to examine themselves, least in steed of assurednesse of faith, doe creepe in careless confidence of the flesh. Beside that, the reprobate doe never conceive but a confused feeling of grace, so that they rather take hold of the shaddow, than of the sound bodie, because the holy spirit doth properly seale the remission of sinnes in the elect onely, so that they apply it by speciall faith to their use. But yet it is truely said, that the reprobate beleeve God to be mercifull unto them, because they receive the gift of reconciliation, although confusedly and not plainly enough: not that they are partakers of the selfe same faith or regeneration with the children of God, but because they seeme to have as well as they, the same beginning of faith, under a cloke of hypocrisie. And I deny not that God doth so farre give light unto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giveth to his elect, that they never come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull unto them, for that hee having truly delivered them from death, doth receive them to his safeguard, but onely he discloseth to them a present mercy. But he vouchsafeth to grant to the onely elect the lively root of faith, so that they continue to the end. So is that objection answered, if God doe truly shew his grace, that the same remaineth perpetually stablished, for that there is no cause to the contrary, but that God may enlighten some with a present feeling of his grace, which afterward vanisheth away. *The difference betweene the faith of Gods elect and reprobates.* 2 Thess. 1. 4. Heb. 6.

12. Also though faith be a knowledge of Gods kindnesse toward us, and an assured perswasion of the truth thereof: yet it is no marvell that the feeling of Gods love in temporall things doth vanish away: which although it have an affinitie with faith, yet doth it much differ from faith. I grant, the will of God is unchangeable, and the truth thereof doth alway stedfastly agree with it selfe, but I deny that the reprobate doe proceede so farre as to attaine unto that secret revelation, which the Scripture saith do belong to the elect onely. Therefore I deny that they doe either conceive the will of GOD as it is unchangeable, or doe stedfastly embrace the truth thereof, because they abide in a feeling that vanisheth away: Like as a tree that is not planted deepe enough to take lively roots, in processe of time waxeth drie, although for a few yeeres it bringeth forth not onely blossomes and leaves but also fruit. Finally, as by the fall of the first man, the image of God might have beene blotted out of his minde, and soule, so it is no marvell, if God doe shine upon the reprobate with certaine beames of his grace, which afterward he suffereth to be quenched. And there *Wicked men who by reason of a wet nishing sweetnes which they finde in the grace of God towards them for a time, are said to beleeve yet indeed doe neither embrace what they should nor as they should.*

is

is no cause to the contrarie, but that he may lightly overwash some, and throughly soke othersome with the knowledge of his Gospell. This is in the meane time to be holden for truth, that how small and weake soever faith be in the elect, yet because it is to them a sure pledge of the spirit of God, and a seale of their adoption, the print thereof can never be blotted out of their hearts: as for the reprobate, that they are overspred with such a light as afterward commeth to nought, and yet the spirit is not deceitfull, because he giveth not life to the seed that he casteth in their hearts, to make it abide alwaies incorruptible, as he doth in the elect. I goe yet further, for whereas it is evident by the teaching of the Scripture and by daylie experience, that the reprobate are sometime touched with the feeling of Gods grace, it must needs be that there is raised in their hearts a certaine desire of mutuall love. So for a time there lived in *Saul* a godly affection to love God, by whom he knew himselfe to be fatherly handled, and therefore was delighted with a certaine sweetnesse of his goodnesse. But as the perswasion of the fatherly love of God is not fast rooted in the reprobate, so do they not soundly love him againe as his children, but are led with a certaine affection like hired servants. For to Christ onely was the spirit of love given, to this end, that he should poure it into his members. And truly that saying of *Paul* extendeth no further, but to the elect onely. The love of God is powred abroad into our hearts by the holy Spirit that is given us, even the same love that engendreth the same confidence of calling upon him, which I have before touched. As on the contrarie side, we see God to be marvellously angry with his children, whom yet he ceaseth not to love: not that in himselfe he hateth them, but because his will is to make them afraid with the feeling of his wrath, to the intent to abate their pride of flesh, to shake off their drowsinesse, and to move them to repentance. And therefore all at one time, they conceive him to bee both angry with them or with their sinnes, and also mercifull unto them: because they not faignedly doe pray to appease his wrath, to whom yet they flee with quiet assured trust. Hereby it appeareth, that it is not true that some doe counterfeit a shew of faith, which yet doe lacke the true faith, but while they are carried with a sodaine violent motion of Zeale, they deceive themselves with false opinion. And it is no doubt that sluggishnesse so possesseth them, that they doe not well examine their heart as they ought to have done. It is likely that they were such to whom (as *John* witnesseth) Christ did not commit himselfe when yet they beleeved in him, because he knew them all, and knew what was in man. If many did not fall from the common faith, (I call it common, because the faith that lasteth but a time hath a great likenesse and affinitie with the lively and continuing faith) Christ would not have said to his Disciples: If yee abide in my word, then are ye truly my Disciples, and yee shall know the truth, and the truth shall make you free. For he speaketh to them that had embraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishnesse quench the light that is given them. Therefore doth *Paul* affirme, that faith peculiarly belongeth to the elect, declaring that many vanish away, because they have not taken lively roote. Like as Christ also saith in *Matthew*: every tree that my Father hath not planted, shall be rooted up. In other there is a grosser kinde of lying, that are not ashamed to mocke both God and men. *James* enveieth against that kinde of men, that with deceitfull pretence doe wickedly abuse faith. Neither would *Paul* require of the children of God a faith unfaigned, but in respect that many doe presumptuously challenge unto themselves that which they have not, and with vaine coloured deceit, doe beguile other or sometime themselves. Therefore he compareth a good conscience to a chest wherein faith is kept, because many in falling from good conscience, have suffered shipwrack of their faith.

Rom. 5. 5.

John 2. 24.

John 8. 31.

Tit. 1. 1.

Mat. 15. 13.

Jac. 2.

1 Tim. 1. 5.

1 Tim. 1. 19.

The name of faith diversly taken.

1 Tim. 3. 9.
1 Tim. 4. 1. & 6.
2 Tim. 2. 16. & 3. 8.

13. We must also remember the doubtfull signification of the word faith. For oftentimes faith signifieth the sound doctrine of religion, as in the place that we now alleadge, and in the same Epistle where *Paul* will have Deacons to hold fast the mysterie of faith in a pure conscience. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he saith that *Timothie* was nourished up with the words of faith. Againe where hee saith that prophane vanities and oppositions, false named sciences, are the cause that many depart from the faith: whom in another place he

he calleth reprobate touching faith. As againe he chargeth *Titus*, saying. Warne them that they be sound in the faith. By soundnesse hee meaneth nothing else but pureness of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Even because in Christ, whom Faith possesseth, are hiden all the treasures of wisdome and knowledge: therefore Faith is worthily extended to signifie the whole summe of heavenly doctrine, from which it cannot bee severed. Contrariwise sometime it is restrained to signifie some particular object, as when *Matthew* saith, that Christ saw the Faith of them that did let downe the Man sicke of the Palsie through the Tiles: and Christ himselfe crieth out that he found not in Israel so great Faith as the Centurion brought. But it is likely that the Ceuturion was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely assent and answere of Christ, he required not Christs bodily presence, therefore in respect of this circumstance, his Faith was so much commended. And a little here before wee have shewed, that *Paul* taketh Faith for the gift of working miracles, which gift they have, that neither are regenerate by the Spirit of God, nor doe heartily worship him. Also in another place hee setteth Faith for the doctrine whereby wee are instructed in Faith. For where hee writeth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weakenesse. In these formes of speech standeth a proportionall relation. But when the name of Faith is unproperly removed, to signifie a false profession, or a lying title of faith, that should seeme to bee as hard a figurative abuse, as when the feare of God is set for a corrupt and wrongfull maner of worshipping, as when it is oftentimes said in the holy History, that the forrain nations which had been transplanted into *Samaria*, and the places bordering thereabout, feared the fained Gods and the God of *Israel*, which is as much, as to mingle heaven and earth together. But now our question is, What is that Faith which maketh the children of God different from the unbeleevers, by which wee call upon God by the name of our Father, by which we passe from death to life, and by which Christ the eternall salvation and life dwelleth in us. The force and nature thereof, I think I have shortly and plainly declared.

Tit. 1. 13. & 2. 2

Col. 2. 3.

Mat. 9. 2. Mat. 8. 10.

1 Cor. 13. 10.

Faith a knowledge.

14. Now let us againe goe through all the parts of it, even from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doubtfull. When in defining Faith we call it a knowledge, we meane not thereby a comprehending, such as men use to have of those things that are subject to mans understanding. For it is so farre above it, that mans wit must goe beyond and surmount it selfe to come unto it, yea, and when it is come unto it, yet doth it not attaine that which it feeleth; but while it is perswaded of that which it conceiveth not, it understandeth more by the very assuredness of perswasion, than if it did with mans owne capacity throughly perceive any thing familiar to man. Therefore *Paul* saith very well, where hee calleth it, to comprehend what is the length, breadth, depth, and height, and to know the love of Christ, that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiveth by Faith, is every way infinite, and that this kinde of knowledge is farre higher than all understanding. But yet because the Lord hath disclosed to his Saints the secret of his will, which was hidden from ages and generations, therefore by good reason, Faith is in Scripture sometime called an acknowledging: and *John* calleth it a certaine knowledge, where he testifieth, that the Faithfull do certainly know that they are the children of God. And undoubtedly they know it assuredly, but rather by being conformed by perswasion of Gods truth, than by being informed by naturall demonstration. And this also the words of *Paul* doe declare saying, that while we dwell in the body, we are wandering abroad from the Lord, because wee walke by Faith and not by sight: whereby hee sheweth that those things which wee understand by Faith, are yet absent from us and are hidden from our sight. And hereupon we determine, that the knowledge of Faith standeth rather in certainty than in comprehending.

Eph. 3. 18. Col. 1. 28.

1 Joh. 3. 2.

2 Cor. 5. 6.

Faith a sure and stedfast knowledg

15. We further call it a sure and stedfast knowledge, to expresse thereby a more sound constancie of perswasion. For as Faith is not contented with a doubtfull and rowling opinion, so is it also not contented with a darke and entangled understanding? but

but requireth a full and fixed assurednes, such as men are wont to have of things found by experience and proved. For unbeleefe sticketh so fast and is so deepe rooted in our hearts, and we are so bent unto it, that this which all men confesse with their mouth to be true, that God is faithfull, no man is without great contention perswaded in his heart. Specially when he commeth to the proofe, then the wavering of all men discloseth the fault that before was hidden. And not without cause the *Scripture* with so notable titles of commendation maintaineth the authoritie of the word of God, but endevoureth to give remedie for the aforesaid disease, that God may obtaine to bee fully beleeved of us in his promises: The words of the Lord (saith *David*) are pure words, as the Silver tried in a fornace of earth, fined seven times. Againe, The word of the Lord fined, is a shield to all that trust in him. And *Salomon* confirming the same, and in a manner in the same words, saith: Euery word of God is pure. But sith the whole 119. Psalme entreateth onely in a manner upon the same, it were superfluous to alleadge any moe places. Truly so oft as God doth so commend his word unto us, he doth therein by the way reproch us with our unbeleevingnesse: because that commendation tendeth to no other end, but to root up all perverse doubtings out of our hearts. There be also many which so conceive the mercie of God, that they take little comfort thereof. For they be even therewithall pinched with a miserable carefulnesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrow boundes the very same mercifulnesse, of which they thinke themselves most assuredly perswaded. For thus they thinke with themselves, that his mercy is indeed great and plentifull poured out upon many, offering it selfe and ready for all men: but that it is not certaine whether it will extend unto them or no, or rather whether they shall attaine unto it or no. This thought when it stayeth in the mid race, is but an halfe. Therefore it doth not so confirme the Spirit with assured quietnesse, as it doth trouble it with unquiet doubtfulnesse. But there is a farre other feeling of full assuredness, which in the Scriptures is alway assigned to Faith, even such a one as plainely setting before us the goodnesse of God, doth clearely put it out of doubt. And that cannot be, but that we must needs truly feele and prove in our selves the sweetnesse thereof. And therefore the Apostle out of Faith deriveth assured confidence, and out of it againe boldnesse. For thus he saith, that by Christ wee have boldnesse, and an entrance with confidence, which is through Faith in him. By which words truly hee sheweth, that it is no right Faith, but when we are bold with quiet mindes to shew our selves in the presence of God. Which boldnesse proceedeth not but of assured confidence of Gods good will and our salvation. Which is so true, that many times this word Faith, is used for Confidence.

Psal. 19.31.

Pro. 30.5.

Ephe. 3.12.

Faith such an assurance as maketh the promises of mercy our own

16. But hereupon hangeth the chiefe stay of our Faith, that we doe not thinke the promises of mercy which the Lord offereth to be true onely in other beside us, and not at all in our selves: but rather that in inwardly embracing them, wee make them our owne. From hence proceedeth that Confidence which the same *Paul* in another place calleth peace, unlesse some had rather say, that Peace is derived of it. It is an assurednesse that maketh the Conscience quiet and chearefull before God, without which the Conscience must of necessitie be vexed, and in a manner torne in peeces with troublesome trembling, unlesse perhaps it doe forget God and it selfe, and so slumber a little while. And I may truly say, For a little while, for it doth not long enjoy that miserable forgetfulnesse, but is with often recourse of the remembrance of Gods judgement sharply tormented. Briefly, there is none truly faithfull, but hee that being perswaded with a sound assurednesse that God is his mercifull and loving Father, doth promise himselfe all things upon trust of Gods goodnesse: and none but hee that trusting upon the promises of Gods good will toward him, conceiveth an undoubted looking for of salvation: as the Apostle sheweth in these words: if we keepe sure to the end our confidence and glorying of hope. For hereby hee meaneth that none hopeth well in the Lord, but he that with Confidence glorieth that he is heire of the kingdome of heaven. There is none (I say) faithfull, but hee that leaning upon the assurednesse of his owne salvation, doth confidently triumph upon the Devill and death, as we are taught by that notable concluding sentence of *Paul*: I am perswaded (saith he) that neither death, nor life,

Heb. 3.13.

Rom. 8.38.

life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, wherewith he embraceth us in Christ Jesu. And in like manner the same Apostle thinketh, that the eyes of our minde are by no other meane well lightned, unlesse we see what is the hope of the eternall inheritance to which we are called. And each where his common manner of teaching is such, that he declareth, that no otherwise we doe not well comprehend the goodnesse of God, unlesse we gather of it the fruit of great assurednesse. Eph 1.18.

17. But (some man will say) the faithfull doe finde by experience a farre other thing within themselves, which in recording the grace of God towards them, are not onely tempted with unquietnesse, which oftentimes chanceth unto them, but also are sometime shaken with most grievous terrours: so great is the vehemencie of temptations to throw downe their mindes: which thing seemeth not sufficiently well to agree with that assurednesse of faith. Therefore this doubt must be answered, if we will have our aforesaid doctrine to stand. But truly when we teach that faith ought to be certaine and assured, we doe not imagine such a certainty as is touched with no doubting, nor such an assurednesse as is assailed with no carefulnesse: but rather we say, that the faithfull have a perpetuall strife with their owne distrustfulnesse. So farre be we from setling their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soever they be afflicted, they doe never fall and depart from that assured confidence which they have conceived of the mercy of God. The Scripture setteth forth no example of faith more plaine, or more notable than in *David*, especially if a man behold the whole continuall course of his life. But yet how he was not alway of quiet minde, himselfe declareth by innumerable complaints, of which at this time it shall be sufficient to chuse out a few. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angry with his owne unbeleevingnesse? Why trembleſt thou my soule (saith he) and why art thou disquieted within me? trust in God. And truly that same discouragement was a plaine token of destruction, even as if he thought himselfe to be forsaken of God. And in another place we reade a larger confession thereof, where he saith; I said in my overthrow, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in carefull and miserable perplexity, yea and quarrelleth of the very nature of God, saying; Hath God forgotten to have mercie? will he cast off for ever? And yet harder is that which followeth: But I have said, To die is mine: charges are of the right hand of the highest. For, as in despaire he condemneth himselfe to destruction, and not onely confesseth himselfe to be tossed with doubting, but as if he were vanquished in battell, he leaveth nothing to himselfe, because God hath forsaken him, and hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quietnesse, because he had found by experience, that he was tossed among troublesome waves. And yet (which is marvellous) in all these assaults, Faith upholdeth the hearts of the godly, and is truly like unto a Date tree, to endevour and rise upward against all burdens, how great soever they be: as *David* when he might seeme to be utterly overwhelmed, yet in rebuking himselfe, ceaseth not to rise up to God. And truly, he that striving with his owne weakenesse, resorteth to Faith in his troubles, is already in a manner conquerour. Which may bee gathered by this sentence and other like: Wait for the Lord, be strong, he shall strengthen thy heart: Wait for the Lord. He reproacheth himselfe of fearfulnesse, and in repeating that same twice, confesseth himselfe to be sometimes subject to many troublesome motions. And in the meane time he doth not onely become displeased with himselfe in these faults, but earnestly endevoureth to amendment. Truly, if we will more neerely by good examination compare him with *Achaz*, there shall bee found great difference; *Esay* was sent to bring remedie to the carefull griefe of the wicked King and hypocrite, and spake unto him in these words: Be in safeguard, and be quiet: feare not, &c. But what did *Achaz*? As it was before said, that his heart was moved, as the trees of the wood are shaken with wind, though he heard the promise, yet hee ceased not to quake for feare. This therefore is the proper reward and punishment of unbeleefe, so to tremble for feare, that in temptation he turneth himselfe away from God, that doth not

We have no such certainty of faith as is free from being shaken with feares & terrors.

Psal 42 64. 43.5.

Psal.31.22.

Psal.77.10.

Psal.116.7.

Psal.27.14.

Esay 7.3.

open to himselfe the gate by faith. Contrariwise, the faithfull whom the weighty burdens of temptations maketh to stoope, and in a manner oppresseth, doe constantly rise up, although not without trouble and hardnesse. And because they know their owne weaknesse, they pray with the Prophet; Take not the word of truth away from my mouth continually. By which words wee are taught, that sometime they become dumbe, as though their faith were utterly overthrowne, yet they faint not, nor turne their backs, but proceed in their battell, and with prayer doe encourage their slothfulnesse, lest by favouring themselves, they should grow to unsensible dulnesse.

Psal 119.43.

Faith wrestling with distrustfulnesse doth alwaies conquer.

18. For the understanding thereof, it is needfull to turne to that division of the flesh and the spirit, whereof we made mention in another place, which doth in this behalfe most clearly appeare. The godly heart therefore feeleth a division in it selfe, which is partly delighted with sweetnesse by acknowledging the goodnesse of God, and partly grieved with bitternesse, by feeling of his owne misery, partly resteth upon the promise of the Gospell, and partly trembleth by reason of the testimonie of his owne wickednesse: partly rejoyceth with conceiving of life, and partly quaketh for feare of death. Which variation commeth by imperfection of Faith, forasmuch as wee never be in so good case in the course of this present life, as being healed from all disease of distrustfulnesse, to be altogether filled & possessed with faith. Hereupon proceed those battels, when the distrustfulnesse that abideth in the remnants of the flesh, riseth up to assaile the faith which is inwardly conceived. But if in a faithfull minde assuredenesse be mixed with doubtfulnesse, come we not alway to this point, that Faith standeth not in a certain and cleare knowledge, but in a darke & doubtfully entangled knowledge of Gods will towards us? No, not so. For though we be diversly drawne with sundry thoughts, yet are we not therefore by and by severed from faith, though we be vexed with tossing up and downe of distrustfulnesse, yet are we not therefore drowned in the bottomlesse depth thereof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the end of this battell, that faith doth at length with wrestling, overcome those hard troubles, wherwith when she is so besieged, she seemeth to be in danger.

The imbecilitie of our knowledge excludeth not the certainty of that we know by faith.

19. Let this be the summe of all. So soone as any drop of faith, be it never so small, is powred into our hearts, we by and by beginne to behold the face of God milde and pleasant, and loving toward us: yet the same we see from a far off, and far distant from us, but with so sure sight, that we know we are not deceived. From thence forward, how much we profit (as we ought continually to profit) as it were by proceeding further, we come unto so much the neerer, and therefore certainer beholding of him, and by very continuance he is made more familiar unto us. So we see, that the minde enlightned with the knowledge of God, is first holden wrapped in much ignorance, which by little and little is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkly seeing that which she seeth, but that she enjoyeth a cleare knowledge of Gods will toward her, which is the first and principall point in faith. For as if a man being shut up in prison, have beames of the Sunne shining in side-long at a narrow window, or as it were but halfe glimmering, he wanteth indeed the free beholding of the Sunne, yet he seeth with his eyes an undoubted brightnesse thereof, and receiveth the use of it: so we being bound with the fetters of an earthly body, howsoever we be on each side shadowed with much darknesse, yet are we sufficiently enlightned unto perfect assuredenesse, by the light of God, extending his beames of light upon us, though it be but a little, to shew forth his mercy.

Our faith unperfect but stedfast, though our hearts be both naturally inclined, and also partly by outward tentations partly by inward guiltinesse of conscience provoked to distrustfulnesse
1 Cor. 13.9.
1 Cor. 3.18.

20. Both these points the Apostle very well teacheth in divers places. For when he saith, that we know unperfectly, and prophecie unperfectly, and see by a darke speaking as by a glasse, he sheweth how slender a little portion of the true godly wisdome is given us in this present life. For though those words doe not expresly shew that our faith is unperfect so long as we groane under this burden of the flesh, but that it happeneth unto us by our owne imperfection, that we have need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, cannot be comprehended by our small capacitie, and narrow compasse. And this *Paul* reporteth of the whole Church, but unto every one of us, his owne dulnesse is an hinderance & stay that he cannot come so neere as were to be wished. But how sure and undeceivable a taste

of

of it ſelfe, even a ſmall drop of faith doth make us feele, the ſame Apoſtle ſheweth in another place, where he affirmeth, that by the Goſpell we behold the glory of God with uncovered face, having no vaile betweene us and it, ſo effectually that we be transformed into the ſame image. In ſuch entanglements of ignorance there muſt needs be wrapped together both much doubting and fearefull trembling, ſpecially foraſmuch as our heart, by a certaine naturall inſtinct of it ſelfe, is enclined to unbeleevingneſſe. Beſide that, there be tentations, both infinite in number, and divers in kinde, doe oftentimes with great ſudden violence aſſaile us. But ſpecially our owne conſcience oppreſſed with heavie burden of ſinnes lying upon it, doth ſometime lament and grone with it ſelfe, and ſometime accuſeth it ſelfe: ſometime ſecretly murmureth, and ſometime is openly troubled. Whether therefore adverſities doe ſhew an apparance of the wrath of God, or the conſcience doth finde in it ſelfe any proofe or matter of his wrath, from thence unbeleefe doth take weapons and engines to vanquiſh faith withall: which are alway directed to this end, that we thinking God to bee our adverſarie and hatefully bent againſt us, ſhould both not hope for any helpe at his hand, and alſo be afraid of him as of our deadly enemie.

How faith being aſſaulted getteth the victorie, and remaineth ſtill unconquerable.

21. To beare theſe aſſaults, faith doth arme and fortifie herſelfe with the Word of God. And when ſuch a tentation aſſaileth, that God is our enemie, becauſe he is ſharpe againſt us: faith on the other ſide anſwereth, that even when hee puniſheth hee is alſo mercifull, becauſe his chaſtiſements commeth rather of love than of wrath. When faith is ſtricken with this thought, that God is a revenger of iniquities, againſt that ſtroke he ſetteth his pardon ready for all offences, ſo often as the ſinner reſorteth to the mercifulneſſe of the Lord. So a godly minde, howſoever it be in marvellous wiſe toſſed and vexed, yet at length riſeth up above all dangers, and never ſuffereth the confidence of Gods mercy to bee plucked away from it: But rather whatſoever contentions doe trouble & wearie it, in the end they turne to the aſſurednes of this confidence. And hereof this is a proofe: that the holy ones, when they thinke themſelves moſt of all preſſed with the vengeance of God, yet even then doe make their complaints to the ſame God, and when it ſeemeth that they ſhall not be heard at all, even then nevertheleſſe they call upon him. For to what purpoſe were it, to make their moane to him, from whom they hoped for no comfort? truly they would never finde in their hearts to call upon him, unleſſe they beleeved that there were ſome helpe at his hand prepared for them. So the Diſciples, in whom Chriſt blameth their ſmalneſſe of faith, complained indeed that they periſhed, but yet they called to him for helpe. And when he rebuked them for their ſmall faith, yet he doth not reject them from the number of his, nor maketh them of the number of the unbeleevers, but ſtirreth them to ſhake of that fault. Therefore we affirme againe that which we have afore ſpoken, that the root of faith is never plucked out of godly heart, but ſticketh ſo faſt in the bottome, that howſoever it be ſhaken and ſeeme to bend this way or that way, the light therof is ſo never quenched or choked up, but that it lieth at leaſt hidden under ſome embers: and by this token is plainly ſhewed that the word which is an uncorruptible ſeed, bringeth forth fruit like to it ſelfe, the Spring whereof doth never wither and utterly periſh. For whereas this is the extremeſt matter of deſpaire to the holy ones to feele according to the conſideration of preſent things, the hand of God bent to their deſtruction: yet *Job* affirmeth, that his hope ſhall proceed ſo farre, that though God doe kill him, yet he will not therefore ceaſe to truſt in him. This is the truth therefore. Unbeleefe reigneth not within the hearts of the godly, but outwardly aſſaileth them: neither doth ſhee deadly wound them with her weapons, but onely troubleth them, or ſo hurteth them, that yet the wound is curable. For faith, as *Paul* teacheth, ſerveth us for a ſhield, that being holden up againſt weapons, doth ſo receive the force of them, that it either utterly driveth them backe, or at leaſt ſo breaketh their violence, that they cannot pierce them to danger of life. Therefore when faith is ſhaken, it is like as if a ſtrong ſouldier with the violent ſtroke of a dart be compelled to remove his foot, and give ground a little: and when faith it ſelfe is wounded, that is like as if his buckler by ſome ſtroke bee in ſome part broken, but yet ſo that it is not ſtricken thorow. For alway the godly minde will attaine to riſe thus high as to ſay with *David*, If I walke in the middle of the ſhadow of death. I will

Mat. 8. 25.

Job 13. 15.

Eph. 6. 16.

Pſal 23. 4.

feare none evill, because thou art with me. It is indeed terrible to walke in the darkneſſe of death, and it cannot be but that the faithfull, how much ſtrength ſoever they have, muſt be afraid of it. Yet becauſe this thought ſurmounteth it, that they have God preſent with them, & providing for their ſafety, that feare is ouercome with aſſuredne. For (as *Auguſtine* ſaith) how great engines ſoeuer the divell raiſeth up againſt us, ſo long as he poſſeſſeth not the place of the hart, where faith dwelleth, he is caſt out of the dores. And ſo if we may iudge by the ſucceſſe, the faithfull not onely eſcape ſafe from every battell, ſo that by and by receiving freſh courage, they are ready to come againe into the field: but alſo that is fulfilled which *John* ſaith in his Canonicall Epiſtle: This is the victorie that overcommeth the world, even your faith. For he affirmeth, that it ſhall not onely win the victory in one or few battels, or againſt ſome one aſſault, but alſo that it ſhall get the over-hand of all the world, although it be a thouſand times aſſailed.

1 Joh. 5.4.

All feare is not repugnant unto faith.

22. There is another kinde of feare and trembling, but ſuch a one as by it the aſſuredneſſe of faith is ſo nothing at all diminiſhed, that thereby it is the more ſoundly ſtabliſhed. That is, when the faithfull either in thinking that the example of Gods vengeance againſt the wicked are ſhewed for leſſons for them to learne by, do carefully beware that they happen not to provoke Gods wrath againſt themſelves with the ſame offences: or recording with themſelves their owne miſerie, doe learne to hang altogether upon the Lord, without whom they ſee themſelves to be more fickle, and ſooner vaniſhing than any blaſt of wind. For when the Apoſtle, in ſetting forth the ſcourges wherewith the Lord in old time had puniſhed the children of Iſrael, putteth the Corinthians in feare, that they entangle not themſelves with like evils: he doth not thereby abate their affiance, but onely ſhaketh away the dulneſſe of the fleſh, by which faith is wont more to bee oppreſſed than ſtrengthned. And when hee taketh occaſion of the Jewes fall, to exhort him that ſtandeth to take heed that he fall not, he doth not thereby bid us to waver, as though he were not fully aſſured of our ſtedfaſtneſſe, but onely bee taketh away arrogant preſumption, and raſh truſting too much in our owne ſtrength, that after the thruſting out of the Jewes, the Gentiles being received into their place, ſhould not too much outragiouſly triumph againſt them. Albeit he ſpeaketh there not onely to the faithfull, but alſo in the ſame ſaying comprehendeth the hypocrites that gloried onely in outward ſhew. For neither doth he admoniſh every man particularly, but making a compariſon betweene the Jewes and the Gentiles, after that he had ſhewed that the Jewes, in this that they were rejected, did ſuffer juſt judgement for their unbeleefe and unthankfulneſſe; he alſo exhorteth the Gentiles, that they ſhould not, by being proud and extolling themſelves, loſe the grace of adoption lately conveyed in them. but as in that generall rejecting of the Jewes, there remained yet ſome that were not fallen from the covenant of adoption, ſo out of the Gentiles there might ariſe ſome, which without true faith, ſhould bee puffed up onely with fooliſh confidence of the fleſh, and ſo abuſe Gods loving kindneſſe to their owne deſtruction. But although you take this as ſpoken to the elect and faithfull, yet thereupon ſhall follow no inconvenience. For it is one thing to hold downe the raſh preſumption, which out of the remnants of the fleſh creepeth ſomtime even into the holy ones, that with vaine confidence it wax not outragiouſly wanton: and another thing to ſtrike the conſcience with feare, that it reſt not with full aſſuredneſſe in the mercy of God.

1 Cor. 10.12.

Rom. 11.22.

We may feare at the conſideration of our owne frailty and corruption, and yet in his mercy reſt with ſure & certaine confidence.

23. Then, when he teacheth, that with feare and trembling we ſhould worke our owne ſalvation, he requireth nothing elſe, but that we ſhould accuſtome us with much abaſing of our ſelves, reverently to looke up into the mightineſſe of God. For truly nothing doth ſo much awake us, to caſt all our confidence and aſſurance of minde upon the Lord, as doth the diſtruſt of our ſelves, and carefulneſſe conceived by knowledge in conſcience of our owne wretchedneſſe. And according to this meaning is that ſaying in the Prophet to be taken: In the multitude of thy goodneſſe I will enter into thy Temple: I will worſhip in feare. Where hee comely conjoyneth the boldneſſe of faith that leaneth upon Gods mercy with a reverent feare, which wee muſt needs feele ſo oft as comming into the ſight of Gods Majeſtie, wee perceive by the glorious brightneſſe thereof, how great is our owne filthines. And *Salomon* ſaith truly, where he pronounceth the man bleſſed, that continually maketh his owne heart afraid, for by hardning thereof men

Phil. 2.12.
Pſal. 5.8.
Pro. 28.14.

men fall headlong into evill. But ſuch feare he meaneth as may make us more heedfull, not ſuch whereby we ſhould be troubled and utterly fall: even ſuch a feare as when the minde confounded in it ſelfe, doth recover it ſelfe againe in God: when deſpairing it ſelfe, it reviveth by truſt in him. Therefore there is no cauſe to the contrary, but that the faithfull may at one time both be in feare, and alſo enjoy moſt aſſured comfort, in reſpect that ſometime they turne their eyes to behold their owne vanity, and ſometime they caſt the thought of their minde upon the truth of God. But how (will ſome man ſay) ſhall feare and faith dwell both in one minde? Even thus, as contrarily unſenſible dulneſſe and carefulneſſe. For whereas the wicked travell to procure to themſelves a want of griefe, that no feare of God might trouble them, yet the judgement of God ſo preſſeth them, that they cannot attaine that which they deſire. So there is nothing to withſtand, but that God may exerciſe them that be his to humility, that in fighting valiantly, they may reſtraine themſelves under the bridle of modeſty. And by the proceſſe of the text it appeareth, that this was the intent of the Apoſtle, where he aſſigneth the cauſe of feare, and trembling to be the good pleaſure of God, whereby hee giveth to them that be his, both to will well, and valiantly to goe through with it. According to this meaning ought we to take that ſaying of the Prophet: The children of Iſraell ſhall feare God and his goodneſſe: becauſe not onely godlineſſe engendreth the reverence of God, but the very ſweetneſſe and pleaſant taſte of grace, filleth man being diſcouraged in himſelfe with feare and admiration, to make him hang upon God, and humbly yeeld himſelfe ſubject to his power. Oſe. 3. 5.

24. Yet we doe not hereby make roome to that moſt peſtilent Philoſophy, which many halfe Papiſts at this day begin to coine in corners. For, becauſe they cannot defend that groſſe doubtfulneſſe which hath beene taught in Schooles, they flie to another device, to make a confidence mingled with diſtruſtfulneſſe. They confeſſe, that ſo oft as we looke unto Chriſt, we finde in him full matter to hope well: but becauſe we are alwayes unworthy of thoſe good things that are offered us in Chriſt, they would have us to waver and ſtagger in beholding our owne unworthineſſe. Briefly, they place conſcience ſo betweene hope and feare, that it altereth from the one to the other, by enterchangeable times and courſes: and they ſo compare faith and hope together, that when the one ſpringeth up, the other is preſſed downe, when the one ariſeth, the other againe falleth. So when Satan ſeeth that thoſe open engines wherewith before time hee was wont to deſtroy the aſſuredneſſe of faith, doe now nothing prevaile, he endevoureth by crooked underminings to overthrow it. But what manner of confidence ſhall that be, which ſhall now and then yeeld to deſperation? If (ſay they) thou conſider Chriſt, there is aſſured ſalvation: but if thou returne to thy ſelfe, there is aſſured damnation. Therefore of neceſſity diſtruſt and good hope muſt by enterchangeable courſes reigne in thy minde: As though we ought to imagine Chriſt ſtanding a farre off, and not rather dwelling within us. For therefore we looke for ſalvation at his hand, not becauſe he appeareth a farre off unto us, but becauſe he hath graffed us into his body, and ſo maketh us partakers, not onely of all his good things, but alſo of himſelfe. Therefore I turne this their argument againſt themſelves: if thou conſider thy ſelfe, there is certaine damnation. But becauſe Chriſt with all his good things is by way of communicating ſo given unto thee, that all his things are made thine, and thou art made a member of him, yea, and all one with him: his righteouſneſſe drowneth thy ſinnes, his ſalvation taketh away thy damnation: he by his worthineſſe commeth betweene thee and God, that thy unworthineſſe come not in the ſight of God. Briefly, this is the truth; wee ought neither to ſeparate Chriſt from us, nor us from him, but with both hands to hold faſt that fellowſhip whereby hee hath coupled himſelfe unto us. So the Apoſtle teacheth us: The body indeed (ſaith hee) is dead by reaſon of ſinne: but the ſpirit of Chriſt that dwelleth in you, is life for righteouſneſſe. According to theſe mens trifling device, he ſhould have ſaid, Chriſt indeed hath life with himſelfe: but you, as you be ſinners, remaine ſubject to death and damnation. But he ſaith farre otherwiſe. For he teacheth that that damnation which we deſerve of our ſelves, is ſwallowed up by the ſalvation of Chriſt: and to prove it, he uſeth the ſame reaſon that I have alleaged, becauſe Chriſt is not without us, but dwelleth within us, & cleaveth unto us not only with an undividable

By faith we looke for aſſured ſalvation in Chriſt, notwithſtanding the weakneſſe and unworthineſſe which we finde to be in our ſelves.

Rom. 8. 10.

knot of fellowship, but with a certaine marvellous communion daily more and more groweth with us into one body, till he be made altogether one with us. And yet I deny not, as I have said a little before, that sometime there happen certaine interruptions of faith, as the weakenesse thereof is among violent sudden motions bowed hither or thither. So in the thicke mist of tentation the light thereof is choaked, but whatsoever happeneth, it ceaseth not from endevour to seeke God.

How wretched soever we be in our selves, by faith we know that by Gods most gracious acceptation we are blessed.

25. And no otherwise doth *Bernard* argue, when hee purposely entreateth of this question, in his fifth Homilie in the dedication of the Temple. Oftentimes (I say) by the benefit of God studying upon the soule, mee thinke I finde in it two things as it were contrary. If I behold the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is utterly brought to naught. What need I now to reckon up particularly all the miseries of the soule, how it is loaden with sinnes, covered with darknesse, entangled with deceitfull entisements, itching with lusts, subject to passions, filled with illusions, alway inclined to evill, bent to all kinds of vice, finally, full of shame and confusion? Now if all the very righteousnesses of it, being looked upon by the light of truth, be found like a cloth stained with flowers, then what shall the unrighteousnesses thereof be accounted? If the light that is in us be darknesse, how great shall the very darknesse be? What then? without doubt man is made like unto vanity: man is brought to nought: man is nothing. But how then? is he utterly nothing whom God doth magnifie? How then is he nothing, toward whom Gods heart is set? Brethren, let us take heart againe: Though we be nothing in our owne hearts, peradventure there may somewhat of us lie hidden in the heart of God. O Father of mercies, O Father of the miserable, how dost thou set thy heart toward us? For thy heart is where thy treasure is. But how be we thy treasure, if we be nothing? All Nations are so before thee as if they were not, they shall be reputed as nothing. Even before thee, not within thee: so in the judgement of thy truth, but not in the affection of thy pitie. Thou callest those things that are not as though they were. Therefore both they are not, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of themselves, yet with thee they are, according to that saying of *Paul*, not of the works of righteousnesse, but of him that calleth. And then he saith, that this coupling together of both considerations is marvellous. Truly those things that are knit together, doe not the one destroy the other. Which also in the conclusion he more plainly declareth in these words. Now if with both these considerations we diligently looke upon our selves what we be, yea, in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peradventure it is more encreased. Truly it is perfectly stablished, that we glory not in our selves, but in the Lord. If we thinke thus; If he hath determined to save us, we shall by and by be delivered: now in this we may take courage. But let us climbe up into a higher watch tower, and seeke for the City of God, seeke for the Temple, seeke for the house, seeke for the Spouse. I have not forgotten, but I say it with feare and reverence, we I say be but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

Esay 64.6.

Mat 6.13.

Rom.9.12.

A feare which we ought to nourish in our selves.
Pro.1.7.
Psal.100.11.
Pro.15.14.
Mal.1.7.
Job 8.28.

26. Now, the feare of the Lord, whereof commonly in every place witnesse is borne to all the holy ones, and which is in some places called the beginning of wisdome, and in some places wisdome it selfe, although it be but one, yet it proceedeth from a of double understanding. For God hath in himselfe the reverence both of a father and of a Lord. Therefore he that will truly worship him, will endevour to shew himselfe both an obedient sonne, and a serviceable servant unto him. The obedience that is given to him as to a father, the Lord by the Prophet calleth honour: the service that is done to him as to a Lord, he calleth feare. The sonne (saith hee) honoureth the Father, and the servant the Lord. If I be a Father, where is my honour? If I be a Lord, where is my feare? But howsoever hee putteth difference betweene them, thou seest how he confoundeth them both together. Therefore let the feare of the Lord be unto us a reverence mingled with that same honour and feare. Neither is it any marvell if one minde receive both those affections. For he that considereth with himselfe what a Father God is unto us, he hath cause enough, although there were no hels at all, why he should

ſhould dread his diſpleaſure more grevouſly than any death. But alſo (ſuch is the wantonnes of our fleſh to run to licenciouſnes of ſinning) to reſtraine the ſame by all meanes, we ought therewithall to take hold of this thought, that the Lord under whoſe power we live, abhorreth all iniquity, whoſe vengeance they ſhall not eſcape, that in living wickedly doe provoke his wrath againſt themſelves.

27 But that which *John* ſaith, that feare is not in charity, but perfect charity caſteth out feare, becauſe feare containeth puniſhment, diſagreeth not with this that we ſay. For the wicked feare not God in this reſpect, that they dread to incurre his diſpleaſure, if they might doe it without puniſhment: but becauſe they know him to bee armed with power to revenge: therefore they ſhake for feare at the hearing of his wrath. And alſo they ſo feare his wrath, becauſe they thinke it hangeth over them, for that they looke every moment when it ſhall fall upon their heads. As for the faithfull: they (as is above ſaid) both feare his diſpleaſure more than puniſhment, and are not troubled with feare of puniſhment, as if it did hang over their necks, but they are made the more warie not to procure it. So ſaith the Apoſtle when he ſpeaketh to the faithfull: Be ye not deceived: for this, commeth the wrath of God upon the children of unbeleefe. He threatneth not that Gods wrath will come upon them, but putteth them in minde to thinke upon this, that the wrath of God is prepared for ſuch wicked doings as he had recited, that they themſelves ſhould not be willing alſo to prove it. Albeit it ſeldome happeneth, that the reprobate be awaked with only and bare threatnings, but rather being already groſſe and unſenſibly dull with their own hardneſſe, ſo oft as God thundreth from heaven, they harden themſelves to obſtinacy, but when they are once ſtricken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a ſervile feare: and in compariſon ſet it for contrary to free-natured and willing feare which becommeth children. Some other doe ſubtlely thruſt in a middle kind, becauſe that ſame ſervile and conſtrained affection, ſometime ſo ſubdueth mens minds, that they come willingly to the feare of God.

What feare it is which perfect charity caſteth out.
1 Joh. 4 18.

Eph. 5. 16.
Col. 3. 6.

28 Now we underſtand, that in the good will of God, whereunto faith is ſaid to have reſpect, the poſſeſſion of ſalvation and eternall life is obtained. For if we can want no good thing, while God is favourable unto us, it aboundantly ſufficeth us to the aſſuredneſſe of ſalvation, when hee himſelfe doth aſſure us of his love. Let him ſhew his face (ſaith the Prophet) and we ſhall be ſafe. Whereupon the Scriptures determine this to be the ſumme of our ſalvation, that God putting away all enmities, hath received us into favour. Whereby they ſhew, that when God is reconciled unto us, there remaineth no perill, but that all things ſhall proſper well with us. Therefore faith having taken hold of the love of God, hath promiſes of the preſent life, and of the life to come, and perfect aſſuredneſſe of all good things; but that ſame, ſuch as may bee gathered out of the word of God. For faith doth not certainely promiſe to it ſelfe either the length of honor or wealth of this life, foraſmuch as God willed none of theſe things to be appointed unto us, but is contented with this aſſuredneſſe, that God will never faile, howſoever many things faile us that pertaine to the maintenance of this preſent life. But the chiefe aſſuredneſſe of faith reſteth in expectation of the life to come, which is ſet out of doubt by the word of God. But whatſoever miſeries and calamities betide unto them whom God loveth, they cannot worke the contrary, but that his good will is perfect felicity. Therefore when he did meane to expreſſe the ſumme of bleſſednes, we named the favour of God, out of which ſpring doe flow unto us all kinds of good things. And this we may commonly note throughout the Scriptures, that whenſoever mention is made not onely of eternall ſalvation, but alſo of any good thing in us, we be alway called backe to the love of God. For which cauſe *David* ſaith, that the goodneſſe of God when it is felt in a godly heart, is ſweeter and more to be deſired than life it ſelfe. Finally, if all things elſe doe flow unto us according to our owne wiſhing, and we be uncertaine of Gods love or hatred, our felicity ſhall be accurſed, and therefore miſerable: But if the favourable face of God doe ſhine unto us, even our very miſeries ſhall be bleſſed, becauſe they are turned to helpes of our ſalvation. As *Paul*, when he heapeth up a rehearſall of all adverſities, yet hee glorieth that he was not by them ſevered from the love of God: and in his prayers he alway beginneth at the favour of God from

Faith being perſwaded of the good will of God, cannot but perſwade it ſelfe of all good things, eſpecially eternall life and ſalvation at the hands of God.
Pſal. 80. 4.
Eph. 2. 14.

Pſal. 63. 4.

Rom. 8. 35.

from whence floweth all prosperity. Likewise *David* setteth the onely favour of God against all the terrours that trouble us. If (saith he) I shall walke in the middest of the shadow of death, I will feare no evils, because thou art with me. And we alway feele that our minds doe waver, unlesse being contented with the favour of God, they seeke their peace in it, and have this inwardly fixed in them, that is said in the Psalme; Blessed is the people, whose God is the Lord, and the Nation whom he hath chosen to him for his inheritance.

Psal. 23. 4.

Psal. 33. 12.

Though faith doe beleeve whatsoever God speaketh, yet it principally respecteth the promise of salvation freely offered in the Gospell.

29. We make the foundation of faith to be the free promise of God, bacause faith properly stayeth upon it. For though faith doe beleeve God to be true in all things, whether he command or forbid, whether he promise or threaten, and also obediently receiveth his commandements, and beware th of things that he prohibiteth, and hath regard to his threatnings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For, faith seeketh for life in God, which is not found in commandements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely given. For the conditionall promise, by which we are sent to our owne workes, doth no otherwise promise life, but if we perceive it to stand in our selves. Therefore if we will not have our faith to tremble and waver, we must stay it with that promise of salvation, which is willingly and liberally offered us of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith, which name he taketh both from the commandements, and also from the promises of the law, because there is nothing that can stablish faith, but that liberall Embassage by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when hee teacheth that the ministerie of the Gospell was committed to him unto the obedience of faith, that the same is the power of God to salvation to every one that beleeveth: that in it is revealed the righteousnesse of God from faith to faith. And no marvell: For sith the Gospell is the ministery of reconciliation, there is no other testimony sure enough of Gods good will toward us, the knowledge whereof faith requireth. Therefore when we say that faith must rest upon free promise, we doe not deny but that the faithfull doe every way embrace and receive the Word of God, but wee appoint the promise of mercy to be the proper marke of faith. Even as the faithfull ought indeed to acknowledge God to be the Judge and punisher of wicked doings, and yet they properly have regard unto his mercifull kindnesse: for as much as he is described to them to be considered such a one as is loving and mercifull, farre from wrath, of much goodnesse, gentle unto all, powring forth his mercie upon all his works.

Rom. 10. 8.

Rom. 1. 6. & 16. 17.

2 Cor. 5. 18.

Psal. 86. 5. & 103. 8 11. 5.

The reasons why the promise of mercie in Christ is put not for the onely, yet for the principall object of faith.

30. Neither yet doe I regard the barkings of *Pighius*, or such other dogges, when they finde fault with this restraint, as though in dividing faith, it did take hold but of one peece thereof. I grant (as I have already said) that the generall object of faith (as they tearme it) is the truth of God, whether he threaten or put us in hope of favour. Wherefore the Apostle ascribeth this to faith, that *Noe* feared the distruction of the world, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith then ought not the threatnings to be excluded out of the definition of faith. This is indeed true. But the cavillers doe unjustly accuse us, as though we denied that faith hath respect to all the parts of the Word of God. For our meaning is onely to shew those two things, first, that faith never stedfastly standeth untill it come to free promise: and then that we are no otherwise by it to be reconciled to God, but because it coupleth us to Christ. Both these points are worthy to bee noted. Wee seeke such a faith, which may make difference betweene the children of God and the reprobate, betweene the faithfull and the unbeleeving. If a man doe beleeve that God both justly commandeth all that hee commandeth, and truly threatneth, shall hee bee therefore called faithfull? Nothing lesse. Therefore there can bee no stedfast stay of faith, unlesse it bee grounded upon the mercy of God. But now to what end doe wee dispute of faith? Is it not that we may learne the way of salvation? But how doth faith bring salvation, but in respect that it graffeth us into the body of Christ? Therefore there is no inconvenience, if in the definition we doe enforce the principall effect thereof,

Heb. 11.

off, and doe joyne unto the general name, instead of a difference, that marke that severeth the faithfull from the unbeleeving. Finally, the malicious have nothing to finde fault withall in this doctrine, but they must wrap up *Paul* with us in the same blame, which calleth the Gospell properly the word of faith. Rom. 12. 8.

31. But hereupon againe we gather that which we have before declared, that faith, doth no lesse neede the word, than the fruit doth need the lively root of the the tree, because no other (as *David* testifieth) can trust in the Lord, but they that know his name. But this knowledge is not according to every mans imagination, but so far as God himselfe is witnesse of his owne goodnesse. Which the same Prophet confirmeth in another place, saying: Thy salvation is according to thy word. Againe, I have trusted in thy word save me. Where is to bee noted the relation of faith to the word, and then how salvation followeth. And yet in the meane time wee doe not exclude the power of God, with beholding whereof, unlesse faith sustaine it selfe, it can never give unto God his due honour. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that he beleeved that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I have beleeved, and I am sure that he is able to keepe that which I have left with him untill that day. But if a man weigh with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall well perceive that they, which doe highly esteeme it as it is worthie, have not a little profited in faith. We all will confesse, that God is able to doe whatsoever he will, but when even the least tentation throweth us downe with feare, and amazeth us with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer above it those things, that Sathan threatneth against Gods promises. This is the reason why *Esay*, meaning to print into the hearts of the people the assuredness of salvation, doth so honorably intreat of the infinite power of God. It seemeth oft that so soone as he hath begun to speak of the hope of pardon and reconciliation, hee by and by turneth to another thing, and wandreth about in long and superfluous circumstances, rehearsing how marvellously the Lord governeth the frame of Heaven and earth, and the whole order of nature; yet is here nothing that serveth not fitly for the circumstance of the matter that hee speaketh of. For unlesse the power of God whereby he is able to doe all things, be presently set before our eyes, our eares will hardly heare the Word or will not esteeme it so much as it is worth. Beside that, here is declared his effectuall power, because godlinesse (as wee have already shewed in another place) doth alway apply the power of God to use and worke, specially it setteth before it selfe those workes of God, whereby he hath testified himselfe to be a father. Hereupon commeth that in the Scriptures is so often mention made of the redemption, whereby the Israelites might have learned that God which was once the Author of salvation, will bee an everlasting preserver thereof. And *David* putteth us in minde by his owne example, that those benefits which God hath particularly bestowed upon every man, doe afterward availe to the confirmation of his faith. Yea when God seemeth to have forsaken us, it behoveth us to stretch our wits further, that his ancient benefits may recomfort us, as it is said in another Psalme, I have been mindfull of old daies. I have studied upon all thy works, &c. Againe, I will remember the workes of the Lord, and his marvels from the beginning. But because without the word, all quickly vanisheth away that wee conceive of the power of God and of his workes: therefore we doe not without cause affirme that there is no faith, unlesse God give light unto it with testimonie of his grace. But heere a question might be moved, what is to bee thought of *Sara* and *Rebecca*, both which being moved as it seemeth with zeale of faith, passed beyond the bounds of the word. *Sara*, when she fervenly desired the promised issue, gave her bondmaide to her husband. It cannot be denied but that she many waies sinned: but now I touch only this fault, that being carried away with her zeale, she did not restraine her selfe within the boundes of Gods word, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God, of the election of her sonne *Jacob*, procured his blessing by evill crafty meanes: shee deceived her husband the witnesse and minister of the grace of God: she compelled her sonne to lie: she by divers guiles and deceites

The consideration of the power of God and of the works which he hath done confirmeth us in faith yet all vanisheth except we rely upon his word.
Psal. 9. 11.
Psal. 109 43.
Rom 4. 21.
2 Tim. 1. 18.

Psal. 100. 43.
Psal. 77. 11.

Gen. 15.

Gen. 26.

corrupted

corrupted the truth of God: Finally, in making a scorne of his promise, she did as much as in her lay, destroy it. And yet this act, how much soever it was evill, and worthie of blame, was not without faith, for it was necessarie that shee should overcome many offences, that shee might so earnestly endevour to attaine that, which without hope of earthly profit was full of great troubles and dangers. As wee may not say that the holy Patriarch *Isaac* was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the younger sonne, yet ceased not to bee more favourably bent to his first begotten sonne *Esau*. Truly these examples do teach, that oftentimes errors are mingled with faith, but yet so that faith if it bee a true faith, hath alway the upper hand. For as the particular errour of *Rebecca* did not make voide the effect of the blessing, so neither did it make void her faith which generally raigned in her minde, and was the beginning and cause of that doing. Nevertheless therein *Rebecca* uttered how readie mans minde is to fall so soone as he giveth himselfe, never so little libertie. But though mans default and weakenesse doth darken faith, yet it doth not quench it: in the meane time it putteth us in minde, how carefully wee ought to hang upon the mouth of God, and also confirmeth that which wee have taught, that Faith vanisheth away, unlesse it be upholden by the Word: as the mindes both of *Sara* and *Isaac* and *Rebecca* had become vaine in their crooked wanderings out of the way, unlesse they had beene by Gods secret bridle holden in obedience of the Word.

Faith embraceth no promise but in Christ by whom the thing promised is derived from God to us.
Rom. 1. 3.
2 Cor. 1. 20.

32. Againe, not without cause wee include all the promises in Christ, forasmuch as in the knowledge of him the Apostle includeth all the Gospell: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is readie to be shewed. For if God promise any thing, hee therein sheweth his good will: so that there is no promise of his, that is not a testimonie of his love. Neither maketh it any matter that the wicked, when they have great and continuall benefits of Gods liberalitie heaped upon them, doe thereby wrap themselves in so much the more grievous judgement. For sith they doe neither thinke, nor acknowledge that those things come unto them from the hand of God, for if they acknowledge it, they doe not with themselves consider his goodnesse, therefore they cannot therby be better taught of his mercie than bruit beastes, which according to the measure of their estate, doe receive the same fruit of Gods liberality, and yet they perceive it not. Neither doth it any more make against us, that many times in refusing the promises appointed for them, they doe by that occasion procure to themselves the greater vengeance. For although the effectuall working of the promises doe then onely appeare, when they have found faith with us, yet the force and naturall propertie of them is never extinguished by our unbeleefe ot unthankfulnesse. Therefore when the Lord by his promises doth provoke man not onely to receive, but also to thinke upon the fruits of his bountifulnesse, he doth therewithall declare unto him his love. Whereupon wee must returne to this point, that every promise is a testifying of Gods love toward us. But it is out of question, that no man is loved of God but in Christ, hee is the beloved sonne, in whom the love of the Father abideth and resteth, and then from him powreth it selfe abroad unto us: as *Paul* teacheth, that we have obtained favour in the beloved one. Therefore it must needs be derived and come unto us by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him out as a bond, whereby God is with fatherly naturall kindnesse bound unto us. It followeth then that we must cast our eies upon him, so oft as any promise is offered us. And that *Paul* teacheth no absurditie, that all Gods promises whatsoever they bee, are confirmed and fullfilled in him. There be certaine examples that make for the contrarie. For it is not likely that *Naaman* the Syrian, when he required of the Prophet the manner how to worship God aright, was instructed concerning the Mediator: yet his godlinesse is praised. *Cornelius* a Gentile and a Romane, could scarcely understand that which was knowne not to all the Jewes, yea and that very darkely: yet his almes and prayers were acceptable to God, and the sacrifice of *Naaman*, by the Prophets answer allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuch to whom *Philip* was carried, which if he had not had some faith, would not have taken upon him the travell and expenses of so long a journey, to worship. Yet wee see, when

Mat. 3. 17.

Ephe. 1. 6.
Ephe. 2. 14.

Rom. 8. 3. & 15. 8.

Act. 10. 31.
Act. 8. 26.
2 Kings 5. 17.

2 Reg. 5. 17.
Act. 8. 31.

Philip

Philip examined him, how he bewrayed his ignorance of the Mediatour. And truly I grant that their faith was partly unexpreſſed, not onely concerning Chriſts perſon, but alſo concerning his power, and the office committed unto him of the Father. Yet in the meane time it is certaine, that they were inſtructed in ſuch principles, as gave them ſome taſte of Chriſt, although but very ſmall. Neither ought this to ſeeme ſtrange: For neither would the Eunuch have come in haſte to Jeruſalem from a far Country to worſhip an unknowne God; neither did *Cornelius* when he had once embraced the Jewiſh Religion, ſpend ſo much time without being acquainted with the firſt grounds of true doctrine. As for *Naaman*, it had beene too fond an abſurditie for *Elizeus* when he taught him of ſmall things, to have ſaid nothing of the principall point. Therefore although there were among them a darke knowledge of Chriſt, yet it is not likely that there was no knowledge, becauſe they did uſe themſelves in the ſacrifices of the law, which muſt have beene diſcerned by the very end of them, that is, Chriſt, from the falſe ſacrifices of the Gentiles.

33. But this bare and outward declaration of the Word of God, ought to have largely ſufficed to make it to be beleeved, if our owne blindneſſe and ſtubbornneſſe did not withſtand it. But our minde hath ſuch an inclination to vanity, that it can never cleave faſt unto the truth of God, and hath ſuch a dulneſſe, that it is alwayes blinde and cannot ſee the light thereof. Therefore there is nothing available done by the Word, without the enlightning of the Holy Ghoſt. Whereby alſo appeareth, that faith is far above mans underſtanding. Neither ſhall it be ſufficient that the minde bee lightned with the Spirit of God, unleſſe the heart bee alſo ſtrengthned and ſtabliſhed with his power. Wherein the Schoolmen doe altogether erre, which in conſidering of faith, doe onely take hold of a bare and ſimple aſſent by knowledge, leaving out the confidence and aſſuredneſſe of the heart. Therefore faith is both wayes a ſingular gift of God, both that the minde of man is cleanſed to taſte the truth of God, and that his heart is ſtabliſhed therein. For the Holy Ghoſt not onely is the beginner of faith, but alſo by degrees increaſeth it, untill by it he bring us to the heavenly Kingdome. That good thing (ſaith *Paul*) which was committed to thy keeping, keepe in the Holy Ghoſt which dwelleth in us. But how *Paul* ſaith, that the Holy Ghoſt is given by the hearing of faith, we may eaſily diſſolve it. If there had beene but one only gift of the Holy Ghoſt, then it had beene an abſurdity for him to call the Holy Ghoſt the effect of faith, which is the authour and cauſe of faith. But when he maketh report of the gifts wherewith God garniſheth his Church, and by encreaſings of faith bringeth it to perfection, it is no marvell if he aſcribe thoſe things to faith which maketh us fit to receive them. This is reckoned a moſt ſtrange concluſion, when it is ſaid, that no man but he to whom it is given, can beleeve in Chriſt. But that is partly becauſe they doe not conſider either how ſecret and high the heavenly wiſdome is, or how great mans dulneſſe is in conceiving the myſteries of God: and partly becauſe they looke not unto that aſſured and ſtedfaſt conſtantneſſe of heart, that is to ſay, the chiefe part of faith.

The outward declaration of the Word, without an inward enlightning by the ſpirit, doth not ſuffice to breed or increaſe faith in us.

2 Tim. 1. 14.
Gal. 3. 2.

34. But if (as *Paul* preached) no man is witneſſe of the will of man, but the ſpirit of man that is within him, then how ſhould man be ſure of the will of God? And if the truth of God be uncertaine among us, in thoſe things which we preſently behold with our eye, how ſhould it be aſſured and ſtedfaſt among us there where the Lord promiſeth ſuch things, as neither eye ſeeth, nor wit comprehendeth? But herein mans ſharpneſſe of underſtanding is ſo overthrowne and faileth, that the firſt degree of profiting in Gods ſchoole, is to forſake his owne wit. For by it, as by a veile caſt before us, we are hindered that we cannot attaine the myſteries of God, which are not diſcloſed but to little ones. For neither doth fleſh and bloud diſcloſe, nor naturall man perceive thoſe things that are of the ſpirit, but rather to him the learning of God is fooliſhneſſe, becauſe is is ſpiritually to be judged. Therefore herein the helpe of the Holy Ghoſt is neceſſary, or rather herein his force onely reigneth. There is no man that knoweth the mind of God, or hath beene his councellor: but the holy Spirit ſearcheth out all things, even the deepe ſecrets of God, by whom it is brought to paſſe, that we know the minde of Chriſt. No man (ſaith he) can come to mee, unleſſe my Father that ſent mee, draw him. Every one therefore that hath heard and learned of my Father, commeth. Not that

1 Cor. 2. 11.
Our blindneſſe before the ſpirit open our eyes, and the clearneſſe of our minds after

Matth. 11. 25.
Luk. 10. 21.
Matth. 16. 17.
1 Cor. 2. 14.
Rom. 11. 34.
1 Cor. 2. 10.
Joh. 6. 44.

that any man hath ſeene the father, but he that is ſent of God. Even as therefore wee cannot come unto Chriſt, but being drawne by the ſpirit of God: ſo when wee bee drawne, we are liſted up in wit and minde above our underſtanding, For the ſoule enlightned by him, taketh as it were, a new ſharpneſſe of underſtanding, wherewith it may behold heavenly myſteries, with brightneſſe whereof it was before dazeled in it ſelfe. And ſo mans underſtanding receiving brightneſſe by the light of the holy Ghoſt, doth never till then truly begin to taſte of thoſe things that belong to the Kingdome of God, being before altogether unſavory, and without judgement of taſte to take aſſay of them. Therefore when Chriſt did notably ſet out unto two of his diſciples the myſteries of his kingdome, yet he nothing prevailed, untill he opened their ſenſes, that they might underſtand the Scriptures. When the Apoſtles were ſo taught by his godly mouth, yet the Spirit of Truth muſt be ſent unto them, to powre into their minds the ſame doctrine which they had heard with their eares. The word of God is like unto the Sunne, that ſhineth unto all them to whom it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it cannot pierce into our minde, but by the inward maſter, the holy Ghoſt, making by his enlightning an entry for it.

Luk 24. 27. & 5. Joh. 16. 13.

The light of faith is the gift of God not beſtowed indifferently upon all men.

35. In another place, when we had to entreat of the corruption of nature, we have more largely ſhewed how unfit men are to beleeve. Therefore I will not weary the Readers with repeating the ſame againe. Let this be ſufficient, that the ſpirit of faith is called of *Paul*, faith it ſelfe, which the ſpirit giveth us, but not which we have naturally. Therefore he prayeth that God fulfill in the Theſſalonians all his good pleaſure, and the worke of faith in power. Wherein calling faith the worke of God, and giving it that title for a name of addition, and calling it by figure of appoſition, Gods good pleaſure, he denieth that it is of mans owne motion: and not contented therewith, he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he ſaith, that faith hangeth not upon the wiſdome of men, but is grounded upon the power of the holy Ghoſt. He ſpeaketh indeed of outward miracles: but becauſe the reprobates are blinde at the beholding of them, he comprehendeth alſo that inward ſeale, whereof he maketh mention in another place. And God the more gloriouſly to ſet forth his liberality in ſo noble a gift, vouchſafeth not to grant it to all univerſally without difference, but by ſingular priviledge giveth it to whom he will. For proofe whereof wee have alleaged teſtimonies before. Of which *Auguſtine* being a faithfull Expoſitor, crieth out that it would pleaſe the Saviour to teach him, and that the very beleeving it ſelfe, is of gift and not of deſerving. No man (ſaith hee) commeth to me, unleſſe my father draw him, and to whom it is given of my father. It is marvellous that two doe heare, the one deſpiſeth, the other aſcendeth up. Let him that deſpiſeth impute it to himſelfe: let him that aſcendeth, not arrogantly aſſigne it to himſelfe. In another place. Why is it given to one, and not to another? It grieveth me not to ſay it, this is the depth of the croſſe. Out of I wot not what depth of the judgements of God which we may not ſearch proceedeth all that we can. What I can, I ſee: whereby I can, I ſee not, ſaving that I ſee thus farre, that it is of God. But why him, and not him? That is much to me. It is a bottomleſſe depth, it is the depth of the croſſe. I may cry out with wondring, but not ſhew it in diſputing. Finally, the ſumme commeth to this, that Chriſt when he enlightneth us unto faith by the power of his ſpirit, doth therewithall graffe us into his body, that we may be made partakers of good things.

2 Cor 4 13. 2 Theſſ. 1. 11.

We have not faith as ſoone as the truth is conceived in our minds, except the ſpirit ſeale it alſo to our hearts.

36. Now it remaineth, that that which the minde hath received, may be further coveyed into the heart. For the Word of God is not throughly received by faith, if it ſwim in the top of the braine, but when it hath taken root in the bottome of the heart, that it may be an invincible defence to beare and repulſe all the engines of tentations. Now if it be true, that the true underſtanding of the minde is the enlightning thereof, then in ſuch confirmation of the heart, his power much more evidently appeareth, even by ſo much as the diſtruſtfulneſſe of the heart is greater than the blindneſſe of the wit: and as it is harder to have the minde furniſhed with aſſuredneſſe, than the wit to be inſtructed with thinking. Therefore the Spirit performeth the office of a ſeale,

to

to seale up in our hearts those same promises, the assurance whereof it first imprinted in our wits, and serveth for an earnest to confirme and stablish them. Sith yee beleeved (saith the Apostle) yee are sealed up with the holy spirit of promise, which is the earnest of our inheritance. See you not how he teacheth that by the Spirit the harts of the faithfull are graven as with a seale? and how for the same reason he calleth him the Spirit of promise, because he ratifieth the Gospell unto us? Likewise to the Corinthians he saith: God which annointed us, which hath also sealed us, and given the earnest of his Spirit in our heart. And in another place when hee speaketh of confidence and boldnesse of hoping well, he maketh the pledge of the Spirit the foundation thereof.

Ephe. 1.

2 Cor. 1. 21. & 5. 5.

37. Neither yet have I forgotten that which I said before, the remembrance whereof experience continually renueth, that is, that Faith is tossed with divers doubtings, so that the mindes of the godly are seldome quiet, or at least doe not alway enjoy a peaceable estate: but with whatsoever engine they be shaken, either they rise up of the very gulfe of of temptations, or doe abide fast in their standing. Truly this assurednesse onely nourisheth and defendeth Faith, when we hold fast that which is said in the Psalme. The Lord is our protection, our helpe in trouble, therefore we will not feare, when the earth shall tremble, and the mountaines shall leap into the heart of the Sea. Also this most sweet quietnesse is spoken of in another place: I lay downe and slept, and rose againe, because the Lord hath sustained mee: it is not meant thereby that *David* was alway with one undisturbed course framed to a merry cheerfulnesse: but in respect that he tasted the grace of God according to his proportion of Faith, therefore hee glorieth that he without feare, despiseth all that ever might disquiet the peace of his minde. Therefore the Scripture meaning to exhort us to faith, biddeth us to be quiet. In *Esay* it is said: In hope and silence shall be your strength. In the Psalme: Hold thee still in the Lord, and waite for him. Wherewith agreeth that saying of the Apostle to the Hebrewes: Patience is needfull, &c.

The assuredues of our faith is not extinguished when it is disquieted.

Psal. 46. 3.

Psal. 3. 6.

Esay 30. 15. Psal. 37. 7. Heb. 10. 36.

38. Hereby we may judge how pestilent is that doctrine of the Schoolemen, that we can no otherwise determine of the grace of God toward us, than by morall conjecture, as every man thinketh himselfe worthy of it. Truly if wee shall weigh by our workes how God is minded toward us, I grant that wee can attaine it with any conjecture, be it never so slender: but sith Faith ought to have relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall we be armed, if we say that God is favourable unto us upon this condition, so that the pureneſſe of our life doe deserve it? But because I have appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrarie to faith, than either conjecture or any thing neere unto doubting. And they doe very ill writhe to this purpose that testimonie of the Preacher, which they have oft in their mouthes: No man knoweth whether hee bee worthie of hatred or love. For (to speake nothing how this place is in the common translation corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by such words: that is, that if any man will judge by the present state of things, whom God hateth, or whom God loveth, hee laboureth in vaine, and troubleth himselfe to no profit for his paines: sith all things happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witnesse his love to them, to whom he maketh all things happen prosperously, nor doth alwaies utter the hatred to them whom he punisheth. And that hee doth to condemne the vanitie of mans wit, sith it is so dull in things most needfull to be knowne: as hee had written a little before, that it cannot be discerned what the soule of man differeth from the soule of a beast, because it seemeth to die in like manner: If any man will gather thereof, that the opinion that we hold of the immortality of Soules standeth upon conjecture: may he not worthily be counted a mad man? Are they then in their right wits, which gather that there is no certaintie of Gods grace, because wee can conceive none by the carnall beholding of present things?

The certaintie of grace which we have by Faith is more than moral or conjectural

Eccle. 9. 1.

Eccle. 3. 9.

39. But they alleadge that it is a point of rash presumption, to take upon us an undoubted knowledge of Gods will. I would indeed grant it unto them, if wee did take

It is no presumption to know the love of God towards us and his Spirit which is in us

so much upon us, that wee would make the incomprehensible secret purpose of God
1 Cor. 2. 12. subject to the slendernesse of our wit: But when we simply say with *Paul*, that we have received not the spirit of this world, but the Spirit that is of God, by whose teaching wee may know those things that are given us of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But if it bee a horrible robberie of God to accuse the revelation that commeth from him, either to be lying, or unassured or undoubtfull, what doe wee offend in affirming that it is assured? But they say, that this also is not without great presumptuousnesse that wee dare so glory of the Spirit of Christ. Who would thinke that their dulnesse were so great that would be counted masters of the world, that they so fowly stumble in the first principles of Religion? Surely I would not thinke it credible, unlesse their owne writings, that are
Rom. 8. 14. abroad did testifie it. *Paul* pronounceth that they onely are the children of God, that are mooved with his Spirit: and these men would haue them that bee the children of God,
Rom. 8. 16. to be moved with their owne spirit, and to be without the Spirit of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministreth that word unto us, which onely can beare witnesse to our Spirit that we are the Children of God: These men although they forbid us not to call upon God, yet doe take away his spirit, by whose guiing he should have been rightly called upon. *Paul* denieth that they are the servants of Christ, that are not moved with the Spirit of Christ: these men faigne a Christianitie that needeth not the Spirit of Christ. *Paul* maketh no hope of the blessed resur-
Rom. 8. 11. rection, unlesse we feele the holy Ghost abiding in us: they forge a hope without any such feeling. But peradventure they will answer, that they doe not denie, that we ought to be endued with it, but that it is a point of modestie and humilitie not to acknowledge
2 Cor. 13. 5. it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the Faith, to proue themselves whether they have Christ, whom unlesse a man doe
1 Joh. 3. 24. acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath
Ezay 34. 3. given us (saith *Iohn*) we know that he abideth in us. And what doe we else but call the promises of Christ in doubt, when wee will be counted the servants of God without his Spirit, which he hath openly declared, that he would poure out upon all his? Beside that, we doe wrong to the holy Ghost, which doe separate from him Faith that is his peculiar worke. Sith these are the first lessons of godly religion, it is a token of miserable blindnesse to have Christians noted of arrogancie, that dare glory of the presence of the holy Ghost, without which glorying Christianitie it selfe doth not stand. But
John 14. 17. they declare by their example how truly Christ said, that his Spirit is unknowne to the world, and is onely knowne of them with whom he abideth.

Not onely our present but our future estate by faith certaine.

40. And because they will not goe about to overthrow the stedfastnesse of Faith with digging onely of one mine, they assaile it also otherwise. For they say, that although according to our present state of righteousnesse, we may gather a judgement of the grace of God, yet the knowledge of perseverance to the end abideth in suspence. A goodly confidence of salvation forsooth is left unto us, if wee judge by morall conjecture, that for a present moment we be in favour, and what shal become of us to morrow we cannot
Rom. 8. 38. tell. The Apostle teacheth farre otherwise: I am surely perswaded (saith he) that neither Angels, nor powers, nor principalities, neither death nor life, neither present things nor things to come, shall sever us from the love wherewith the Lord embraceth us in Christ. They seeke to escape with a trifling solution, prating that the Apostle had that by speciall revelation. But they are holden too hard to slip away so. For there he entreateth of those good things that commonly come by Faith to the Faithfull, not those that hee himselfe specially feeleth. But the same *Paul* in another place putteth us in feare with
1 Cor. 10. 12. mention of our weakenesse and unstedfastnesse: Let him that standeth (saith he) beware that he fall not. It is true, but not such a feare whereby wee should bee overthrowne, but whereby we may learne to humble our selves under the mighty hand of
1 Pet. 5. 6. God, as *Peter* expoundeth it. Then how against order and truth is it to limit the assuredneſse of Faith to a moment of time, whose propertie is to passe beyond the spaces of this life, and extend further to immortality to come? Sith therefore the Faithfull doe impute it to the grace of God, that being lightened with his Spirit they doe by Faith enjoy the beholding of the heavenly life: so far is such glorying from presumptuousnes,

that

that if any man be ashamed to confesse it, he doth therein more bewray his extreame unthankfulnesse, in unkindly hiding Gods goodnesse, than he doth declare his modestie or submission.

41. Because it seemed that the nature of Faith, could not otherwise better or more plainly bee declared, than by the substance of the promise upon which it resteth as upon her proper foundation; so that if the promise be taken away, Faith by and by falleth downe or rather vanisheth away: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applyeth to his discourse, where he saith that Faith is a substance of things to bee hoped for, and a certaintie of things that are not seene. For by this word *Hypostasis* substance (for that terme he useth) he meaneth as it were, an upholding stay, whereupon the godly minde leaneth and resteth. As if hee should say that faith is a certaine and assured possession of those things that are promised us of God, unlesse a man had rather to take Hypostasis for affiance, which I mislike not, albeit I follow that which is more commonly received. Againe, to signifie that even to the last day when the bookes shall be opened, they are higher than those things that may be perceived with our senses, or seene with our eies, or handled with our hands, and that the same are no otherwise possessed by us: but if wee goe beyond the capacity of our owne wit, and bend our understanding above all things that are in the world, yea and climbe above our selves, he hath therefore added that this assuredness of possession, is of things that lie in hope, and therefore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those things that we see. And when he calleth it a certaintie or proofe (or as *Augustine* hath oft translated it) a conjunction of things not present: for in Greeke it is *Elenchos*, he saith as much as if he did say, that it is an evident shewing of things not appearing, a seeing of things not seene, a plainnesse of darke things: a presence of things absent, an open shewing of hidden things. For the mysteries of God, such as they bee that pertaine to our salvation, cannot bee seene in themselves and in their owne nature, as they call it: but we behold them onely in his word, of whose truth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done and fulfilled. But how can the minde lift up it selfe to receive such a taste of Gods goodnesse, but that it must needs bee therewith wholly kindled to love God againe? For that flowing plenty of sweetnesse which God hath laid up in store for them that feare him, cannot be truly knowne, but that it must therewithall vehemently move affection: and whose affection it once moveth, it utterly ravisheth and carieth him beyond himselfe. Therefore it is no marvell, if into a perverse and crooked heart never entreth this affection, by which being conveyed up into the very heaven, we are suffered to come to the most secretly hidden treasures of God, and the most sacred privie places of his kingdome, which may not be defiled with the entrance of an uncleane heart. For that which the Schoolemen teach, that charitie is before faith and hope, is a meere madnesse. For it is faith onely that first engendreth charity in us. How much more rightly doth *Bernard* teach: I beleeve (saith he) that the testimony of conscience which *Paul* calleth the glory of the godly, consisteth in three things. For first of all it is necessary to beleeve that thou canst not have forgivenesse of sinnes, but by the pardon of God: than, that thou canst have no good worke at all, unlesse he also give it: last of all that thou canst by no workes deserve eternall life, unlesse it also bee given freely. A little after he addeth that these things suffice not, but that there is a certaine beginning of faith, because in beleeving that sinnes cannot be forgiven but of God, wee ought also to beleeve that they are not forgiven us, till also we be perswaded by the testimonie of the holy Ghost, that salvation is laid up in store for us: because God forgiveth sinnes, he himselfe giveth merits, and he himselfe also giveth rewards, that wee may not stay still in this beginning. But these and other things shall be to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

The Apostles definition of Faith who termeth it a substance of things hoped for and a certainty of things unseene. Heb. 11. 1.

Dan. 7. 10.

Rom 8. 24. August Hom. in Joh. 79. 95. De peccat. merit. & remiss. li. 2. ca. 31.

Lib. 3. Sen dist. 25. & sæpius. Ser. 1 in Annuntiatione. 2 Cor. 1. 12.

42. Now whersoever this lively faith shall be, it cannot bee possible but that it hath with it the hope of eternall salvation, as an undividable companion: or rather that it engendreth or bringeth it forth out of it selfe, which hope being taken away, how eloquently and gloriously soever we talke of faith, yet we are convicted to have no faith at all.

Hope an undividable companion of faith.

all. For if faith (as is above said) be an assured perswasion of Gods truth, that it cannot lie unto us, nor deceive us, nor become void, then they that have conceived this assuredness, truly doe therewithall looke for a time to come that God shall performe his promises, which in their perswasion cannot be but true: so that briefly hope is nothing else, but a looking for those things which faith hath beleeved to bee truly promised of God. So faith beleeveth that God is true, hope looketh for the performance of his truth in convenient time. Faith beleeveth that he is our Father, hope looketh for him to shew himselfe such a one toward us. Faith beleeveth that eternall life is given us, hope looketh that it be one day revealed. Faith is the foundation whereupon hope resteth, hope nourisheth and sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleeved his promises: so againe the weakenesse of our faith must with patient hope and expectation bee sustained and cherished, that it
Rom.8.24. fall not as fainting for wearinesse. For which reason *Paul* doth well place our salvation in hope. For hope, while it in silence looketh for the Lord, restraineth faith that it fall not headlong with too much haste; hope strengthneth faith, that it waver not in Gods promises, nor begin to doubt of the truth of them: hope refresheth faith that it wax not weary: Hope stretcheth faith to the uttermost bound, that it faint not in the mid course, nor in the very beginning. Finally, hope by continuall renuing and restoring, it maketh it now and then to rise up fresher than it selfe to continuance. But how many waies the helpes of hope are necessarie to the strengthning of faith shall better appeare, if we consider with how many sorts of temptations they are assailed and shaken, that have embraced the word of God. First, the Lord in deferring his promises doth oftentimes hold our mindes longer in suspence than we would wish: here it is
Heb.2.3. the office of the hope to performe that which the Prophet commandeth, that though his promises doe tarrie, yee should wait still for them. Sometime hee suffereth us not onely to faint, but also seemeth to be highly displeased: here it is much more necessarie
Esay 8.17. to have hope to helpe us, that according to the saying of another Prophet, we may still
2 Pet.3.4. looke for the Lord that hath hidden his face from *Iacob*. There rise up all scorners (as *Peter* saith) that aske: where is his promise of his comming? for as much as since the fathers slept, all things so continue from the beginning of the creation. Yea the flesh and the world doe whisper the same thing in our eares. Here must faith stayed with
Psal.90.4. sufferance of hope be holden fast fixed in beholding of eternitie that it may account a thousand yeeres like as one day.

The conjunction of faith and hope causeth many things to be spoken of the one, which properly agree unto the other.

43. For this conjoyning and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preserved through faith, unto the disclosing of salvation, he giveth that unto faith which did more fitly agree with hope, and not without cause, forasmuch as wee have already taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are joyned together: as in the same Epistle. That your faith and hope should be in God. But *Paul* to the Philippians out of faith, deriveth expectation, because in patiently hoping, we hold our desires in suspense, till Gods convenient opportunity be opened. All which matter wee may better nnderstand by the 10. chapter to the Hebrewes, which I have already alleaged. *Paul* in another place, although he speake unproperly, yet meaneth the same things in these words: Wee looke in the spirit through faith for hope of righteousnesse, even because wee embracing the testimonie of the Gospell concerning his free love, doe looke for the time when God shall openly shew that which is now hidden under hope. And now it is plaine how foolishly *Peter Lombard* laieth two foundations of hope, that is, the grace of God, and the deserving of works. Hope can have no other marke to be directed unto, but faith: and wee have already declared that faith hath one only marke, the mercy of God, to which it ought to looke (as I may so speake) with both eies. But it is good to heare what a lively reason he bringeth. If (saith he) thou darest hope for any thing without deseruings, that shall not be worthy to be called hope, but presumption. Who (gentle reader) will not worthily abhorre such beasts, that say, it is a rash and presumptuous deed, if a man have confidence that God is true of his Word? For where the Lord willeth us to looke for all things at his goodnesse, they say it is presumption to leane and rest upon it.

2 Pet.3.8.
2 Pet.1.5.
Phil.1.20.
Gal.5.5.

A master

A maſter meet for ſuch ſchollers as he found in the mad ſchoole of filthy bablers. But as for us, when wee ſee that we are commanded by the oracles of God to conceive a hope of ſalvation, let us gladly preſume ſo much upon his truth, as truſting upon his onely mercy, caſting away the confidence of workes to be bold to hope well. Hee will not deceive that ſaid: Be it unto you according to your Faith. Mat. 9. 29.

THE THIRD CHAPTER.

That we are regenerate by Faith. Wherein is entreated of Repentance.

ALbeit we have already partly taught how Faith poſſeſſeth Chriſt, and how by it we enjoy his benefits: nevertheleſſe this were yet darke, unleſſe we did alſo make declaration of the effects that we feele thereby. Not without cauſe it is ſaid, that the ſumme of the Goſpell ſtandeth in repentance and in forgiveneſſe of ſinnes. Therefore leaving out theſe two points, whatſoever we ſhall ſay of faith, ſhall be but a hungry and unperfect, yea and in a manner unprofitable diſputation of Faith. Now foraſmuch as Chriſt doth give both unto us, and we obtaine both by Faith, that is to ſay, both newneſſe of life and free reconciliation, reaſon and order of teaching requireth, that in this place I begin to ſpeake of both. Our next paſſage from Faith ſhall be to Repentance, becauſe when this article is well perceived, it ſhall the better appeare how man is juſtified by onely Faith and meere pardon, and yet how reall holineſſe of life (as I may ſo call it) is not ſevered from free imputation of righteouſneſſe. Now it ought to bee out of queſtion, that Repentance doth not onely immediately follow Faith, but alſo ſpring out of it. For whereas pardon and forgiveneſſe is therefore offered by the preaching of the Goſpell, that the ſinner being delivered from the tyrannie of Satan, from the yoke of ſinne, and from miſerable bondage of vices, may paſſe into the kingdome of God, truly no man can embrace the grace of the Goſpell, but he muſt returne from the errours of his former life into the right way, and apply all his ſtudie to the meditation of Repentance. As for them that thinke that Repentance doth rather goe before Faith than flow or ſpring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weake an argument to thinke ſo. *Out of faith repentance ſpringeth.*

2. Chriſt (ſay they) and *John* in their preachings doe firſt exhort the people to Repentance, and then they afterward ſay that the kingdome of heaven is at hand. Such commandement to preach, the Apoſtles received, ſuch order *Paul* followed, as *Luke* reporteth. But while they ſuperſtitiouſly ſticke upon the joyning together of ſyllables, they marke not in what meaning the words hang together. For when the Lord Chriſt and *John* do preach in this maner: Repent ye, for the kingdome of heaven is come neere at hand: doe they not fetch the cauſe of Repentance from very grace and promiſe of ſalvation? Therefore their words are as much in effect as if they had ſaid: becauſe the kingdome of heaven is come neere at hand, therefore repent yee. For *Matthew* when he had ſhewed that *Iohn* ſo preached Faith that in him was fulfilled the prophecie of *Eſay*, concerning the voice crying in the wilderneſſe. Prepare the way of the Lord, make ſtraight the paths of our God. But in the Prophet that voice is commanded to begin at comfort and glad tidings. Yet when we referre the beginning of Repentance, to Faith, we doe not dreame a certaine meane ſpace of time, wherein it bringeth it out; but wee meane to ſhew that a man cannot earneſtly apply himſelfe to Repentance, unleſſe he know himſelfe to be of God. But no man is truly perſwaded that hee is of God, but he that hath firſt received his grace. But theſe things ſhall bee more plainly diſcuſſed in the proceſſe following. Peradventure this deceived them, that many are firſt by terrors of conſcience tamed, or framed to obedience, before that they have throughly digeſted, yea before they have taſted the knowledge of grace. And this is the feare at the beginning, which ſome account among vertues, becauſe they ſee that it is neere to true and juſt obedience. But our queſtion is not here how diverſly Chriſt draweth us unto him, or prepareth us to the endevour of godlineſſe: onely this I ſay, that there can be no uprightneſſe found where reigneth not the Spirit which Chriſt received, to communicate the ſame to his members. Then according to that ſaying of the Pſalme: With thee is mercifulneſſe, that thou maieſt bee feared, Pſal. 130. 4. *Their grounds weake who thinke that Repentance goeth, before Faith.* Matth. 3. 2. Matth 4. 17. Act. 20. 21. Eſay 40. 3.

no man shall ever reverently feare God, but he that trusteth that God is mercifull unto him: no man will willingly prepare himselfe to the keeping of the law, but he that is perswaded that his services please him: which tenderneſſe in pardoning and bearing with faults, is a signe of fatherly favour. Which is also shewed by that exhortation of *Osee*, Come let us returne to the Lord, because he hath plucked us and he will heale us: he hath stricken us, and hee will cure us, because the hope of pardon is used as a pricke to make them not to lie dull in their sinnes. But their doting error is without all colour of reason, which to begin at repentance doe appoint certaine daies to their new converts, during the which they must exercise themselves in penance: and when those daies are once past, they admit them to the communion of the grace of the Gospell. I speake of many of the Anabaptists, specially those that marvellously rejoyce to bee counted spirituall, and their companions the Jesuites, and such other dregs. Such fruits forsooth, that spirit, of giddinesse bringeth forth, to determine repentance within compasse of a few daies, which a Christian man ought to extend in continuance throughout his whole life.

Osee 6.1.

Repentance rightly said to consist of two parts, Mortification and Vivification: so that Vivification bee taken not for the cheerefulnesse which the soule receiveth when it recovereth out of feare & trouble, but for the purpose and desire which it hath to lead a new life.

3. But certaine learned men, even long before these times, meaning to speake simply and sincerely of repentance, according to the truth of Scripture, have said that it consisteth of two parts, mortification, and vivification. Mortification they expound to be a sorrow of the soule and feare conceived of the acknowledging of sinne, and of the feeling of the judgement of God. For when a man is once brought into knowledge of sinne, then he truly beginneth to hate and abhorre sinne: then he heartily misliketh himselfe, confesseth himselfe to be miserable and lost, and wisheth himselfe to bee an other man. Further, when he is touched with some feeling of the judgement of God (for the one immediatly followeth upon the other) then he lieth striken and overthrown then hee trembleth, humbled and cast downe, then he is discouraged and despaireth. This is the first part of repentance, which they have commonly called contrition. Vivification they expound to bee the comfort that groweth of faith, when a man overthrowne with conscience of sinne, and stricken with feare of God, looking afterward unto the goodnesse of God, unto the mercy, favour and salvation, that is through Christ, raiseth up himselfe, taketh breath againe, recovereth courage, and returneth as it were from death to life. And these words, if they have a right exposition, doe aptly enough expresse the nature of repentance. But where they take Vivification for the cheerefulnesse, which the minde receiveth being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to live holily and godly which groweth of regeneration, as if it were said, that man dieth to himselfe, to begin to live to God.

Two kinds of repentance, the one of the Law, the other of the Gospell.

4. Some other, because they saw this word diversly taken in Scripture, have made two sorts of repentance; and because they should make them differently knowne by some marke, they have called one repentance of the law, by which the sinner wounded with the searing yron of sinne, and worne away with feare of the wrath of God, sticketh fast in that trouble and cannot winde himselfe out of it. The other Repentance they call of the Gospell, by which the sinner is indeed grievously vexed with himselfe, but he riseth up higher and taketh hold of Christ, the salve of his sore, the comfort of his feare, the haven of his miserie. Of the repentance of the law they put those examples. *Cain*, *Saul*, and *Judas*. Whose repentance when the Scripture rehearseth unto us, it meaneth that they acknowledging the grievousnesse of their sinne, were afraid of the wrath of God, but in thinking upon God onely as a revenger and Judge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entry of hell, whereinto they being entred into this present life, began already to suffer punishment, from the face of the wrath of Gods Majestie. The repentance of the Gospell, we see in all them, that being galled with the spurre of sinne in themselves, but recomforted and refreshed with confidence of the mercy of God, are turned unto the Lord. *Ezechias* was striken with feare, when hee received the message of death: but he prayed weeping, and looking unto the goodnes of God, hee tooke againe good confidence unto him. The Ninivites were troubled with the horrible threatning of destruction. But they clothed themselves in sackcloth and ashes and prayed hoping that the Lord

Gen. 4. 12.
1 King 15. 30.
Mat. 27. 4.

4 Reg. 20.
Esa. 38. 1.
Joh. 3. 5.

Lord might be turned to them and turned from the furor of his wrath. *David* confeſſed that he had too much ſinned in numbring the people: but he ſaid further, Lord take away the wickedneſſe of thy ſervant. He acknowledged his offence of adulterie, when *Nathan* rebuked him, and did caſt himſelfe downe before the Lord, but therewithall he alſo looked for pardon. Such was the repentance of them at the preaching of *Peter* were pricked in their heart, but truſting upon the goodneſſe of God, they ſaid furthermore: Ye men and brethren, what ſhall we doe? And ſuch was the repentance of *Peter* himſelfe, which wept indeed bitterly, but he ceaſed not to hope well.

1 Reg. 2. 1 Sam. 12. 13.

Act. 2 37.

5. Although all theſe things be true, yet the very name of repentance (ſo farre as I can learne by the Scripture) is otherwiſe to be taken. For where they comprehend Faith under repentance, it diſagreeth with that which *Paul* ſaith in the Acts, that hee teſtified to the Iewes and Gentiles repentance unto God and faith in Jeſus Chriſt, where he reckoneth repentance and Faith as two divers things. What then? Can true repentance ſtand without Faith? No: But though they cannot be ſevered, yet they muſt bee diſtinguiſhed. As Faith is not without hope, and yet Faith and Hope are divers things, ſo repentance and Faith, although they hang together with one perpetuall bonde, yet they rather would be conjoyned than confounded. And truly I am not ignorant, that under the name of repentance is comprehended the whole turning unto God, whereof Faith is not the leaſt part: but in what meaning it is ſo comprehended, ſhall moſt eaſily appeare when the force and nature thereof ſhall be declared. The name of repentance in Hebrew is derived of converting or returning, in Greeke of changing of the minde or purpoſe, and the thing it ſelfe doth not ill agree with either derivations, whereof the ſumme is, that we departing from our ſelves ſhould turne unto God, and putting off our old minde, ſhould put on a new. Wherefore in my judgement, repentance may thus not amiſſe be defined: that it is a true turning of our life unto God, proceeding from a pure and earneſt feare of God, which conſiſteth in the mortifying of the fleſh and of the old man, and in the quickening of the Spirit. In this ſenſe are to bee taken all the preachings wherein either the Prophets in old time, or the Apoſtles afterward exhorted the men of their time to repentance. For this only thing they travelled to perſwade, that confounded with their owne ſinnes, and pricked with feare of the Lords judgement, they ſhould fall downe and bee humbled before him, againſt whom they had offended, and with true amendment returne into his right way. Therefore theſe words, To be turned or returne unto the Lord. To repent, or doe penance, are among them uſed without difference in all one ſignification. And therefore alſo the holy hiſtorie ſaith, that men repent after the Lord, when they that lived wantonly in their owne luſts, not regarding him, doe begin to follow his word, and are readie at their Captaines commandement to goe whither he calleth them. And *Iohn* and *Paul* uſed theſe words, to bring forth fruits worthie of repentance, for, to lead ſuch a life as may repreſent and teſtifie ſuch an amendment in all their doings.

The definition of repentance. Act. 20. 21.

Mat 3. 2. 1 Sam. 7. 2.

Luc. 3. 8. Rom. 6. 4. Act. 26. 20.

6. But before we goe any further, It ſhall be profitable that we doe more plainely ſet out at large the definition that we have made. Wherein there be chiefly three points to be conſidered. Firſt when we call it a turning of life unto God, wee require a tranſforming, not onely in outward workes, but alſo in the Soule it ſelfe, which when it hath put off her oldneſſe, then beginneth to bring forth the fruits of workes agreeable to her renuing. Which when the prophet goeth about to expreſſe, he commandeth them whom he calleth to repentance, to make them a new heart. Therefore *Moſes* oftentimes meaning to ſhew how the Iſraelites might repent, and ſo bee rightly turned unto the Lord, teacheth that it be done with all their heart, and with all their Soule, (which manner of ſpeaking we ſee often repeated of the Prophets) and naming it the circumciſing of the heart, he ſhaketh away all inward affections. But there is no place whereby a man may better perceive what is the naturall proprietie of repentance, than the fourth Chapter of *Ieremie*. If thou returne to me, O Iſraell, (ſaith the Lord) returne to me, plow up your arable land, and ſow not upon thornes. Bee circumciſed to the Lord, and take away the uncircumciſed ſkinnes of your hearts. See how he pronounceth, that they ſhall nothing prevaile in taking upon them the following of righteouſnes, unles wickednes be firſt plucked out of the bottome of their hearts.

The turning of our lives unto God doth note an alteration not onely of our outward actions, but alſo and that eſpecially of our Soules. Ezec. 18. 13.

Jere. 4 3.

And

And to move them throughly, he warneth them that they have to doe with God, with whom there is nothing gotten by dallying, because he hateth a double heart. Therefore *Esay* laugheth to scorne the foolish endevours of hipocrites, which did indeed busily goe about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednesse, wherewith they held poore men fast tied. Where also he very well sheweth in what duties unfained repentance properly standeth.

Esa. 58 6.

The beginning of our conversion unto God is feare.

7. The second point was, that we taught that repentance proceedeth of an earnest feare of God. For, before that the minde of a sinner be enclined to repentance, it must bee stirred up with thinking upon the judgement of God. But when this thought is once throughly settled, that God will one day goe up into his judgment seat, to require an account of all sayings and doings: it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him up to thinke upon a new trade of life, whereby he may safely appeare at that judgement: Therefore oftentimes the Scripture, when it exhorteth to repentance maketh mention of the judgement: as in *Ieremy* least peradventure my wrath goe out as fire, and there bee none to quench it, because of the naughtinesse of your workes. In *Pauls* sermon to the Athenians: And whereas hitherto God hath borne with the times of this ignorance, now he giveth warning to men, that all men every where may repent them, because he hath appointed the day wherein he will judge the world in equity. And in many other places. Sometime it declareth by the punishments already extended, that God is a judge, that sinners should thinke with themselves, that worse things hang over them if they doe not repent in time. You have an example thereof in the 29. of *Exodus*. But because the turning beginneth at the abhorring and hatred of sinne, therefore the Apostle maketh sorrowfulnesse, such as is according to God, the cause of repentance. And hee calleth sorrowfulnesse according to God, when we are not onely afraid of punishment, but do hate and abhorre sin it selfe, forasmuch as wee understand that it displeaseth God. And no marvell. For unlesse we be sharply pricked, the slothfulnesse of our flesh could not be corrected, yea prickings would not suffice for the dulnesse and slothfulnesse thereof, unlesse God in stretching out his rods should pearce more deepely. This is also an obstinacy which must be beaten downe as it were with beetles. Therefore the perversnesse of our nature enforceth God to the severity that hee useth in threatning, because he should in vaine call us alluringly with faire speech while we lie a sleepe. I recite not the testimonies that commonly offer themselves to be found. The feare of God is in another manner also the beginning of repentance. For though mans life were absolutely furnished with all points of vertues, if it bee not applied to the worshipping of God, it may indeed be praised of the world, but in heaven it shall bee meere abhomination, forasmuch as the chiefe point of our righteousnesse is to give God his due right and honour, whereof he is wickedly robbed, when we bend not our selves to yeeld us subject to his government.

Jer. 4.4.
Act. 17.30.

2 Cor. 7.10.

Repentance consisteth in the mortifying of the flesh and the quickning of the spirit.

8. Thirdly, it remaineth that wee declare what is meant by this that wee say, that Repentance consisteth in two parts, that is to say, mortifying of the flesh, and quickning of the spirit. The Prophets doe plainly expresse it, although somewhat simply and grossely according to the capacity of the carnall people, when they say: Cease from evill and doe goodnesse. Againe: Be washed, bee cleane, take away the evill of your workes from mine eies: Cease to doe perversly, learne to doe well, seeke judgement, helpe the oppressed &c. For when they call men away from wickednesse, they require the death of the whole flesh, which is stuffed full of wickednesse and perversnesse. It is indeed an uneasie and hard thing to put off our selves, and to depart from our naturall disposition. Neither can it be thought that the flesh is throughly dead, unlesse all that we have of our selves be abolished. But forasmuch as all the affection of the flesh is enmity against God, the first entry to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renuing by the fruits that follow thereof, as righteousnesse, judgement, and mercy. For it were not enough to doe those duties rightly, unlesse the minde it selfe and the heart have first put on the affection of righteousnesse, judgement, and mercy. That is done when the spirit of God hath so

Psal. 34.14.
Esay 1.16.

Rom. 8.4.

ſo ſoked in new thoughts and affections, our ſoules firſt waſhed with his holineſſe, that they may rightly be counted new. And truly as wee are naturally turned away from God, ſo unleſſe the forſaking of our ſelves doe goe before, wee can never goe toward that which is right. Therefore wee are ſo oft commanded to put off the old man, to forſake the world and fleſh, to bid our luſts farewell, and to bee renued in the ſpirit of our minde. Moreover the very name of mortification doth put us in minde how hard it is to forget our former nature: becauſe we thereby gather that we are not otherwiſe framed to the feare of God, nor doe learne the principles of godlineſſe, but when wee are violently ſlaine with the word of the ſpirit, and ſo brought to nought, even as though God ſhould pronounce, that to have us to be accounted among his children, there needeth a death of all our common nature.

True repentance nothing elſe but regeneration whereby Chriſt reſtoreth us unto the righteouſnes of God, from whence by ſinne we were fallen.

9. Both theſe things doe happen unto us by the partaking of Chriſt. For if wee doe truly communicate of his death, by the power thereof our old man is crucified, and the body of ſinne dieth, that the corruption of our former nature may live no more. If we be partakers of his reſurrection, by it we are raiſed up into a newneſſe of life, that may agree with the righteouſneſſe of God. In one word, I expound Repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by *Adams* offence fouly defaced, and in a manner utterly blotted out, may be renued in us. So the Apoſtle teacheth when he ſaith: but we repreſenting the glory of God with uncovered face are transformed into the ſame image, out of glorie into glory, as by the ſpirit of the Lord. Againe, be ye renued in the ſpirit of your minde, and put on the new man, which is created according to God in righteouſnes and holineſſe of truth. Againe in another place: putting on the new man, which is renued after the knowledge and image of him that created him. Therefore by this regeneration we be by the benefit of Chriſt reſtored into the righteouſneſſe of God; from which we were fallen by *Adam*. After which manner it pleaſed the Lord wholly to reſtore all thoſe whom he adopteth into the inheritance of life. And this reſtoring is fullfilled not in one moment, or one day, or one yeare, but by continuall, yea and ſometimes ſlow proceedings God taketh away the corruptions of the fleſh in his elect, cleanſeth them from filthineſſe, and conſecrateth them for temples to himſelfe, renuing all their ſenſes to true pureneſſe, that they may exerciſe themſelves all their life in Repentance, and know that this warre hath no end but in death. And ſo much the greater is the lewdneſſe of that filthie railer and Apoſtata *Staphilus*, which fooliſhly ſaith, that I confound the ſtate of this preſent life with the heavenly glory, when I expound by *Paul*, the image of God to bee holineſſe and true righteouſneſſe. As though when any thing is defined, wee ſhould not ſeeke the whole fulneſſe and perfection of it. And yet we deny not place for increaſes: but I ſay that how neere any man approcheth to the likeneſſe of God, ſo much the image of God ſhineth in him. That the faithfull may attaine hereunto; God aſſigneth them the race of Repentance wherein to run all their life long.

Rom. 6. 6.
2 Cor. 3. 18.
Ephe. 4. 23.
Col. 3. 10.
1 Cor. 7. 12.
2 Cor. 4. 4.

In the regenerate there remaineth ſtill concupiſcence, which concupiſcence is ſin and not weakeneſſe only, as S. Auguſtine termeth it.

10. The children of God therefore are ſo delivered by regeneration from the bondage of ſinne, not that having now obtained the full poſſeſſion of libertie, they ſhould feele no more trouble by their fleſh, but that they ſhould have remaining a continuall matter of ſtrife, wherewith they may be exerciſed, and not onely bee exerciſed, but alſo may better learne their owne weakneſſe. And in this point all writers of ſound judgement agree together, that there remaineth in man regenerate a feeling of evill, from whence continually ſpring deſires that allure and ſtir him to ſinne. They confeſſe alſo that the holy ones are ſtill ſo holden intangled with that diſeaſe of luſting, that they cannot withſtand but that ſometime they are tickled and ſtirred either to luſt, or to covetouſneſſe, or to ambition, or to other vices. Neither is it needfull to labour much in ſearching what the old writers have thought herein, foraſmuch as onely *Auguſtine* may bee ſufficient for it, which hath faithfully and with great diligence gathered all their judgements. Therefore let the readers gather out of him, ſuch certaintie as they ſhall deſire to learne of the opinion of antiquitie. But there may ſeeme to bee this difference betweene him and us, that he when he granteth that the faithfull ſo long as they dwell in a mortall body are ſo holden bound with luſts, that they cannot but luſt, yet dareth not call that diſeaſe ſin, but being content to expreſſe it by the name of weaknes,

Lib. ad Bonif. 4. Lib. 1. & 2. contra Julianum.

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he teacheth that then onely it becommeth sinne, when either worke or consent is added to conceit or receiving, that is, when Will yeeldeth to the first desire: but we account the very same for sinne, that man is tickled with any desire at all against the law of God, yea we affirme that the very corruption that ingendreth such desires in us, is sinne. We teach therfore that there is alway sinne in the holy ones, untill they be unclothed of the mortall body, because there remaineth in their flesh the peruersnesse of lusting, that fighteth against uprightnesse. And yet he doth not alway forbeare to use the name of Sinne, as when he saith: This *Paul* calleth by the name of sinne, from whence spring all sins unto a fleshly concupiscence. This as much as pertaineth to the holy ones, looseth the kingdome in earth, and perisheth in heaven. By which words hee confesseth, that the faithfull are guilty of sin, inasmuch as they are subject to the lusts of the flesh.

Ser. 6. de verbis Apost.

How Christ is said to purge his Church from sin, and sinne to remaine in every member of his Church so purged. Ephes. 5. 26. Rom. 6. 6.

11. But this that is said, that God purgeth his Church from all sinne, that he promiseth that grace of deliverance by baptisme, and fulfilleth it in his elect, we refer rather to the guiltinesse of sinne, than to the very matter of sinne. God truely performeth this by regenerating them that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the upper hand and are conquerours in the battell) but it ceaseth only to reigne and not so to dwell in them. Therefore we so say, that the old man is crucified, and the law of sinne abolished in the children of God, that yet there remaine some leavings, not to have dominion in them, but to humble them by knowledge in conscience of their owne weakenesse. And wee confesse that the same are not imputed, as if they were not: but wee affirme that this commeth to passe by the mercy of God, that the holy ones are delivered from this guiltinesse, which otherwise should justly bee reckoned sinners and guilty before God. And this sentence it shall not bee hard for us to confirme, forasmuch as there are evident testimonies of the Scripture upon this matter. For what could wee have more plaine, than that which *Paul* cryeth out to the Romans Chapter 7. First both we have in another place shewed, and *Augustine* proveth by strong reasons, that *Paul* there speaketh in the person of a man regenerate. I speake not of this, that he useth these words, Evill and Sinne, that they which will speake against us may not cavill against those words: but who can deny, that a striving against the Law of GOD is evill, who can deny a withstanding of Iustice to bee sinne? Finally, who will not grant that there is a fault where is a spirituall misery? But all these things are reported of this disease by *Paul*. Againe, wee have an assured demonstration by the Law, by which this whole question may easily be discussed. For wee are commanded to love God with all our hearts, with all our soule, with all our powers. Sith all the parts of our Soule ought to be so occupied with the love of God, it is certaine, that they satisfie not the Commandement, that conceive in their heart any desire bee it never so little, or suffer any such thought at all to enter into their mind, as may withdraw them from the love of God into vanity? For what? are not these the powers of the Soule, to bee affected with sodaine motions, to comprehend with wit, to conceive with minde? Therefore, when these doe open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are even so much void of the love of God? Wherefore, who so confesseth not that all the lusts of the flesh are sinnes, and that the same disease of lusting, which they call a feeding, is the well spring of sinne, he must needs deny that the transgression of the Law is sinne.

Rom. 7. 6.

Our naturall desires are corrupt not in that they are naturall but in that they are inordinate.

12 If any man thinke it an absurdity, that all the desires wherewith man is naturally moved in affection, are universally condemned, whereas they be put into man by God the author of nature. We answer, that we doe not condemne those desires that God hath so engraven into the minde of man at the first Creation, that they cannot bee rooted out without destroying the very nature of man, but onely outragious and unbrideled motions that fight against the ordinance of God. But now sith by reason of the perversnesse of nature, all his powers are infected and corrupted, that in all her doings appeareth a continuall disorder and intemperance, because the desires cannot bee severed from such intemperance: therefore we say that they are corrupt. Or (if you like to have the whole summe in fewer words) we teach that all the desires of men are evill: and wee accuse them to be guilty of sinne, not in that that they are naturall, but

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for that they are inordinate: and we call them inordinate, because no part or cleane thing can come out of a corrupt and uncleane nature. And *Augustine* doth not so much vary from this doctrine as he appeareth in shew, while he somewhat too much seareth the envy that the Pelagians laboured to bring him into, he sometime forbeareth to use the name of sinne. Yet where he writeth that the Law of sinne still remaining in the holy ones, the only guiltinesse is taken away, he plainly sheweth that he dissenteth not so much disagree from our meaning. Ad Bonif.

13 We will alleadge some other sentences, whereby shall better appeare what hee thought. In the second booke against *Julian*: This Law of sinne is both released by the spirituall regeneration, and abideth in the mortall flesh, released herein, because the guiltinesse is taken away in the Sacrament whereby the faithfull are regenerate: and it abideth, because it worketh the desires against which the faithfull doe fight. Againe, Therefore the law of sin (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe, The law of sinne (of which yet remaining the guiltinesse, is in baptisme discharged) *Ambrose* called wickednesse: because it is wickednesse for the flesh to lust against the spirit. Againe, Sinne is dead in respect of the guiltinesse wherein it held us, and even being dead, it still rebelleth till it be healed with perfection of buriall. And yet plainer in the fifth booke. As the blindnesse of heart is both a sinne, whereby man beleeveth not in God: and also a punishment of sinne, whereby a proud heart is chastised with worthy correction: and the cause of sinne, when any thing is committed by the errour of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sinne, because there is in it disobedience against the government of the minde: and also the punishment of sinne, because it is given for recompence to the deservings of the disobedient: and the cause of sinne in man, when hee consenteth by defection, or in man, when hee is borne by infection. Here without any doubtfull speech hee calleth it sinne, because when error was once overthrowne, and the truth confirmed, hee lesse feared slaunderous reports. As in the 41. Homily upon *Iohn*, where doubtlesse he speaketh according to the true meaning of his minde, he saith. If in the flesh thou serve the law of sinne, doe that which the Apostle himselfe saith: let not sinne reigne in your mortall body to obey the desires thereof. He saith not, let it not be, but let it not raigne, So long as thou liveſt, sinne must needs be in thy members at least, let Raigne be taken from it. Let not that bee done which it commandeth. They that defend that lust is no sinne, are wont to object that saying of *James*: Lust, after that it hath conceived, bringeth forth sinne. But this is easily confuted. For unlesse wee thinke that hee speaketh of onely ill workes or actuall sinnes, evill will it selfe, shall not be accounted sinne. But where he calleth mischievous deeds and wicked offences the ofsprings of sinne, and giveth unto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an evill thing and damnable before God.

Concupiscence acknowledged by S. Augustine and S. Ambrose to be sin: whereunto S. Iames is not repugnant when he saith that concupiscence after it hath conceived doth bring forth sinne.

Rom. 6. 12.

Iames. 1. 2.

14. Certaine Anabaptists in this age, devise I wote not what phranticke intemperance instead of spirituall regeneration: saying that the children of God restored into the state of innocency, now ought no more to be carefull for brideling of the lust of the flesh: that the Spirit is to be followed for their guide, under whose guiding they never goe out of the way. It were incredible that mans minde could fall to so great madnesse, unlesse they did openly and proudly babble abroad this doctrine. Truely it is monstrous. But it is meete that such should suffer the punishment of such blasphemous boldnesse, that so have perswaded their mind to turne the truth of God into a lie. Shall all the choise of honesty and dishonesty, right and wrong, good and evill, vertue and vice, bee taken away? Such difference (say they) commeth of the cursednesse of old *Adam*, from which we are exempted by Christ. So now there shall be no difference betweene fornication and chastity, plaine dealing and subtilty, truth and lying, justice and extortion. Take away vaine feare, say they, the Spirit will command thee no evill thing, so that thou boldly and without feare yeeld thee to the guiding thereof. Who can choose but bee astonished at these monstrous things? Yet it is a common learning among them, which blinded with madnesse of lusts, have put off all common reason, but what Christ (I beseech you) doe they frame unto us, and what spirit do they belch

The phranique imagination of Anabaptists teaching that men regenerate should take no care to bridle any disordered desire in themselves, but onely follow the conduct of the spirit which cannot lead them into any evill, so that whatsoever they doe in this their state of imagined innocency it is spirituall and good.

belch out? For we reknowledge one Christ, and his onely Spirit whom the Prophets have commended, whom the Gospell given us doth preach, of whom we there heare no such thing. That Spirit is no patron of man-slaughter, whoredome drunkennesse, pride, contention, covetousnesse, and guile: but the authour of love, chastitie, sobriety, modesty, peace, temperance, and truth. It is not a giddy spirit, and runneth headlong without consideration through right and wrong, but is full of wisdome and understanding, that discerneth rightly betweene just and unjust. It stirreth not unto dissolute and unbrideled licentiousnesse, but maketh difference betweene lawfull and unlawfull, and teacheth to keepe measure and temperance: but why doe we labour any longer in confuting this beastly rage? To Christians, the Spirit of the Lord is not a troublesome fantasie, which either themselves have brought forth in a dreame, or have received, being forged of other: but they reverently seeke the knowledge of him at the Scriptures, where these two things be taught of him: First that he is given us unto sanctification, that he might bring us into the obedience of Gods will, being purged from uncleanesse and defilings, which obedience cannot stand, unlesse lust be tamed and subdued, whereunto these men would give the bridle at liberty. Secondly, we are taught that we are so cleansed by his sanctification, that we are still besieged with many vices and much weakenesse, so long as we are enclosed in the burden of our body: whereby it commeth to passe, that being farre distant from perfection, we have need alway to increase somewhat, and being entangled in vices, we have need daily to wrestle with them. Whereupon also followeth, that shaking off sloth and carelesnesse, we must watch with heedfull mindes, that wee be not compassed unware with the snares of our flesh. Unlesse peradventure we thinke that we have proceeded further than the Apostle, which yet was wearied of the Angell of Satan, that his strength might be made perfect with weakenesse, and which did unfainedly represent in his flesh, that division of the flesh and of the spirit.

2 Cor. 12. 15. Rom. 7. 6.

15. But whereas the Apostle in describing of repentance, reckoneth seven either causes, or effects, or parts thereof, he doth that of a very good cause: and these they be: endevour or carefulnesse, excusing, indignation, feare, desire, zeale, punishment. Neither ought it to seeme any absurdity, that I dare not certainly determine whether they ought to be counted causes or effects. For both may be defended in disputation. They may bee also called affections joyned with repentance, but because, leaving out those questions, we may understand what *Paul* meaneth, wee shall bee content with a simple declaration of them. He saith therefore, that of the heavinesse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feeling of displeasure, because he hath sinned against his God, is therewithall stirred up to diligence and heedfulnesse, to winde himselfe cleerly out of the snares of the devill, to take better heed of his snares, to fall no more from the governance of the holy Ghost, not to be oppressed with security. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the judgement of God, either doth deny that he hath offended or diminished the hainousnesse of his fault, but a purgation which standeth rather in craving of pardon, than in defence of the cause. Like as the children that are not reprobate, when they acknowledge and confesse their faults, doe yet use entreating, and that it may take place, they protest by all meanes that they can, that they have not cast away the reverence that they owe to their parents. Finally, they so excuse them, as they goe not about to prove themselves righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation, thereby the sinner fretteth inwardly with himselfe, quarrelleth with himselfe, is angry with himselfe, when he recordeth his owne perversnesse, and his owne unthankfulnesse to God. By the name of feare, he meaneth, that trembling that is stricken into our minds, so oft as we think both what we have deserved, and how horrible is the severity of Gods wrath against sinners. For we must needs then be vexed with a marvellous unquietnesse, which both instructeth us to humility, and maketh us more ware against the time to come. Now if out of feare doe spring that carefulnesse, whereof hee had spoken before, then wee see with what linking they hang together. It seemeth to me that he hath used this word Desire, for diligence in our duty, and ready cheerefullnesse to obey, whereunto the acknowledging

1 Cor. 7. 11. *Seven either effects, causes, or properties of repentance, reckoned up by the Apostle.*

of

of our owne faults ought chiefely to provoke us. And thereunto also belongeth zeale, which he joyneth immediately next unto it. For it signifieth a fearefulnesse, wherewith we be kindled when we be spurred forward with these pricking thoughts: what have I done? whether had I throwne my selfe headlong, if the mercy of God did not helpe me? The last of all his punishment, for the more rigorous that we be to our selves, and the straighter that wee examine our owne sinnes, so much the more wee ought to trust that God is favourable and mercifull unto us. And truely it is not possible, but that the soule being stricken with horror of the judgement of God, must needs doe some execution in the punishing of it selfe. Truely the godly doe feele what punishments are, shame, confusion, mourning, loathing of themselves, and other affections that spring out of earnest acknowledging of sinnes. But let us remember that there is measure to be kept, that sorrow doe not swallow us up, because nothing more readily hapeneth to fearefull consciences than falling to despaire. And also by that crafty meane, whomsoever Satan findeth overthrowne with dread of God, hee more and more drowneth them in the gulfe of sorrow, that they may never rise up againe. Truely the feare cannot be too great which endeth with humility, and departeth not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he move himselfe to the loathing of himselfe, he despaire not, oppressed with too great feare, for so doe wee flee away from God which calleth us to him by repentance. Upon which point the lesson of *Bernard* is very profitable: Sorrow for sinnes is necessary, if it be not continuall. I counsel you sometime to returne your fault from grievous and painful remembrance of your owne waies, and to climbe up to the plaine ground of cheerefull remembrance of benefits of God. Let us mingle hony with wormewood, that the wholesome bitternesse may bring us health, when it shall bee drunke tempered with sweetnesse. And if you thinke of your selves in humility, thinke also of the Lord in goodnesse.

Heb. 11. 3.

Sermone 11. in Can.

26 Now it may bealso perceived what be the fruits of repentance, even the duties of godlinesse toward God, and of charity toward men, and therewithall a holinesse and pureneſſe in all our life. Finally, the more earnestly that any man examineth his life by the rule of Gods law, so much the surer tokens he sheweth of his repentance. Therefore the holy Ghost oftentimes, when he exhorteth us to repentance, calleth us sometime to all the commandements of the law, sometime to the duties of the second table. Albeit in other places after that he hath condemned uncleanesse in the very fountaine of the heart, he descendeth afterward to outward testimonies that doe set out true repentance, of which thing I will hereafter set before the readers eies a table in discription of a Christian life. I will not gather testimonies out of the Prophets, wherein they partly scorne at their follies that goe about to appease God with ceremonies, and doe shew that they bee meere mockeries, and partly doe teach that outward uprightnesse of life is not the principall part of repentance, because God looketh upon the heart: whosoever is even meanely exercised in the Scripture, shall perceive of himselfe without any other mans putting in minde, that when we have to doe with God, we labour in vaine, unlesse wee beginne at the inward affection of the heart. And the place of *Ioel* shall not little helpe to the understanding of the rest, where hee saith, Teare your heart and not your garments. Also both those points are expressed in these words of *Iames*: Yee wicked doers, cleanse your hands: yee double men, purge your hearts. Where indeed there is an addition joyned to the first part, but after is shewed the very fountaine and beginning that they must wipe away their secret filthinesse, that there may be an altar set up to God in the very heart. Beside this there are also certaine outward exercises, which wee use privately as remedies to humble our selves or to tame our flesh, and publikely for the declaration of repentance. And they proceed from that punishment of which *Paul* speaketh, for these are the properties of an afflicted minde, to bee in loathsomenesse, mourning, and weeping, to flee gorgeousnesse and all trimming, and to forsake all delights. Then hee that feeleth how great an evill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreover hee that *well* bethinketh him how grievous a thing it is to have offended the justice of God, cannot rest untill hee have in his owne humility given glory unto God. Such exercises the old writers do oftentimes rehearse, when they speake of the fruits of repentance.

The fruits of repentance, purging of the heart, outward amendment of life and manners. Besides which there are also certaine externall exercises serving to humble or to declare that we are humbled, wherein the old writers have two waies gone beyond measure.

Ioel. 2. 13.

Iac. 4. 8.

2 Cor. 7. 11.

But albeit they doe not place the whole force of repentance in them, yet the readers shall pardon me, if I speake what I thinke: it seemeth unto me that they stand too much upon them. And if any man will wisely weigh it, I trust he will agree with mee, that they have two wayes gone beyond measure. For when they so much enforced, and with immeasurable commendation advanced that bodily discipline, this indeed they obtained, that the people did the more earnestly imbrace it, but they in a manner darkned that, which ought to have beene of much greater importance. Secondly, in giving punishments they were somewhat more rigorous then ecclesiasticall mildnesse may beare, as we shall have occasion to shew in another place.

The use of weeping, fasting, ashes, sackcloth and such like outward things in the action of repentance. Ioel.2.12.

17 But because many when they heare weeping, fasting and ashes spoken of, both often in other places and specially in *Ioel*, they measure the chiefe part of repentance by fasting and weeping: therefore there error is to bee taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentance? but weeping and fasting are not joyned as continuall or necessary effects thereof, but are spoken of in respect of a speciall circumstance. Because hee had Prophecied, that there hanged over the Iewes a most grievous destruction, therefore he counselleth them to prevent the wrath of God, not onely in repenting, but also in uttering tokens of their sorrow. For as a man standing to bee arraigned, useth humbly to abase himselfe with an overgrowne beard, uncombed haire and blacke apparell, to move the judge to pitty: so it behoved them when they stood accused before the judgement seat of God, in piteous array to beseech him not to extend his rigour. But although ashes and sackcloth did peradventure more fitly agree with those times: yet it is certaine, that weeping and fasting should be to a very convenient good use among us, so oft as the Lord seemeth to threaten us any plague or calamity. For when hee maketh any danger to appeare, he doth after a certaine manner give warning, that he is prepared or armed to revenge. Therefore the Prophet did well. when he exhorted his countrimen to weeping and fasting, that is to the sorrowfull manner of accused men, whose offences he said a little before were had in examination. Even as if the Pastors of the Church should not doe ill at this day, if when they see any ruine hanging over the necks of their people, they would cry out upon them to make haste to fasting and weeping: so that they would with greater and more inward care and diligence, alway inforce that which is the principall point, that they must cut their hearts and not their garments. It is out of doubt, that fasting is not alway joyned with repentance, but it is appointed peculiarly for times of miserable plagues: and therefore Christ joyneth it with wayling, when he acquiteth the Apostles from need thereof, untill the time that being spoyled of his presence, they should bee tormented with griefe. I speake of solemne fasting. For the private life of the godly, ought to be tempered with honest sparing and sobriety, that in the whole course thereof, there may appeare a certaine kinde of fasting. But because all this matter shall bee to be declared againe in the place where hee shall intreat of the discipline of the Church, therefore I doe now the more slenderly touch it.

Matth.9.15.

The name of repentance unproperly given to the outward testification of our penitency: which testification by mouth or otherwise although God doe not alwaies require, yet he doth exact alwaies an unfained sorrow for sinnes committed, and for more grievous offences more than an ordinarie doing of penance. Mat.11.21. Luk.10.13. 1 Cor.11.31.

18 But this one thing I will adde here by the way: when the name of repentance is applyed to this outward profession, then it is unproperly turned from the naturall meaning which I have above set forth of it. For it is not so much a turning unto God as a confession of fault, with a beseeching of God not to charge them with the paine and guiltinesse. So to doe penance in ashes and sackcloth is nothing else, then to utter a displeasednesse when God is angry with us for grievous offences. And this is a publicke kinde of confession, wherby we condemning our selves before the Angels and the world doe prevent the judgement of God. For *Paul* rebuking their slothfullnesse that tenderly beare with their owne faults, saith: if we did judge our selves, we shall not be judged of God. But it is not alway necessary to make men openly of counsell and witnesses of our repentance: but to confesse privately to God is a part of true repentance which cannot bee omitted. For there is nothing more unreasonable than to looke to have God to pardon us the sinnes in which wee flatter our selves, and doe hide them by hypocrisie, least he should bring them to light. And it behooveth us not onely to confesse those sinnes which wee daily commit, but more grievous offences ought to draw vs further

further, and to call againe into our remembrance things that seeme long agoe buried. Which lesson *David* giveth us by his example. For being touched with shame of his newly committed faults, hee examineth himselfe even to the time when hee was in his mothers wombe, and confesseth that even then hee was corrupted and infected with the filthinesse of the flesh. And this hee doth not to diminish the hainousnesse of his fault, as many hide themselves in the multitude, and seeke to escape punishment by wrapping other with them. But *David* doth farre otherwise, which with simple plainnesse enforceth his fault in saying, that being corrupt from his first infancy, he hath not ceased to heape evils upon evils. Also in another place hee likewise so examineth his passed life, that he craveth the mercy of God for the sinnes of his youth. And truely then onely shall wee prove our drousinesse to be shaken away from us, if groaning under our burden and bewailing our evils, we aske releise of God. It is moreover to be noted, that the repentance which we are commanded continually to apply, differeth from that repentance, that lifteth up as it were from death, them that either have filthily fallen, or with unbridled licentiousnesse have throwne forth themselves to sinne, or after a certaine manner of rebellious revolting, have shaken off the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance, meaneth thereby as it were a passage or rising againe from death into life: and when it rehearseth that the people did penance, it meaneth that they were turned from their idolatry and other grosse offences. And in like manner *Paul* threatneth mourning unto sinners that have not done penance for their wantonnesse, fornication, and unchastity. This difference is to be diligently marked, least while we heare that few are called to penance, a more than careless assurednesse should creepe upon us, as though the mortifying of the flesh did no more belong unto us, the care whereof, the corrupt desires that alway tickle us, and the vices that commonly bud up in us, doe not suffer us to release. Therefore the speciall Repentance which is required but of some, whom the Devill hath violently carried away from feare of God, and fast bound with damnable snares, taketh not away the ordinary Repentance which the corruptnesse of nature compelleth us to apply throughout all the whole course of our life.

Psal. 51. 7.

Psal 25. 9.

2 Cor. 12. 21.

19 Now if that bee true, which is most evidently certaine, that all the summe of the Gospell is contained in these two principall points, Repentance and Forgivenesse of sinnes: doe we not see, that the Lord doth therefore freely justifie them that bee his, that he may also by the sanctification of his Spirit restore them into true righteousnesse? *Iohn* the Angel sent before the face of Christ to prepare his waies, preached: Repent ye, for the kingdome of Heaven is come neere at hand. In calling them to Repentance, he did put them in minde to acknowledge themselves sinners, and all that was theirs, to be damnable before the Lord, that they might with all their hearts desire the mortifiyng of there flesh and a new regeneration in the Spirit. In telling them of the kingdome of God, he calleth them to Faith. For by the kingdome of God which he taught to be at hand, he meant forgivenesse of sinnes, salvation, and life, and all that ever we get in Christ. Wherefore in the other Evangelists it is written, *Iohn* came preaching the Baptisme of Repentance unto forgivenesse of sinnes. And what is that else, but that they being oppressed and wearied with the burden of sinnes should turne to the Lord, and conceive good hope of forgivenesse and salvation? So Christ also began his preaching: The kingdome of God is come neere at hand: repent yee and beleeve the Gospell. First hee declareth that the treasures of Gods mercy are opened in him, and then he requireth repentance, and last of all confidence in the promises of God. Therefore when hee meant briefly to comprehend the whole summe of the Gospell, he said that we must suffer and rise againe from the dead, and that Repentance and forgivenesse of sinnes must be preached in his name. The Apostles also preached the same after his resurrection, that hee was raised up by God, to give to *Israel* repentance and forgivenesse of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell, that all their thoughts, their affections, and their endevours are corrupt and faulty, and that therefore it is necessary that they be borne againe if they will enter into the kingdome of God. Forgivenesse of sins is preached when men are taught that Christ is made to them redemption,

How Repentance and forgivenesse of sins containe the substance of the Gospell.

Mat. 11. 10.

Matth. 3. 2.

Matth. 4. 17.

Luke 3. 3.

Marke 1. 15.

Luk. 24. 26.

Cor.1.30.

righteousnesse, salvation and life: in whose name they are freely accounted righteous and innocent in the sight of God. Whereas both these graces are received by Faith, as I have in another place declared: yet because the goodnesse of God whereby sinnes are forgiven, is the proper object of Faith, therefore it shall be good that it be diligently distinguished from Repentance.

As Repentance openeth us the doore unto Christ, so Christianity must lead us on in the way of continuall repenting or amending our lives.
Esa. 61.1.
Mat.11.5.
Luk.4.18.
Mat.9.14.
Act.3.26.& 5.31.
Esa.56.1.& 59.20.& 55.6.
Act.2.38.

20 Now as the hatred of sinne, which is the beginning of Repentance, openeth us the first entry unto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labour, are loden, are hungry and thirsty, and pine away with sorrow and misery: so must wee endevour toward Repentance, throughout all our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to Repentance: he was sent to blesse the unworthy, but so that every one should turne himselfe from his wickednesse. The Scripture is full of such sayings. Wherefore when God offereth forgiveneſſe of sinnes, he likewise useth to require on our part Repentance, secretly declaring thereby, that his mercy ought to be to men a cause to repent them, Doe (saith he) judgement and righteousnesse, because salvation is come neere at hand. Againe, there shall come to *Sion* a Redeemer, and to them that in *Iacob* repent for their sinnes. Againe, Seeke the Lord while hee may bee found: call upon him while he is neere. Let the wicked leave his way and the wickednesse of his thoughts, and bee turned to the Lord, and hee shall have mercy on him. Againe, Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our Repentance were a foundation to deserve pardon, but rather (because the Lord hath determined to have mercy upon men to this end that they should repent) hee teacheth men whether they shall travell if they will obtaine grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. *Plato* saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truely say, that the life of a Christian man is a perpetuall studie and exercise of mortifying the flesh, till it being utterly slaine, the Spirit of God get the dominion in us. Therefore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that hee should sticke fast in that mire and goe no further, but rather that he should hast and long toward God, that being graffed into the death and life of Christ, hee should study upon a continuall repentance: as truely they cannot otherwise doe, that have a naturall hatred of sinne: for no man ever hated sinne, unlesse he were first in love with righteousnesse. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

Id cum alib, tum in Hœdone multis disputat.

Repentance the gift of God: which gift being denied unto some kinde of sinners the Novatians tooke thereby occasion to exclude all from it which fell after grace once received.
Ac.3.16.
2 Tim.2.25.
Ephes.2.10.
Esa.59.20.
Esa.63.17.
Heb.6.6.

21 Now that Repentance is a singular gift of God, I thinke it be so well knowne by the doctrine above taught, that I need not to repeate a long discourse to proove it againe. Therefore the Church prayseth and hath in admiration the benefit of God, that hee hath given the Gentiles Repentance unto salvation. And *Paul* commanding *Timothie* to be patient and milde toward the unbeleevers, saith: If at any time GOD give them Repentance that they may repent from the snares of the devill. God indeed affirmeth that hee willeth the conversion of all men, and directeth his exhortations generally to all men: But the effectuall working thereof hangeth upon the Spirit of regeneration. Because it were more easie to create us men, than of our owne power to put on a better nature. Therefore in the whole course of regeneration we are not without cause called, the worke of God created to good workes, which hee hath prepared that wee should walke in them, Whomsoever the Lords will is to deliver from death, those he quickneth with the spirit of regeneration: not that repentance is properly the cause of salvation, but because it is already seene that it is unseparable from Faith and from the mercy of God: saith (as *Esay* testifieth) that there is a Redeemer come to him, and to those that in *Iacob* are returned from their wickednesse. This truly standeth stedfastly determined, that wheresoever liveth the feare of God, there the Spirit hath wrought unto the salvation of man. Therefore in *Esay*, when the Faithfull complaine and lament that they are forsaken of God, they reckon this as a token of being reprobates, that their hearts were hardned by God. The Apostles also meaning to exclude Apostates from hope of salvation, appointeth this reason, that it is impossible

impossible for them to be renewed unto Repentance: because God in renewing them whom he will not have perish, sheweth a token of his fatherly favour, and in a manner draweth them unto him with the beames of his cheerefull and merry countenance: on the other side with hardning them, he thundreth against the reprobate, whose wickednesse is unpardonable. Which kinde of vengeance the Apostle threatneth to willfull Apostataes, which when they depart from the Faith of the Gospell, doe make a scorne of God, reprochfully despise his grace, and defile and tread under feet the blood of Christ, yea as much as in them is they crucifie him againe. For hee doth not (as some fondly rigorous men would have it) cut off hope of pardon from all wilful sinnes, but teacheth that Apostasie is unworthy of all excuse: so that is no marvell that God doth punish a contempt of himselfe so full of sacriledge, with unappeasable rigor. For he saith that it is impossible, that they which have once beene enlightned, have tasted of the heavenly gift, have beene made partakers of the holy Ghost, have tasted of the good word of God, and the powers of the world to come, if they fall, should be renewed to Repentance, crucifying againe of new, and making a scorne of the Sonne of God. Againe in another place: If (saith hee) wee willingly sinne after knowledge of the truth received, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of judgement, &c. These also be the places, out of the wrong understanding whereof, the *Novations* in old time have gathered matter to play the mad men: with whose rigorousnesse certaine good men being offended, beleeved this to be a counterfet Epistle in the Apostles name, which yet in all parts doe truly savour of an Apostolike Spirit. But because wee contend with none but with them that allow it, it is easie to shew, how these sentences doe nothing maintaine their errour. First it is necessary that the Apostle agree with his Master, which affirmeth that all sinne and blasphemy shall bee forgiven, except the sinne against the holy Ghost, which is not forgiven neither in this world, nor in the world to come. It is certaine (I say) that the Apostle was contented with this exception, unlesse wee will make him an adversary to the grace of Christ. Whereupon followeth, that pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weakenesse, and openly sheweth that a man is possessed of a devill.

Heb. 10. 29.

Heb. 6. 4.

Heb. 10. 26.

22. But to discusse this, it behooveth to enquire what is that same so horrible offence, that shall have no forgivenesse. Whereas *Augustine* in one place defineth it an obstinate stiffenesse even unto death, with despaire of pardon, that doth not well agree with the very words of Christ, that it shall not bee forgiven in this world. For either that is spoken in vaine, or it may be committed in this life. But if *Augustines* definition be true, then it is not committed, unlesse it continue even unto death. Whereas some other say that he sinneth against the holy Ghost, that envieth the grace bestowed upon his brother: I see not from whence that is fetched. But let us bring a true definition which being once proved with sure testimonies, shall easily by it selfe overthrow all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the truth of God, with brightnesse whereof they are so dazeled, that they cannot pretend ignorance: which they doe onely to this end to resist. For Christ meaning to expound that which hee had said, immediatly addeth: Hee that speaketh a word against the sonne of man, it shall be forgiven him: but he that blasphemeth against the holy Ghost, shall not bee forgiven. And *Matthew* for the blasphemy against the holy spirit putteth the spirit of blasphemy. But how can a man speake a reproach against the Sonne, but it is also spoken against the holy Ghost? They that stumble unaware against the truth of God, not knowing it, which doe ignorantly speake evill of Christ, having yet this minde, that they would not extinguish the truth of God disclosed unto them, or once with one word offend him, whom they had knowne to be the Lords annointed: these men sinne against the father and the sonne. So there are many at this day, that doe most hatefully detest the doctrine of the Gospell, which if they did know it to be the doctrine of the Gospell, they would be ready to worship with all their heart. But they whose conscience is convinced, that it is the word of God which they forsake and fight against, and yet cease not to fight against it, they are said to blaspheme

The definition of sinne against the holy Ghost: which sinne proceedeth not of ignorance but of malice.

Matth. 12. 32. Mark. 3. 29. Luke. 12. 10.

the holy Ghoſt: foraſmuch as they wraſtle againſt the enlightning that is the worke of the holy Ghoſt. Such were many of the Jewes, which when they could not reſiſt the Spirit that ſpake by *Stephen*, yet endevoured to reſiſt. It is no doubt but that many of them were carried unto it with zeale of the law, but it appeareth that there were ſome other that of malicious wickedneſſe did rage againſt God himſelfe, that is to ſay againſt the doctrine, which they were not ignorant to bee of God. And ſuch were thoſe Phariſees, againſt whom the Lord envieth, which to overthrow the power of the holy Ghoſt, defamed him with the name of *Beelzebub*. This therefore is the ſpirit of blaſphemy, when mans boldneſſe of ſet purpoſe, leapeth forth to reproach the name of God. Which *Paul* ſignifieth when hee ſaith, that hee obtained mercy, becauſe he had ignorantly committed thoſe things through unbeleefe, for which otherwiſe he had beene unworthy of Gods favour. If ignorance joyned with unbeleefe was the cauſe that he obtained pardon, thereupon followeth, that there is no place for pardon, where knowledge is joyned to unbeleefe.

Act.6.10.

Matth.9.43. & 12.24.

1 Tim.1.13.

23. But if thou marke it well, thou ſhalt perceive that the Apoſtle ſpeaketh not of one or other particular fall, but of the univerſall departing whereby the reprobate doe forſake ſalvation. And it is no marvell, that they whom *Iohn* in his canonicall Epiſtle affirmeth not to have beene of the elect, from whom they went out, doe feele God unappeaſable. For he directeth his ſpeech againſt them, that imagined, that they might returne to the Chriſtian religion, although they had once departed from it: and calling them from this falſe and peſtilent opinion, hee ſaith that which is moſt true, that there is no way of returne open for them to the communion of Chriſt, that wittingly and willingly have caſt it away: but they caſt it not away, that onely in diſſolute licentiouſneſſe of life tranſgreſſe the word of the Lord, but they that of ſet purpoſe caſt away his whole doctrine. Therefore the deceit is in theſe words of falling and ſinning. Becauſe the Novatians expound Falling to be, if a man being taught by the law of the Lord, that he ought not to ſteale or to commit fornication, abſtaineth not from ſtealing or fornication. But contrariwiſe I affirme, that there is a ſecret compariſon of contraries, wherein ought to bee repeated all things contrary to that which was firſt ſpoken, ſo that heere is expreſſed not any particular fault but the whole turning away from God, and (as I may ſo call it) the Apoſtaſie of the whole man. Therefore when he ſaid, they which have fallen after that they have once beene enlightned, and have taſted the heavenly gift, and beene made partakers of the holy Ghoſt, and alſo taſted the good word of God and the powers of the world to come: it is to bee underſtanded of them, that with adviſed ungodlineſſe have choked the light of the holy Spirit, have ſpit out againe the taſte of the heavenly gift, have eſtranged themſelves from the ſanctification of the holy Ghoſt, have troden under foote the word of God and the powers of the world to come. And the more to expreſſe that adviſed purpoſe of wickedneſſe, in another place afterward he addeth this word by name Wilfully. For when he ſaith, that there is left no ſacrifice for them that ſinne willingly after knowledge of the truth received, he doth not deny, that Chriſt is a continuall ſacrifice to purge the iniquities of the holy ones (which hee expreſly crieth out almoſt in the whole Epiſtle, where he declareth the prieſthood of Chriſt) but he ſaith, that there remaineth no other when that is once forſaken. and it is for ſaken, when the truth of the Goſpell is of ſet purpoſe renounced.

1 Joh.1.19.

Heb.6.4.

Heb.10.16.

To them that ſin againſt the holy Ghoſt pardon is not denied if they repent, but repentance becauſe they are unworthy of pardon.

24. But whereas ſome doe thinke it too hard and too far from the tender mercifulneſſe of God, that any are put away that flee to beſeeching the Lords mercy: that is eaſily anſwered. For he doth not ſay, that pardon is denied them if they turne to the Lord: but he utterly denieth, that they can riſe unto Repentance, becauſe they are by the juſt judgement of God ſtricken with eternall blindneſſe for their unthankfulneſſe. And it maketh nothing to the contrary, that afterward he applieth to this purpoſe the example of *Eſau*, which in vaine attempted with howling and weeping to recover his right of the firſt begotten. And no more doth that threatning of the Prophet, when they cry I will not heare. For in ſuch Phraſes of ſpeech is meant neither the true converſion, nor calling upon God, but that careleſneſſe of the wicked wherewith being bound, they are compelled in extremity to looke unto that which before they careleſly neglected,

Zach.3.17.

neglected that there is no good thing for them but in the Lords helpe. But this they doe not so much call upon, as they mourne that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This, it is good to marke diligently, for else God should disagree with himselfe, which cryeth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I have already said, it is certaine that the minde of man is not turned to better, but by Gods grace preventing it. Also his promise concerning calling upon him, will never deceive. But that blind torment wherewith the reprobate are diversly drawne, when they see that they must needs seeke God, that they may finde remedy for their evils, and yet doe flee from his presence, is unproperly called Conversion and Prayer. Ezec. 18. 21.

25 But a question is proved, whereas the Apostle denieth that God is appeased with faigned repentance, how *Achab* obteined pardon and turned away the punishment pronounced upon him, whom yet it appeareth by the rest of the course of his life to have beene onely stricken amazed with sudden feare. He did indeed put on sackcloth, scatte red ashes upon him, lay upon the ground, and (as it is testified of him) he was humbled before God: but it was not enough to cut his garments when his heart remaineth thicke and swolne with malice. Yet we see how God is turned to mercy. I answer, that so sometimes hypocrites are spared for a time, but yet so that ever the wrath of God lyeth upon them, and that it is done not so much for their sakes, as for common example. For whereas *Achab* had his punishment mitigated unto him, what profit got he thereby, but that hee should not feele it alive in earth? Therefore the curse of God although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternall destruction. This same is to be seene in *Esau*. For though he had a repulse, yet a temporall blessing was granted him at his weeping. But because the spirituall inheritance, by the Oracle of God could not rest but with one of the brethren, when *Jacob* was chosen and *Esau* refused, that putting away did exclude the mercy of God: this comfort was left him as to a beastly man, that he should be fat with the fat of the earth and the deaw of Heaven. And this is it that I said even now, that it ought to bee referred to the example of the other, that we should learne the more chearefully to apply our mindes and endevours to repentance, because it is not to bee doubted that when we are truly and hartily turned, God will bee ready to forgive us, whose mercifullnesse extendeth it selfe even to the unworthy, so long as they shew any griefe at all. And therewithall we be also taught, how terrible judgement is prepared for all the obstinate, which now make it a sport with no lesse shamelesse face, than iron heart to despise and set nought by the threatnings of God. After this manner he oftentimes reached out his hand to the children of Israel, to releive their miseries, although their crimes were counterfeit, and their hearts double and false, as himselfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conversion, or to make them unexcusable. Yet in releasing punishments for a time, he doth not bind himselfe to a perpetuall law thereby, but rather riseth sometimes more rigorously against Hypocrites, and doubleth their paines, that thereby may appeare how much fainting displeaseth him. But (as I have said) he sheweth some examples of his readinesse to give pardon, by which the godly may bee encouraged to amendment of life, and there pride may be the more grievously condemned, that stubbornely kicke against the pricke.

Although God for common examples sake doe sometimes remit temporall punishments upon a counterfeit repentance as in Achab, yet his wrath without hearty conversion is not turned away.

1 Reg. 28. 19.

Gen. 27. 38.

Psal. 78. 36.

THE FOVRTH CHAPTER.

That all that the Sophisters babble in their Schooles of Penance is far from the pureneſſe of the Goſpell. Where is entreated of Confeſſion and ſatisfaction.

NOw I come to discusse those things, which the Schoole Sophisters have taught of repentance. Which I will runne over in as few words as may bee, because I minde not to goe through all, least this booke, which I labour to draw into a short abridgement, should grow to a huge greatnesse. And the Sophisters have entangled it in so

The Schoolmens error both in defining and dividing repentance.

The first is out of Gregorie, and is rehearsed lib 4. Sent. dist. 14. cap. 1.
The second out of Amb. & refer. illic. & in Decr. Dist 3. de pœnitent c. Pœnit. priore.
The third out of August refert. ca. Dist. ca. Pœn. post.
The fourth out of Amb. refert Dist. 3. Pœn. ca. Vera Pœnit.

so many volumes, being a matter otherwise not very hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they shew that they never understood what Repentance was. For they take hold of certaine sayings of the old writers, which do nothing at all expresse that nature of Repentance, as that to repent is to weepe for sinnes passed and not to commit sinnes to be wept for: Againe, that it is to lament evils passed, and not to commit againe other evils to be lamented. Againe: that it is a certaine sorrowfull revenge, punishing in himselfe that which he is sorrie to have committed. Againe: that it is a sorrow of heart, and bitternesse of soule, for the evils that a man hath committed or to which he hath consented. But, to grant these things well said of the Fathers (which a contentious man might easily enough denie) yet they were not spoken to this intent to describe Repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offences, out of which they had beene drawne. But if we list to turne all such titles of commendation into definitions, then other may also be adjoyned as rightfully as they. As this of *Chrysostome*, Repentance is a medicine that destroyeth sinne, a gift given from heaven, a marvellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they afterward teach, is somewhat worse then these definitions. For they sticke so earnestly in outward exercises that a man can gather nothing else out of infinite volumes, but that Repentance is a discipline and rigorousnesse that serveth partly to tame the flesh, and partly to chastice and punish vices: but they keepe marvellous silence of the inward renewing of the minde that draweth with it correction of life. There is indeed much talke among them of Contrition and Attrition: they torment soules with many doubts, and doe thrust into them much trouble and carefulnesse: but when they seeme to have throughly wounded the harts, they heale the bitternesse with a light sprinkling of ceremonies. And when they have thus curiously defined repentance, they devide it into contrition of heart, confession of mouth, and satisfaction of worke, no more logically then they defined it, although they would seeme to have wasted all their age in framing of syllogismes. But if a man will goe about to prove by the definition (which kind of argument is of force among Logicians) that a man may weepe for his sinnes passed, and commit no more to bee wept for, that hee may bewaile his evils passed, and commit no more to be bewailed, and that hee may punish himselfe for that which he was sorrie to have committed, &c. although he doe not confesse with his mouth: how will they maintaine their division? For if that true penitent man doe not confesse, then Repentance may be without confession. But if they answer, that this division is referred to repentance in respect that it is a Sacrament, or is meant of the whole perfection of Repentance, which they comprehend not in their definitions, then is there no cause to blame mee, but let them lay the fault in themselves that make not a purer and plainer definition, I truely (according to my grossenesse) when any thing is disputed of, do referre all things to the very definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Now let us particularly consider all the parts in order. Whereas I doe negligently leape over as trifles those things that they with great gravitie of countenance doe publish for mysteries. I doe it not unwittingly, (neither were it very painefull for me to confute all that they thinke themselves to have deeply and subtlely disputed) but I would thinke it against conscience to wearie the Readers with such trifles without any profit. Truely it is easie to know by the questions which they move and tosse, and wherwithall they miserably encomber themselves, that they prate of things that they know not. As for example: whether the repentance of our sinne pleaseth God, when obstinacy endureth in other. Againe: whether the punishments laid upon man by God, doe availe to satisfaction. Againe: whether repentance may be oftentimes reiterated for deadly sinnes: where they fouly and wickedly define, that penance is daily done but for veniall sinnes. Likewise they very much torment themselves with a grosse errour, upon the saying of *Hierome*, that repentance is a second bourd after shipwracke. Wherein they shew that they never waked from their brutish dulnesse, to feele so much as a farre off the thouthandth part of their faults.

Lib. 4 Sen. 6. cap. 1. de Pœnit dist. 1. c. perfecta pœnitentia.

We should never attaine to

2 But I would the Readers should note, that here is not a quarrell about the shadow of an Asse, but the most earnest matter of all others is intreated of, that is to say, forgive-

nesse

neſſe of ſinnes. For whereas they require three things to repentance, contrition of heart confeſſion of mouth, and ſatisfaction of worke: they doe therewithall teach that thoſe three things are neceſſary to the obtaining of forgiveneſſe of ſinnes. But if it behoove us to know any thing at all in all our religion, this truly behoveth us moſt of all: I meane to underſtand and know well by what meane, with what law, upon what condition, with what eaſineſſe or hardneſſe the forgiveneſſe of ſinnes is obtained. If this knowledge ſtand not plaine and certaine, the conſcience ſhall have no reſt at all, no peace with God, no confidence or aſſuredneſſe, but continually trembleth, wavereth, is troubled, is tormented, is vexed, horribly dreadeth, hateth and fleeth the ſight of God. But if the forgiveneſſe of ſinnes hang upon thoſe conditions to which they doe bind it, then nothing is more miſerable, nothing in more lamentable caſe than we. They make Contrition, the firſt part of obtaining pardon, and they require that to bee a true Contrition, that is to ſay perfect and full: but in the meane time they doe not determine when a man may be aſſured, that hee hath to the full meaſure perfectly performed this contrition. Truely I grant that every man ought diligently and earneſtly to enforce himſelfe, with bitterly weeping for his ſinnes, to whet himſelfe more and more to a lothing and hatred of them. For this is a ſorrow not to be repented, that breedeth repentance unto ſalvation. But when there is ſuch a bitterneſſe of ſorrow required as may proportionally anſwer the greatneſſe of the fault, and ſuch as may in ballance counterpoiſe with the truſt of pardon; here, the poore conſciences are marvellouſly tormented and troubled, when they ſee themſelves charged with a due contrition of ſinnes, and doe not ſo attaine the meaſure of that due, that they can determine with themſelves, that they have duely performed ſo much as they duly ought. If they ſay that wee muſt doe as much as lyeth in us, then come wee ſtill to the ſame point that we are at before: for how dare any man aſſure himſelfe that he hath imployed all his force to bewaile his ſinnes? So when the conſciences having long wraſtled with themſelves, and long beene exerciſed with battels, doe at length finde no haven to reſt in, yet ſomewhat to eaſe themſelves, they enforce themſelves to a ſorrow, and wring out teares to make perfect their contrition.

any quietneſſe of minde if wee at which the Schoolemen have taught concerning contrition were true.

3 But if they ſay that I ſlander them: Let them come forth and ſhew any one man, that by ſuch doctrine of contrition hath not either beene driven to deſpaire, or hath not ſet for his defence a counterfeiting of ſorrow inſtead of true ſorrow, againſt the judgement of God. We have alſo our ſelves ſaid in one place, that forgiveneſſe of ſinnes never commeth without repentance, becauſe none but the afflicted and wounded with conſcience of ſinnes, can ſincerely call upon the mercy of God: but we have therewithall further ſaid, that repentance is not the cauſe of the forgiveneſſe of ſinnes. As for thoſe torments of ſoules, which they ſay muſt bee performed of duty, we have taken them away: we have taught the ſinner not to looke upon his owne contrition nor his owne teares, but to faſten both his eyes upon the onely mercy of God. We have only put him in minde that Chriſt called the labouring and laden, when hee was ſent to publiſh glad tidings to the poore, to heale the contrite in heart, to preach remiſſion to captives, to deliver priſoners: and to comfort them that mourne. From which ſhould be excluded both the Phariſees, that filled with their owne righteouſneſſe, doe not acknowledge their owne povertie, and alſo the deſpiſers that careleſſe of Gods wrath doe ſeeke no remedie for their evils. For ſuch doe not labour, nor are loaden, nor contrite in heart, nor bond, nor captive. But there is great difference betweene teaching a man to deſerve forgiveneſſe of ſins with due and full contrition, which the ſinner can never performe: and inſtructing him to hunger and thirſt for the mercy of God, that by the acknowledging of his owne miſerie, by his owne quietneſſe, wearineſſe and captivity, it may bee ſhewed him, where he ought to ſeeke for reliefe, reſt and liberty: and finally, he may be taught in the humbling of himſelfe, to give glory to God.

The pardon of our ſinnes doth not depend upon the meaſure of our contrition.

Mat. 11. 28. Eſa. 61. Luk. 4. 18.

4 Concerning confeſſion, there hath beene alwaies great ſtrife betweene the Canoniſts and the Schoole divines: while the one ſort affirme, that confeſſion is commanded by the ſpeciall commandement of God, and the other ſort deny it and ſay, that it is commanded onely by the Eccleſiaſticall conſtitutions. But in this contention hath appeared the notable ſhameleſneſſe of the divines, that have corrupted

The grounds of Papiſtic confeſſion.

and

and violently wrested as many places of Scripture, as they alleadged for their purpose. And when they saw that they could not so obtaine that which they required, they which would bee thought more subtill then the rest, escaped away with this shift, that confession came from the law of God, in respect of the substance of it, but afterward received forme of the law Positive. Even as the foolisheſt sort among the Lawyers doe say, that Citations came from the law of God, because it is said: *Adam* where art thou? And likewise Exceptions, because *Adam* answered as it were by way of exception saying: The wife that thou gaveſt me, &c. But that both citations and exceptions received from given them by Civill law. But let us see by what arguments they prove this confession, either Formed or Unformed to bee the commandements of God. The Lord (say they) sent the leprous men to their Priests. But what? Sent he them to confession? Who ever heard it spoken, that the Leviticall Priests were appointed to heare confessions? Therefore they flie to allegories, And say. It was commanded by the Law of *Moses*, that the Priests should discerne betweene leprosie and leprosie: sin is a spirituall leprosie, therefore it is the priests office to pronounce upon it. Before that I answer them, I aske this by the way, If this place make them judges of the spirituall leprosie, why doe they draw to them the knowledge of naturall and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The law giveth to the Leviticall Priests the knowledge of the Leprosie, therefore let us take it upon us. Sinne is a spirituall leprosie, therefore let us all be examiners of sinne. Now I answer: sith the priesthood is removed, it is necessary that the Law bee removed also. All priesthoods are removed to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priesthood is also removed. If they love so well to follow allegories, let them set Christ before them for the onely priest, and heape upon his judgement seat the tree jurisdiction of all things: this we can easily be contented to suffer. Moreover their allegorie is very unfit, that setteth among the ceremonies that law which is meerely politike. Why then did Christ send the leprous men to the Priests? That the Priests should not cavill that he did breake the law that commanded the man healed of the leprosie, to be shewed before the Priests and purged with offering of sacrifice: therefore hee commanded the leprous men being cleansed, to doe that which belonged to the law. Goe (saith hee) and shew your selves to the Priest, and offer the gift that *Moses* hath commanded in the Law that it should bee for a witnesse unto them. And truely this miracle should have beene a witnesse unto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not, whether they will or no, compelled to become witnesses of Christs miracles? Christ leaveth to them his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witnesse unto them. So in another place: This Gospell shall bee preached in all the world, for a witnesse to all nations. Againe: Ye shall be led before kings and governours, for a witnesse to them, that is: that in the judgement of God they may be more strongly convinced. But if they had rather follow *Chrysostome*: hee also teacheth that Christ did this for the *Jewes* sake that he should not be accounted a breaker of the Law. Albeit in so cleare a matter I am ashamed to alleage the witnesse of any man: whereas Christ pronounceth that he leaveth the right of the law whole to the priests as to the professed enemies of the Gospell, which were alway bent to carpe against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priests may still keepe this profession, let them openly take parts with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

Gen. 3. 9.

Mat. 8. 4. Luke 5. 15. Deut 17. 8.

Heb. 7. 11.

Matth 24. 14. Matth. 10, 18.

Hom. 12 de 1 mulier e Chananæa.

Christs commanding to loose the bonds from Lazarus whom he raised out of the grave frivolously alleaged to prove auricular confession.

Ioh. 11, 44.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them bee of force, if I doe not prove that I can make a fairer shew of them for my side, then they can for theirs. They say, The Lord commanded his Disciples, that when *Lazarus* was rayſed up, they should unbind and loose him from his bonds. Here first they lie: for it is no where read that the Lord said this to the Disciples: and it is much more likely that hee said to the Iewes that stood by him, that the miracle might bee made the more evident without suspition of fraud, and his power appeare the greater, that without

without any touching, with his onely word he raiſed up dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion from the *Iewes*, willed them to rowle away the ſtone, to feele the ſtinke, to behold aſſured tokens of death, to ſee him riſing by the onely power of his word, and them firſt to feele him living. And this is the judgement of *Chryſoſtome*. But let us grant that this was ſpoken to the Diſciples: what will they get thereby: That the Lord gave his Apoſtles power to looſe. But how much more fitly and more handſomely might theſe things be applyed by way of allegorie, to ſay that by this ſigne the Lord meant to inſtruct his faithfull, to looſe them that he had raiſed up: that is, that they ſhould not call into remembrance thoſe ſinnes that he had forgotten: that they ſhould not condemne them for ſinners, whom he had acquited: that they ſhould not reproach men with thoſe things that he had forgiven: that they ſhould not be rigorous to puniſh, and lightly offended, where he is mercifull and eaſily entreated to ſpare? Truely, nothing ought to move us more to readineſſe to forgive, than the example of the judge that threatneth that he will be unappeaſable to them that bee too rigorous, and ungentle. Now let them goe and boaſt of their allegories.

Ser. contra. Iudæos, Gentiles & hæretic.

6 But now they joyne more neere hand with us. when they fight (as they thinke) with open ſentences. They that came to *Iohns* baptiſme, did confeſſe their ſinnes, and *Iames* willeth that we confeſſe our ſins one to another. No marvaile if they that would bee baptiſed did confeſſe their ſinnes, for it is ſaid before that *Iohn* preached the baptiſme of Repentance, and baptiſed in water unto Repentance. Whom ſhould hee then have baptized, but them that had confeſſed themſelves ſinners? Baptiſme is a token of the forgiveneſſe of ſinnes: and who ſhould bee admitted to this token but ſinners, and they that acknowledge themſelves to be ſuch? Therefore they confeſſed their ſinnes, they might bee baptized. And not without a cauſe doth *Iames* bid us confeſſe one to another. But if they did marke what followeth next after, they would underſtand, that this alſo maketh little for them. Confeſſe (ſaith he) one to another your ſinnes, and pray one for another. He joyneth together mutuall confeſſion and mutuall prayer. If we muſt confeſſe to the prieſts onely, then muſt we alſo pray for Prieſts onely. Yea, What and if i might follow of the words of *Iames*, that onely Prieſts might confeſſe? for when hee willeth that wee ſhould confeſſe one to another, hee ſpeaketh onely to them that may heare the confeſſion of other: his word is in Greeke *Allelous*, mutually, interchangeably by turnes, or (if they ſo like beſt to terme it) by way of reciprocation one to another. But ſo enterchangeably none can confeſſe, but they that are meet to heare confeſſions. Which prerogative ſith they vouchſafe to grant onely to Prieſts, we doe alſo put over the office of confeſſing to them onely. Therefore away with ſuch triflings, and let us take the very meaning of the Apoſtle which is ſimple and plaine: that is, that we ſhould lay our weakeneſſe one in anothers boſome to receive mutuall counſell, mutuall compaſſion, and mutuall comfort one of another: then that we being naturally privy to the weakeneſſe of our brethren, ſhould pray for them to the Lord. Why doe they then alleadge *Iames* againſt us: which doe ſo earneſtly require the confeſſion of the mercy of God? but no man can confeſſe Gods mercie, unleſſe he have firſt confeſſed his owne miſerie. Yea we rather pronounce him accurſed that doth not before God, before his Angels, before the Church, yea and before all men confeſſe himſelfe a ſinner. For the Lord hath concluded all under ſinnes, that all mouthes might bee ſtopped, and all fleſh humbled before God, and he onely juſtified and exalted.

Auricular confeſſion weakely proved either by their acknowledging of their ſins whom Iohn did baptize, or by S. Iames his willingnes to make their mutuall confeſſions

Gal. 3. 22. Rom. 3. 9.

7 But I marvaile with what face they dare affirme, that the confeſſion whereof they ſpeake, is of the law of God: the uſe whereof we grant indeed to bee very auncient, but ſuch as we are able to prove in old time to have beene at liberty. Truely even their owne Chronicles declare, that there was no certaine Law or conſtitution of it before the times of *Innocent* the third. Surely, if they had had a more ancient law they would rather have taken hold thereof, than have been contented with the decree of the councell of *Laterane*, and ſo made themſelves to be laughed at, even of children. In other things they ſticke not to make forged decrees, which they father upon the moſt ancient Councels, than they may with very reverence of antiquity dazle the eyes of the ſimple. In this point, it came not in their minde to thruſt in ſuch a falſe packe. Therefore by their owne witneſſe, there are not yet paſſed three hundred yeares ſince

Auricular confeſſion a meere humane conſtitution not grounded upon any divine law. This was the 183. Pope.

Innocent

Innocent the third laid that snare upon men, and charged them with necessity of Confession. But, to speake nothing of the time: the very barbarousnesse of the words minisheth the credit of that law. For where these good fathers command every one of both kindes, male and female, once every yeare to confesse all his sinnes to his owne priest, pleasant men doe merrily take exception, that in this commandement are contained only *Hermaphrodites*, and say that it belongeth not to such a one as is either male or female onely. Since that time, a more grosse beastlinesse hath bewrayed it selfe in their schollers, that cannot expound what is meant by his owne priest. Whatsoever all the Popes hired bablers doe prate, wee hold both that Christ was never the author of this law that compelleth men to reckon up their sins, and also that there passed a thousand and two hundred yeeres from the resurrection of Christ before that any such law was made. And so, that this tyranny was then first brought in, when all godlinesse and learning being destroyed, the visitors of Pastors had without choise taken all licentiousnesse upon them. Moreover, there are evident testimonies both in histories and other ancient writers, which teacheth that this confession was a politicke discipline redeemed by the Bishops, not a law made by Christ or his Apostles. I will alleage but one out of many, which shall be a plaine proofe thereof. *Sozomenus* reporteth that this constitution of Bishops was diligently kept in all the West churches, but especially at Rome. Whereby he sheweth that it was no universall ordinance of all churches. But he saith that there was one of the Priests peculiarly appointed to serve for this office. Whereby he doth sufficiently confute that which these men doe falsly say of the keies given for this use universally to the whole order of priesthood. For it was not the common office of all priests, but the speciall duty of some one that was chosen thereunto by the Bishop. The same is he, whom at this day in all the Cathedrall churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then he saith immediately after, that this was also the manner at Constantinople, till a certain woman faigning that she came to confession, was found so to have coloured under that pretence the unhoneſt company that shee used with a certaine Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these asses lift up their eares. If auricular confession were the law of God, how durst *Nectarius* repell and destroy it? Will they accuse for an heretike and schismatike *Nectarius* a holy man of God, allowed by the consenting voices of all the old fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the manner of confessing was not onely let slip for a time, but also discontinued even till within time of his remebrance. Yea let them condemne of Apostasie not onely the Church of Constantinople, but also all the East Churches which have neglected that law, which (if they say true) is inviolable and commanded to all Christians.

Tripart. hist. lib. 9.

In the Church of Constantinople auricular confession taken by S. Chrysostome for no such thing, as whereunto all men should stand bound.

8 This abrogation *Chrysostome*, which was also bishop of Constantinople doth in so many places evidently testifie, that it is marvell that these dare mutter to the contrary. Tell (saith he) thy sinnes that thou mayest doe them away, if thou bee ashamed to tell any man thy sinnes that thou hast done, tell them daily in thy soule. I doe not say, Confesse them to thy fellow servant, that may reproach thee: tell them to God that taketh care for them. Confesse thy sins upon thy bed, that there thy conscience may daily recognise her evils. Againe: but now it is not necessary to confesse when witnesses be present: let the examination of thy sinnes bee done with thy thought: let this judgement bee without witnesse: let onely God see thee confessing. Againe: I doe not lead thee into a stage of thy fellow servants, I doe not compell thee to disclose thy sinnes to men, rehearse and utter thy conscience before God. Shew thy wounds to the Lord the best surgion, and aske salve of him. Shew to him, that will reproach thee with nothing, but will most gently heale thee. Againe: Tell no man, least he reproach thee, for neither is it to bee confessed to thy fellow servant, that may utter abroad, but to the Lord. To the Lord shew thy wounds which hath care of thee, that is both gentle and a Physitian. Afterward hee bringeth in God speaking thus: I compell thee not to come into the mids of a stage, and call many witnesses, tell thy sinne to me alone privately

Hom. 2. in Psal. 50. Ser. de Pœnit. & confesse. Hom. 5. de incomprehen. Dei natura, contra Anomæos. Hom. 4. de Lazaro.

vately that I may heale thy ſore. Shall we ſay that *Chryſoſtome* did ſo raſhly, when hee wrote this & other like things, that he would deliver mens conſciences from theſe bonds wherewith they be bound by the law of God? not ſo. But he dare not require that as of neceſſitie, which he doth not underſtand to be commanded by the word of God.

The Scripture requireth confeſſion of ſinnes, but unto God.

9. But that the matter may be made the plainer and eaſier, firſt wee will faithfully rehearſe, what kinde of confeſſion is taught by the word of God: and then we will alſo declare their inventions, but not all (for who could draw dry ſuch an infinite ſea?) but onely thoſe wherein they comprehend the ſumme of their ſecret confeſſion. Heere I am loth to rehearſe how oft the old tranſlator hath given in tranſlation this word Confeſſe in ſteed of Praiſe: which the groſſeſt unlearned men commonly know: ſaving that it is good to have their preſumptuouſneſſe bewraied, that doe give away that which was written of the praiſes of God, to their owne tyrannicall commandement. To proove that confeſſion availeth to cheere the mindes, they thruſt in that place of the Pſalme: In the voice of rejoycing and confeſſion. But if ſuch change may ſerve, then we ſhall have what we liſt, prooved by what we liſt. But ſeeing they are ſo become paſt ſhame, let the godly readers remember that by the juſt vengeance of God they have beene caſt into a reprobate minde, that their preſumption ſhould bee the more deteſtable. But if we will reſt in the ſimple doctrine of the Scripture, we ſhall not be in danger of any ſuch deceits to beguile us. For there is appointed one order of confeſſing, that foraſmuch as it is the Lord that forgiveth, forgetteth, and putteth away ſins: therefore we ſhould confeſſe our ſinnes to him for to obtaine pardon, hee is the Phyſition therefore let us ſhew our diſeaſes unto him. It is hee that is grieved and offended, therefore let us ſeeke peace at his hand. Hee is the knower of hearts, and privie to all thoughts, therefore let us make haſt to powre out our hearts, before him. Finally it is he that calleth ſinners, therefore let not us delay to come to him. I have (ſaith *David*) made my ſinne knowne unto thee, and have not hidden my unrighteouſneſſe. I have ſaid, I will confeſſe againſt me my unrighteouſneſſe to the Lord, and thou haſt forgiven the wickedneſſe of my heart. Such is the other confeſſion of *David*. Have mercy upon me O God, according to thy great mercy. And ſuch is the confeſſion of *Daniel*; Wee have ſinned, Lord we have done perverſly, we have committed iniquities, and have beene rebellious in ſwarving from thy Commandement. And ſuch are other confeſſions that are commonly found in Scripture, the rehearſall whereof would almoſt fill a great volume. If we confeſſe our ſinnes (ſaith *Iohn*) the Lord is faithfull to forgive us our ſinnes.. To whom ſhould we confeſſe? even to him: that is, if we fall downe with a troubled and humbled hart before him, if hartily accuſing and condemning our ſelves before him we pray to be acquitted by his goodneſſe and mercy.

Pſal. 13. 5.

Pſal. 51. 5.

Dan. 9. 5.

1 Joh. 1. 9.

A confeſſion of our ſinnes openly as occaſion ſhall require, even unto men alſo alowable.

10. He that hartily and before God ſhall embrace this confeſſion, ſhall undoubtedly have both a tongue readie to confeſſe, ſo oft as it ſhall be needfull for him to publiſh the mercy of God before men, and not onely to whiſper the ſecret of his heart to one man, and once, and in his eare: but oft and openly, and in the hearing of all the world ſimply to rehearſe both his owne ſhame and the magnificence and glory of God. After this manner when *David* was rebuked of *Nathan*, he was pricked with the ſting of conſcience, and confeſſed his ſinne before both God and man. I have (ſaith hee) ſinned to the Lord, that is to ſay, now I alleadge nothing for my excuſe, I uſe no ſhifts, but that all men may judge me a ſinner, and that the ſame thing which I would have had ſecret from the Lord, may be alſo open to men. Therefore a willing confeſſion before men alway followeth the ſecret confeſſion that is made to God, ſo oft as it is profitable for the glory of God or for the humbling of our ſelves. For this reaſon the Lord in old time ordained in the people of *Iſrael*, that the Prieſt ſhould firſt ſpeake the words, and the people ſaying after him, ſhould openly confeſſe their iniquity in the Church: For he foreſaw that this helpe was neceſſary for them, that every man might bee the better brought to a juſt reknowledging of himſelfe. And meet it is that with the confeſſion of our owne miſery we ſhould among our ſelves, and before all the world glorifie the goodneſſe and mercy of our God.

2 Sam. 12. 13.

Levit. 16. 19.

Publike confeſſion of ſinnes

11. And it is convenient that this kinde of confeſſion bee both ordinary in the Church, and alſo extraordinarily uſed in ſpeciall manner, if it happen at any time the

not onely in particular persons but in generall assemblies also both ordinarie and sometimes extraordinary allowable and very needful. Nehe. 1. 7.

people to be guilty of any generall fault. Of this secondkinde we have an example in that solemne confession which all the people used by the meanes and guiding of *Esdras* and of *Nehemias*. For whereas that long banishment, the destruction of the City and Temple, the dissolving of religion, was the punishment of the common revolting of them all: they could not acknowledge the benefit of deliverance in such sort as was meet, unlesse they did first condemne themselves. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they bee the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also themselves gather some infection, and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our duty to flie to mourning, to fasting, and to other signes of guiltinesse: then confession it selfe, whereupon all these things doe hang, is not to be neglected. As for the ordinary confession, beside that it is commended by the Lords owne mouth, there is no wise man that considering the profit thereof, dare disallow it. For whereas in all holy assemblies we make our apparance in the sight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of unworthinesse? But that (some man will say) is done by every prayer. For so oft as we pray for pardon, we thereby confesse our sinnes. I grant. But if you consider how great is our carelesnesse, or drousinesse, or sluggishnesse, you will grant me that it should be a profitable ordinance, if by some solemne use of confession, the Christian common people should be exercised to humbling themselves. For though the ceremony that the Lord commanded the *Israelites*, was parcell of the nurture of the law, yet in some manner it also belongeth to us. And truly we see that this use is in well ordered Churches, profitably observed, that every Sunday the minister should rehearse a forme of confession in the name of himselfe and of all the people, wherein he accuseth all of wickednes and craveth pardon of the Lord. Finally, with this key the gate to prayer is opened as well privatly to every man, as universally to all men.

Private confession of sins for some men in some cases requisit to be made unto their pastors. Jac. 5. 16.

12. Moreover the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that saying of *Iames* is spoken, that wee should confesse our sinnes one to another, for his meaning is, that disclosing our wickednesses one to another, we should one helpe another with mutuall counsell and comfort The other forme that is to be used for our neighbours sake, to appease him and reconcile him unto us, if he have in any thing beene offended by us. Now in the first kinde of confession, although *Iames* in this hath assigned no man by name, into whose bosome we should unload our selves, leaveth us a free choise to confesse to him, that shall seeme meetest unto us of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be judged meetest. I say that they are meetest in comparison of the rest, because the Lord appointeth them by the very calling of their ministerie, at whose mouth we should be instructed to subdue and correct our sinnes, and also may receive comfort: by trust of pardon. For as the office of mutuall admonishment and reproving is committed to all men, yet it is specially enjoyned to the ministers. So when as wee all ought to comfort and confirme one another in confidence of Gods mercie: yet wee see that the ministers to assure our consciences of the forgivenesse of sinnes, are ordained as it were witnesses and pledges therefore, in so much that they be said to forgive sinnes and loose soules. When thou heares this to be ascribed unto them, thinke that it is for thy profit. Therefore let every one of the faithfull remember this to bee his dutie, if hee bee privately so vexed and troubled with the feeling of sinnes, that he cannot winde out himselfe without helpe of another, not to neglect the remedy that the Lord hath offered him: that is, for his relieve to use the private confession to his owne Pastor: and for his comfort to crave the private helpe of him, whose dutie it is both publikely and privately to comfort the people of God with the doctrine of the Gospell. But alway this moderation is to be used, where God appointeth no certaintie, not to binde consciences with a certaine yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall understand themselves to have neede of it. Then that even they that use it for their neede, should not be compelled

Mat. 16. 19. Matth. 18. Joh. 3. 23.

compelled by any commandement, or trained by any deceit, to reckon up all their sinnes, but so farre as they shall thinke it behoovefull for them, that they may receive sound fruit of comfort. Faithfull Pastors ought not only to leave this liberty to the Churches, but also to maintaine it, and stoutly stand in defence of it, if they will have tyrannie absent from their ministery, and superstition from the people.

Particular men bound to confesse their faults unto men against whom they have offended. Mat. 5. 23.

13. Of the other sort of confession Christ speaketh in *Matthew*. If thou offer thy gift at the altar, and there remembrest that thy brother hath any thing against thee, leave thy gift there, and goe, and first be reconciled to thy brother, and then come and offer thy gift. For so charity, that hath beene appaired by our fault, is to be repaired by acknowledging and craving pardon of the offence that wee have committed. Vnder this kinde is contained their confession, that have sinned even the offending of the whole Church. For if Christ maketh so great a matter of the private offence of one man, to forbid from holy mysteries all them that have sinned against their brother, till they be with just amends reconciled: how much greater reason is it, that he that hath offended the Church with any evill example, should recover the favour of the Church with acknowledging his fault? So was the Corinthian received againe to the communion, when he had yeelded himselfe obedient to correction. Also this forme of confession was used in the old Church, as *Cyprian* maketh mention. They doe penance (saith he) in due time, and then they come to confession, and by laying on of the hands of the Bishop and the Cleargy, they receive leave to come to the communion. Any other order or forme of confessing, the Scripture utterly knoweth not, and it is not our duty to binde consciences with new bonds, whom Christ most sharply forbiddeth us to bring in bondage. In the meane time I doe so much not speake against it, that the sheepe should present themselves to their shepherd when they meane to be partakers of the holy Supper, that I would most gladly have it every where observed. For both they that have an encomored conscience, may from thence receive singular profit, and they that are to be admonished doe by that meane prepare place for admonishment, but so alway that tyrannie and superstition be away.

2 Cor. 2. 6.

A commendable kinde of absolution correspondent to the former kinds of confession.

14. In these three kinds of confession, the power of the keies hath place: that is either when the whole Church with solemne reknowledging of their fault craveth pardon: or when a private man, that by any notable fault hath bred common offence, doth declare his repentance: or when he that for the unquietnesse of his conscience, doth neede helpe of the minister, discloseth his weaknesse unto him. But there are divers wales of taking away offence, because although thereby also the peace of conscience is provided for, yet the principall end is, that hatred should be taken away, and mens mindes knit together with a bond of peace. But this use that I have spoken of is not to be despised, that we may the more willingly confesse our sinnes. For when the whole Church standeth as it were before the judgement seate of God, confesseth it selfe guilty, and hath one onely refuge unto the mercy of God: it is no slender or light comfort to have there present Christs Embassador, having commandement of reconciliation, of whom it may heare absolution pronounced unto it. Here the profitablenesse of the keies is worthily commended, when this embassage is performed rightly, and with such order and religiousnesse as beseemeth it. Likewise when he that had in a manner estranged himselfe from the Church, receiveth pardon and is restored into brotherly unitie: how great a benefit is it that he understandeth himselfe to be forgiven by them, to whom Christ hath said: To whomsoever ye forgive sinnes in earth, they shall be forgiven in heaven. And of no lesse effectuallnesse and profit is private absolution, when it is asked by them that have need of speciall remedie to relieve their weaknesse. For it happeneth oftentimes, that he which heareth the generall promises that are directed to the whole congregation of the faithfull, remaineth nevertheless in some doubt and hath still an unquiet minde, as though hee had not yet obtained pardon: and the same man, if he have disclosed to his parson the secret sore of his minde, and heareth peculiarly directed to himselfe that saying of the Gospell, Thy sins are forgiven thee, Be of good hope, stablisheth his mind unto assurednesse and is delivered from that trembling wherewith he was before tormented. But when we speake of the keies, wee must take heed that we dreame not of a certaine power severed from the preaching of the Gospel.

Mat. 18. 19. John 20. 23.

Matth. 9. 2.

In another place we ſhall have occaſion more fully to declare this matter againe, where we ſhall intreat of the government of the Church: and there ſhall wee ſee that all the power to binde and to looſe, which Chriſt hath given to his Church, is bound to the word. But this is moſt true in the myſtery of the keies, the whole force whereof ſtandeth in this, that the grace of the Goſpell be publikely and privately ſealed up in the hearts of the faithfull, by them whom the Lord hath ordained: which cannot bee done but by onely preaching.

The keies wherewith the Church of Rome ſuppoſeth her prieſts authorized to binde and looſe after confeſſion made.

15. But what ſay the Romiſh Divines? They decree that every one of either kind, ſo ſoone as they come to the yeeres of diſcretion, muſt yeerely once at the leaſt confeſſe all their ſinnes to their owne Prieſt: and that their ſinne is not forgiven, unleſſe they have firmely conceived an intent to confeſſe it: which intent if they performe not when occaſion is offered that they may doe it, there is now no more entrie open for them into Paradiſe. And that the Prieſt hath the power of the keies wherewith he may looſe and binde a ſinner: becauſe the word of Chriſt is not in vaine. Whatſoever yea binde, &c. Abont this power they ſtoutly fight among themſelves. Some ſay that there is but one key in ſubſtance, that is the power to binde and looſe, and as for knowledge, that it is indeed requiſite for a good uſe, but that it is onely as an acceſſary and is not eſſentially joyned with the other. Some other, becauſe they ſaw this to be too much an unbridled licence, have reckoned up two keyes, diſcretion and power. Other againe, when they ſaw the lewd boldneſſe of Prieſts to bee reſtrained by this moderation, have forged other keyes, that is to ſay, authority, of diſcerning which they ſhould uſe in giving determinate ſentence: and power, which they ſhould practiſe in executing of their ſentence: and that knowledge ſtandeth by as a Counſeller. But they dare not ſimply expound this binding and looſing to be to forgive and put away ſinnes: becauſe they heare the Lord crying out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy ſinnes, O Iſraell. But they ſay it is the Prieſts office to pronounce who be bound or looſed, and to declare whoſe ſinnes are forgiven or retained, and that he doth declare it, either by confeſſion when he abſolveth and retaineth ſinnes, or by ſentence when he excommunicateth and receiveth againe to partaking of the Sacraments. Finally, when they underſtand that they be not yet out of this doubt, but that it ſtill may be objected againſt them, that oftentimes their prieſts doe binde and looſe men unworthy, which are not therefore bound or looſed in heaven: then (which is their laſt refuge) they anſwer that the giving of the keies muſt be conſtrued with a limitation, that is to ſay, that Chriſt hath promiſed, that before his judgement ſeat ſuch ſentence as the Prieſt ſhall be allowed as hath beene juſtly pronounced, according as the deſervings of him that is bound or looſed, did require. Moreover they ſay, that theſe keies are given by Chriſt to all Prieſts, and are delivered to them by their Biſhops, at the time of their promoting to Prieſthood: but the free uſe of them remaineth onely with ſuch as doe exerciſe Eccleſiaſticall offices: and that the excommunicate and ſuſpended prieſts have indeed the keies, but ruſtie and bound up. And they that ſay theſe things may well ſeeme modeſt and ſober in compariſon of the reſt, which upon a new anvill have forged new keies, with which they ſay the treaſure of the Church is locked up. Theſe keies we ſhall hereafter trie in place fit for it.

C. Omnis utriuſque ſexus. De ſumma trinitate & fide cath. It is a decree of Pope Innocentius, in the counſel of Laterane, and is recited. Lib. 4. Senten. 14. ca. 2. li. 4. 4. Sent. diſt. 19. ca. 2. Mat. 18. 19. Eſa. 43. 11. & 45.

A tyranny to impoſe upon man a law binding them to reckon up all their ſinnes.

16. Now I will in few words anſwer to every one of theſe particularly. But at this preſent I ſpeake not by what right or what wrong they binde the ſoules of the faithful with their laws, foraſmuch as we wil conſider that when place ſerveth. But where they charge men with a law of reckoning up all their ſinnes: where they ſay that ſinne is not forgiven but upon condition, if there be an intent conceived to confeſſe it: where they babble that there remaineth no entrie into Paradiſe, if occaſion of confeſſing bee neglected: this is in no wiſe to be ſuffered. Muſt all ſinnes be reckoned up? But *David*, (who as I thinke) had well ſtudied upon the confeſſion of his ſinnes, yet cried out: who ſhall underſtand his errours? Lord cleanſe mee from my ſecret ſinnes. And in another place. My iniquities have paſſed above my head, and like a waighty burden have waxed heavie above my ſtrength. Truly hee underſtood how great was the bottomleſſe depth of our ſinnes: how many were the ſorts of our miſchievous doings, how many heads this monſter *Hydra* did beare, and how long a taile ſhe drew after her. Therefore hee

Pſal. 19. 13.

Pſal. 38. 4.

went

went not about to reckon up a regiſter of them, but out of the depth of evils, he cried unto the Lord: I am overwhelmed, I am buried and choaked, the gates of hell have compaſſed me, let thy hand draw me out, which am drowned in the great pit, and am fainting and ready to die. Who now may thinke upon the numbring of his ſins, when he ſeeth that *David* can make no number of his?

17. With this butchery, the ſoules that have beene touched with any feeling of God, have been more cruelly vexed. Firſt they called themſelves to account: then they divided ſinnes into armes, into boughes, into branches, and into twigges, according to theſe mens rules: then they weighed the qualities, quantities, and circumſtances. And ſo the matter went a little forward. But when they had proceeded a little further, than was on each ſide skie, and on each ſea, no haven, no ſafe roade: the moe that they had paſſed over, the greater heape alway did thruſt it ſelfe into their ſight, yea they roſe up as high mountaines, and there appeared no hope, not ſo much as after long compaſſings, any way to eſcape. And ſo they did ſticke faſt betweene the ſacrifice and the ſtone, and at laſt was found no other iſſue but deſperation. Then theſe cruell butchers, to eaſe the wounds that themſelves had made, laid certaine gentle plaiſters, that every man ſhould doe as much as he could. But new cares againe roſe up, yea new torments did flea the ſilly ſoules, as to thinke: I have not employed time enough, I have not indevoured my ſelfe with ſuch diligence as I ought, I have paſſed over many things by negligence, and the forgetfulneſſe that commeth by negligence is not excuſable. Then were there miniſtred other plaiſters to aſſwage ſuch paines, as, Repent thee of thy negligence: if it be not altogether careleſſe, it ſhall be pardoned. But all theſe things cannot cloſe up the wound, and are not ſo much eaſement of the evill, as poyſon covered with hony, that they ſhould not with their bitterneſſe offend the firſt taſte but enter into the bowels before that they be perceived. Therefore this terrible ſaying alway calleth upon them and ſoundeth in their eares: Confeſſe all thy ſinnes. And this horrour cannot be appeaſed but by aſſured comfort. Heere let the readers conſider, how poſſible it is to bring into account all the doings of a whole yeere, and to gather together what ſinnes they have done every day; foraſmuch as experience proveth to every man, that when at evening he ſhall reckon up the faults but of one day, his memory is confounded therewith, ſo great a multitude and diverſity preſenteth it ſelfe. For I ſpeake not of groſſe and blockiſh hypocrites that thinke they have done ſufficiently, if they have noted three or foure of the greateſt ſinnes: but I ſpeake of the true worſhippers of God, which when they ſee themſelves oppreſſed with the examination that they have made, doe adde alſo this ſaying of *John*: If our owne heart doe accuſe us, God is greater than our heart: and ſo they quake for feare at the ſight of the Judge, whoſe knowledge far ſurmounteth our underſtanding.

The miſery wherewith their ſoules were vexed which had a care and did make a conſcience of confeſſing in ſuch ſort as the Church of Rome required.

1 John 3. 20.

18. But whereas a great part of the world reſted them upon ſuch flatteries, wherewith ſo deadly a poyſon was tempered, this came not ſo to paſſe, becauſe they beleeved that God was ſatisfied, or becauſe they themſelves were fully ſatisfied: but that the anchor caſt as it were in the mid ſea, ſhould reſt a little from ſailing, or as a wayfaring man weary and fainting ſhould lie downe in the way. I labour not much in proving this. For every man may be witneſſe to himſelfe, I will in a ſhort ſum ſhew, what manner of Law this was. Firſt ſimply it is impoſſible, and therefore it can doe nothing but deſtroy, damne, confound, and caſt in ruine and deſperation. And then when it hath led ſinners from the true feeling of their ſinnes, it maketh them hypocrites and ignorant of God and themſelves. For while they are wholly buſied in reckoning up of their ſins, in the meane time they forget the ſecret ſinke of vices, their hidden Iniquities, and inward filthineſſe, by knowledge whereof they ſhould chiefly have weighed their miſery. But this was a moſt certain rule of confeſſion, to acknowledge and confeſſe the bottomleſſe depth of our evill to be ſo great as paſſeth our underſtanding. After this rule we ſee that the Publicanes confeſſion was made, Lord be mercifull to me a ſinner: as if hee ſhould ſay: All that ever I am, I am altogether a ſinner, and I cannot attaine with wit, or expreſſe with tongue the greatneſſe of my ſinnes: let the bottomleſſe depth of thy mercy ſwallow up the bottomleſſe depth of my ſinne. But when thou wilt ſay, what? are not all our ſinnes to be confeſſed? is no confeſſion acceptable to God, but that which

The confeſſing of al our ſins a thing impoſſible, neither is the confeſſing of them if it were poſſible ſo neceſſary that without it all men are excluded heaven.

Luc. 18. 13.

is knit up in these two words, I am a sinner? No, but rather we must endevour our selves as much as in us lieth, to poure out our heart before the Lord, and not onely in one word confesse our selves sinners, but also truly and heartily acknowledge our selves to bee such: and with all our thought record, how great, and divers is our filth of sinnes, not onely that we be uncleane, but what, how great, and in how many parts is our uncleanesse: not onely that we be debtors, but with how great debts wee bee loden, and how many waies charged: not onely that we be wounded, but also with how many and deadly strokes wee bee wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly and sincerely thinke that yet there remaine moe sinnes, and that the secret corners of their evils are so deepe, that they cannot bee throughly disclosed. And hee crieth out with *David* Who understandeth his errors? Lord cleanse me from my hidden sinnes. Now where they affirme that sinnes are not forgiven but with an intent of confessing firmely conceived, and that the gate of Paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that wee should grant them that. For there is no other forgivenesse of sinne, than alwaies hath beene. It is not read, that all they have confessed their sinnes in the eare of some Priest, That wee reade to have obtained forgivenesse of sinnes at Christs hand. And truly they could not confesse, where there were neither any Priests Confessors, nor any confessing at all. And in many ages after, this confession was unheard of, at which time sinnes were forgiven without this condition. But that wee may not neede to dispute longer about this, as about a doubtfull matter, the word of God is plaine, which abideth for ever: Whensoever the sinner repenteth, I will no more remember all his iniquities. Hee that dare adde any thing to this word, bindeth not sinnes, but the mercie of God. For whereas they say, that judgement cannot be given but when the cause is heard, we have a solution in readinesse, that they doe presumptuously take that upon themselves, which have made themselves Judges. And it is a marvell that they doe so boldly frame to themselves such principles, as no man in his right wit will grant. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine jurisdiction joyned with Inquisition. Moreover their whole doctrine crieth out, that this authoritie was unknowne to the Apostles. Neither doth it belong to the Priest, but to him which desireth absolution, to know certainly whether the sinner be loosed or no: forasmuch as he that heareth can never know whether the reckoning bejust and perfect. So should there bee no absolution but such as is restrained to his words that is to be judged. Moreover the whole order of Loosing standeth of Faith and Repentance, which two things are hidden from the knowledge of man, when sentence must be given upon an other man. It followeth therefore that the assurance of Binding and Loosing is not subject to the judgement of an earthly Judge: becausse the minister of the word, when he doth his office, cannot give absolution but conditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgive, &c. that they should not doubt that the pardon which is promised by the Commandement and word of God, shall be ratified in Heaven.

P sal. 19. 31.

Exe. 18. 20.

Auricular confession a meen to make men not ashamed of sinning but bold to sinne.

19. Therefore it is no marvell, if wee condemne and desire to have utterly taken away this Auricular confession, a thing so pestilent and so many waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no use nor profit, and hath given cause to so many wickednesses, sacrileges and errors, who will not thinke that it ought to bee presently abolished? They doe indeed reckon up some good uses, which they boast upon as very profitable, but these either false or of no value at all. One onely they commend with a singular prerogative, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made wayrer, and preventeth the punishment of God in punishing himselfe. As though we did not humble a man with shamefastnesse enough, when we call him to that high judgment seate of heaven. I meane to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cease to sinne, and bee not ashamed to have God witnesse of our evill conscience. Although the very same is also most false, for it is to bee seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when

when men having made confeſſion to a Prieſt, thinke that they may wipe their mouth and ſay, I did it not. And not onely they are made all the yeere long the bolder to ſin; but all the reſt of the yeere bearing themſelves bold upon confeſſion, they never ſigh unto God, they never returne to themſelves, but heape ſinnes upon ſinnes, till they vomit up all at once as they thinke. And when they have once vomited them up, they thinke themſelves diſcharged of their burden, and that they have taken away from God the judgement that they have given to the Prieſt, and that they have brought God in forgetfulneſſe when they have made the Prieſt privie. Moreover who doth merily ſee the day of confeſſion at hand? Who goeth to confeſſion with a cheerefull heart, and commeth not to it rather againſt his will, and as it were drawing backward, like as if he were taken by the necke and drawne to priſon? unleſſe peradventure it bee the very Prieſts, that uſe joyfully to delight themſelves with mutuall rehearſals of their doings, as it were with merrie tales? I will not defile much paper with monſtrous abhominations whereof auricular confeſſion ſwarmeth full. Onely this I ſay, if that holy man did not unwiſely, that for one rumor of fornication tooke away confeſſion out of the Church, yea out of the remembrance of his flocke: then wee be thereby put in minde what is needfull to be done at this day upon infinite whoredomes, adulteries, inceſts, and bawderies.

20. Where the Confeſſioners alleadge for this purpoſe the power of the Keies and doe thereupon ſet the poupe and prore of their kingdome, as the proverbe is: it is to be ſeene how much they ought to availe. Then (ſay they) are the Keies given without cauſe? Is it ſaid without cauſe: Whatſoever you looſe upon earth, ſhall be alſo looſed in Heaven? Doe we then make the word of Chriſt voide? I anſwer there was a weighty cauſe why the Keies ſhould be given, as both I have even now already declared, and ſhall more plainly ſhew againe when I come to entreat of excommunication. But what if I doe with one ſword cut off the hold of all that they require, that is, with ſaying, that ſacrificing Prieſts are not the vicars nor ſucceſſors of the Apoſtles? But this ſhall alſo be to be intreated of in another place: but now they raiſe up an engine whereby they would moſt of all defend themſelves, and thereby may all their buildings bee overthrowne. For Chriſt did not give his Apoſtles the power to binde and looſe, before that he gave them the holy Ghoſt. Therefore I ſay, that none have the power of the Keies that have not firſt received the holy Ghoſt. I denie that any man can uſe the Keies but having the holy Ghoſt going before, and teaching him and informing him what is to be done. They trifling ſay, that they have the holy Ghoſt. But indeed they deny it, unleſſe peradventure they faigne (as they doe faigne indeed) the holy Ghoſt to bee a vaine thing and a thing of nothing; but therein they ſhall not bee beleeved. And by this engine they are utterly overthrowne, that of whatſoever doore they boaſt that they have the Key, a man may alway aske them whether they have the holy Ghoſt, which is the Judge and governour of the Keies. If they anſwer that they have, then they may be asked againe, whether the holy Ghoſt may erre. This they will not bee glad to ſpeake expreſly, although they crookedly utter the ſame by their doctrine. It is therefore to be gathered, that no Prieſts have power of the Keyes which doe commonly without conſideration looſe thoſe things that the Lord would have to be bound, and bind thoſe things that the Lord commanded to be looſed.

Authority granted to bind and looſe is no authorizing of Popiſh prieſts to abſolve in ſuch ſort as they doe.
Matth. 18. 18.

21. Whereas they ſee themſelves convinced by moſt cleare experiments, that they doe without choiſe looſe and binde the worthy and unworthy, they uſurpe a power without knowledge. And though they dare not denie that knowledge is requiſite for a gooe uſe, yet they write that the very power is given to evill diſpoſers of it. But this is the power, whatſoever thou bindeſt or looſeſt in earth, ſhall be bound or looſed in heaven. Either the promiſe of Chriſt muſt lie, or they that have this power doe well binde and looſe. Neither may they dally and ſay, that the ſaying of Chriſt is limited according to the deſervings of him that is bound or looſed. And wee alſo confeſſe that none can bee bound or looſed, but they that are worthie to bee bound or looſed. But the Meſſengers of the Goſpell and the Church have the word, by which they meaſure this worthineſſe, in this word the meſſengers of the Goſpell, may promiſe to all men forgiveneſſe of ſinnes in Chriſt by Faith, they may proclaime damnation unto all

The abuſe of binding and looſing without knowledge.

and

1 Cor. 6, 9. and upon all that embrace not Christ. In this word the Church pronounceth that fornicators, adulterers, theeves, manslayers, covetous men, unjust men, have no part in the kingdome of God, and bindeth such with most sure bonds. With the same word the Church looseth them whom it comforteth being repentant. But what power shall this be, not to know what is to be bound or loosed, and not to be able to binde or loose without knowledge: Why then doe they say that they loose by authority given unto them, when the loosing is uncertaine? What have wee to doe with this imaginative power, if there be no use of it? But I have it alreadie prooved that either there is no use of it, or so uncertaine an use as may be accounted for none at all. For whereas they confesse that there is a great part of Priests that doe not rightly use the Keies, and that the power without lawfull use is of no effect. Who shall assure me that he, of whom I am loosed, is a good user of the keies? If he be an evill user of it, what hath he else but such a voide disposing of them, as to say, what is to bee bound or loosed in thee I know not, for as much as I lacke the right use of the keyes, but if thou deserve, I loose thee. But so much might doe, I will not say a lay man (for they could not beare that with patient eares) but a Turke or a Divell, For it is as much as to say, I have not the word of God the sure rule of loosing, but there is power given me to loose thee, if thy deservings be so. We see therefore what they meant, when they defined the keies to be the authoritie of descerning, and power of executing? and that knowledge is adjoyned for a counseller, and like a counseller serveth for a good use: undoubtedly even they desired to raigne at their owne will, licentiously without God and his word.

The uncertainties and absurdities of popish absolution.

22. If any man take exception and say, that, the lawfull ministers of Christ shall be no lesse doubtfull in their office, because the absolution that hangeth upon Faith shall alway remaine doubtfull: and then that sinners shall have either none, or a cold comfort, because the minister himselfe which is no competent iudge of their faith, cannot be assured of their absolution: we have answere thereunto in readinesse. For they say that no sinnes are forgiven by the Priest, but such whereof himselfe hath beene the hearer: so by their opinion, the forgivenesse hangeth upon the judgement of the Priest, and if he doe not wisely discerne who be worthy of pardon, the whole doing is void and of no effect. Finally the power whereof they speake, is a jurisdiction adjoyned to examination, whereunto pardon and absolution is restrained. In this point is found no sure ground, but rather it is a bottomlesse depth. For where the confession is not sound, the hope of pardon is also lame, and then the Priest himselfe must needes sticke in suspence while he cannot tell, whether the sinner doe faithfully reckon up all the evill deeds. Finally (such is the ignorance and rudenesse of Priests) the most part are no fitter to doe this office, than a shooemaker to plow the ground, and the rest in a manner all ought worthily to suspect themselves. Hereupon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, because they will have it grounded upon the person of the Priest, and not onely that, but also upon knowledge, that he may judge onely of things informed, examined and proved. Now if a man should aske of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgiven: I see not what they have to answer, but that they shall bee compelled to confesse that all is unprofitable, that the Priest pronounceth of the forgivenesse of those sinnes that he hath heard rehearsed, so long as the other sinnes are not delivered from condemnation. On the behalfe of him that confesseth how hurtfull carefulnesse holdeth his conscience bound, appeareth hereby that when hee resteth upon the Priests discretion, as they call it, he can determine nothing certainely by the word of God. The doctrine that we teach is free and cleere from all these absurdities. For the absolution is conditionall, that the sinner should trust that God is mercifull unto him, so that he syncerely seeke the cleansing of his sinnes in the sacrifice of Christ, and obey the grace offered him. So hee cannot erre, which according to the office of a Preacher, proclaimeth that which is given him in instructions by the Word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the master himselfe. Be it done to thee according to thy Faith. Which hath been wickedly despised in the Papacie.

Mat. 9. 29.

23. How

23. How fooliſhly they confound thoſe things that the Scripture teacheth of the power of the keies, I have promiſed that I will ſpeake in another place, and there ſhall be a more conveniert place for it, when I come to intreat of the government of the Church. But let the readers remember that thoſe things are wrongfully wreſted to Auricular and ſecret confeſſion, which are ſpoken by Chriſt partly of the preaching of the Goſpell, and partly of excommunication. Wherefore when they object that the power of looſing is given to the Apoſtles, which Prieſts may uſe in forgiving ſinnes acknowledged unto them, it is plaine that they take a falſe and fond principle, becauſe the abſolution that ſerveth Faith, is nothing elſe but a witneſſe of pardon taken out of the free promiſe of the Goſpell. As for the other confeſſion, that hangeth upon the diſciipline of the Church, it pertaineth nothing to ſecret ſinnes but rather to example, that common offence of the Church may bee taken away. But whereas they ſcrape together here and there teſtimonies, to prove that it ſufficeth not to confeſſe ſinnes either to God onely or to lay men, unleſſe a Prieſt be the hearer of them, their travell therein is but lewd, and ſuch as they may be aſhamed of. For when the Ancient Fathers counſell ſinners to unburden themſelves to their owne Paſtour, it cannot bee expounded of particular rehearſall which then was not in uſe. Then *Lombard* and ſuch like (ſuch was their ſiniſter dealing) ſeeme of ſet purpoſe to have given themſelves to faigned bookes, by pretence whereof they might deceive the ſimple. They doe indeed truly confeſſe, that becauſe abſolution alway accompanieth Repentance, therefore there properly remaineth no bond when a man is touched with Repentance, although he have not yet confeſſed, and therefore that then the Prieſt doth not ſo much forgive ſins as pronounce and declare them forgiven. Albeit in the word of declaring, they ſliely bring in a groſſe error, thruſting a ceremonie in ſteed of doctrine. But whereas they patch unto it, that hee is abſolved in the face of the Church that had already obtained pardon before God: they doe inconveniently draw to the peculiar uſe of every particular man, that which wee have already ſaid to bee appointed for the common diſcipline, where the offence of a hainous and notorious fault is to be taken away. But by and by after, they deprave and corrupt moderation, adding an other manner of forgiving with an enjoyning of penalty and ſatisfaction, wherein they preſumptuouſly claime to their owne ſacrifices a power to part that in halfes, which God hath in all places promiſed us whole together. For when he ſimply requireth Repentance and Faith, this partition or exception is a very robberie of God. For it is in effect aſmuch as if the Prieſt taking upon him the perſon of a Tribune, ſhould become interceſſor to God and would not ſuffer God of his meere liberality to receive him into favour, that hath lien proſtrate before the Tribunes ſeates and there hath been puniſhed.

Things ſpoken of the Goſpell and of excommunication wreſted to the maintenance of auricular confeſſion: vaine devices concerning the abſolution of them that confeſſe: corrupt injunctions of penalties and ſatisfactions laid upon them that are abſolved.

24. The whole ſumme commeth to this point, that if they will make God the Author of this counterfet confeſſion, therein is their falſehood condemned, as I have proved them falſe forgers in the few places that they alleadge. But ſith it is evident that it is a Law made by men, I ſay that it is both tyrannicall and made injuriouſly againſt God, who binding mens conſciences to his word, will have them free from the bondage of men. Now when for the obtaining of pardon, there is a neceſſity preſcribed of that thing which the Lord would to be free, I ſay that this is a ſacriledge not to be ſuffered, becauſe there is nothing more properly belonging to God, than to forgive ſinnes, wherein conſiſteth ſalvation for us. Moreover I have ſhewed that this tyrannie was firſt brought in, when the world was oppreſſed with filthie barbarouſneſſe. I have alſo taught that it is a peſtilent law, that either throweth downe headlong into deſperation the poore ſoules in whomſoever abideth a feare of God: or where there raigneth careleſneſſe, delighteth them with vaine flatteries, and ſo maketh them duller. Laſt of all I have declared, that whatſoever mitigations they bring, tend to no other end, but to entangle, darken and deprave pure doctrine, and hide ungodlineſſe with deceitfull colours.

Auricular confeſſion an humane conſtitution, eſtabliſhed in moſt corrupt times of the Church, bringing ſome to deſpaire and ſome to be careleſſe. impoſſible to be defended or coloured by any ſhift in the world.

25. The third place in repentance they aſſigne to ſatisfaction, whereof all that ever they babble may be overthrowne with one word. They ſay that it is not enough for him that repenteth, to abſtaine from his former evils, and change his behaviour into better, unleſſe hee make ſatisfaction to God for thoſe things that hee hath done; And that

Satisfaction groſſly added as a part neceſſary to Repentance.

Lib. 4. Sentent. Distin. 19. ca. 4. c. Non sufficit de pont. ca. med. eadem dist. ca. nullus eadem. dist.

that there be many helpes by which we may redeeme sins, as weepings, fastings, oblations and the workes of charity. With these we must winne the Lord to bee favourable, with these we must pay our debts to the righteousnesse of God, with these wee must make amends for our faults, with these wee must deserve pardon. For although by the largenesse of his mercy he hath forgiven our fault, yet by the discipline of his justice he retaineth the paine, and that this is the paine that must be redeemed with satisfactions. But in effect all that they say commeth to this point, that wee doe indeed obtaine pardon of our sinnes at the mercifulnesse of God, but by meanes of the deserving of our workes, by which the offence of our sinnes may be recompensed, that due satisfaction may bee fully made to Gods righteousnesse. Against such lies, I set the free forgivenesse of sinnes, than which there is nothing more evidently spoken of in the Scripture. First what is forgivenesse, but a gift of meere liberalitie? For the creditor is not said to forgive, that acknowledgeth by acquittance that the money is paid, but he that without any paiment willingly of his owne liberality cancelleth the debters bond. Secondly, why is this word, Freely added, but to take away all opinion of satisfaction? With what confidence therefore doe they yet set up their satisfaction, that are stricken downe with so mightie a thunderbold? But what? when the Lord crieth out by *Esay*, It is I, It is I that doe put away iniquities for mine owne sake, and will not be mindfull of thy sinnes: doth he not openly declare, that he fetcheth the cause and foundation of forgivenesse onely from his owne goodnesse? Moreover whereas the whole Scripture beareth this witnesse of Christ, that forgivenesse of sinnes is to bee received by his name, doth it not thereby exclude all other names? How then doe they teach, hat it is received by the name of satisfactions? Neither can they denie that they give this to satisfactions, although they say that the name be used as helpes by way of meanes. For whereas the Scripture saith. By the name of Christ, it meaneth that wee bring nothing, we alleadge nothing of our owne, but rest upon the onely commendation of Christ. As *Paul*, where hee affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sinnes, he immediately sheweth the meane and manner how, because he that was without sinne, was made sinne for us.

Esay 52.3. Rom. 5.8. Col. 2. 14. Tit. 3. 5.

Esay 43.15.

Act. 10.43.

2 Cor. 5.19.

The faith which holdeth Christ to be the propitiation for our sins cannot stand with that doctrine which teacheth satisfaction to be made by us for sins committed after baptisme.

26. But (such is their perversnesse) that say that both forgivenesse of sinnes and reconciliation are performed both at one time, when we are in Baptisme received into the favour of God by Christ: that after Baptisme wee must rise againe by satisfactions, and that the bloud of Christ profiteth nothing, but so farre as it is distributed by the keies of the Church. Neither doe I speake of a doubtfull matter, forasmuch as they have in most evident writings bewraied their owne filthinesse, and not one or two of them, but all the Schoolemen universally. For their master after that hee had confessed that Christ had paied the penaltie of sinnes upon the tree, according to the doctrine of *Peter*, immediately correcteth his saying with adding this exception, that in Baptisme all temporall penalties of sinnes are released, but after baptisme they are minished by the helpe of penance, that so the crosse of Christ and our penance may worke together. But *John* saith far otherwise, if any sinne, we have an advocate with the father, even Jesus Christ, which is the propitiation for our sinnes, I write unto you children, because your sinnes are forgiven you for his names sake. Truly, hee speaketh to the faithfull, to whom when he setteth forth Christ to be the propitiation of sinnes, hee sheweth that there is no other satisfaction, by which God, being displeased, may bee made favourable and appeased. Hee doth not say: God was once reconciled vnto you by Christ, now seeke you other meanes, but he maketh him a perpetuall advocate, alway to restore us by his intercession into the favour of his father: a perpetuall propitiation, by which our sinnes may bee cleansed away. For this is ever true that the other *John* said: Behold the Lamb of God, behold him that taketh away the sinnes of the world. He taketh them away (saith he) himselfe and none other, that is to say, forasmuch as he alone is the Lambe of God, he alone also is the oblation for sinnes, he alone the propitiation sacrifice, he alone the satisfaction. For whereas the right and power to forgive belongeth properly to the Father, in the respect that hee is distinguished from the sonne, as we have already seene: Christ is heere set in another degree, that taking upon

Lib. 3. Sentent. dist. 9. 1 Pet. 2. 24. 2 Tim. 1. 9. 1 John 2. 2 & 12.

John 1. 36.

upon himselfe the paine due unto us, he hath taken away our guiltinesse before the judgement of God. Whereupon followeth, that we shall no otherwise be partakers of the satisfaction made by Christ, unlesse the same honour remaine whole with him. which they do wrongfully take to themselves that goe about to appease God with their owne recompensings.

27. And here it is good to consider two things: that Christ may have his due honour kept unto him whole and unminished: and that the consciences being assured of the forgiveneſſe of sin, may have peace with God. *Esay* saith, that the father hath laid the iniquities of us all upon his sonne, that wee should bee healed by his stripes. Which thing *Peter* rehearsing in other words saith: that Christ did in his body beare our sinnes upon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sinne for us. That is to say, that the force and curse of sinne was slaine in his flesh, when he was given to be a sacrifice, upon which the whole heape of our sinnes with all their malediction and curse, with the dreadfull judgement of God, and condemnation of death should be cast. Heere those triflings are in no case to be heard, that after the first purging, every one of us doth none other wise feele the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the only satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiveneſſe of sinnes: that if we afterward fall, to the obtaining of a second forgiveneſſe our workes doe worke with it. If these things may have place, doe these things that are heere before assigned to Christ, remaine safe unto him? It is a marvellous great defence, betweene this, that our iniquities are laid upon Christ, that they should be cleansed in him, and this, that they are cleansed by our owne workes: betweene this that Christ is the procuring of mercy, and this, that God must be made mercifull by workes. But if wee speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redeemed by satisfactions? When shall hee certainly know the measure of his satisfaction? Therefore he shall alway doubt whether he have God mercifull or no, he shall alway be vexed, and alway quake for feare. For they that rest upon light petty satisfactions, doe too contemptuously esteeme the judgement of God, and doe little consider how great is the grievousnesse of sinne, as we shall declare in another place. But although we grant them to redeeme some sinnes with just satisfaction: yet what will they doe when they are oppressed with so many sins, for satisfaction whereof, an hundred lives, although they were wholly applied thereunto, cannot suffice? Beside that, all the places wherein the forgiveneſſe of sinnes is affirmed, doe not belong to younglings, but to the alreadie regenerate children of God, and them that have beene long nourished in the bosome of the Church. That embassage which *Paul* so honourably extolleth, I beseech you in the name of God, be yee reconciled unto God, is not directed to strangers, but to them that had beene already regenerate. But hee bidding satisfactions farewell, sendeth them to the crosse of Christ. So when he writeth to the Colossians, that Christ by the bloud of the crosse hath pacified all things in heaven or in earth, he restraineth not this to the onely moment wherein we are received into the church, but extendeth it to our whole course. Which easily appeareth by the processe of the text, where he saith, that the faithfull have a redemption by the bloud of Christ, that is forgiveneſſe of sinnes. Albeit it is superfluous to heape together moe places that readily offer themselves to be found:

They cannot yeeld unto Christ that honor which they should, nor find that peace in their own consciences which they might who rest any thing upon the force of their owne satisfactions.

Esa 53.4.
1 Pet.2.24.
Rom.8.3.
Gal.3.13.

2 Cor.5.20.

Coloss.1.20.

28. Here they flee to the sanctuarie of the foolish distinction, that some sinnes are veniall, and some deadly: that for deadly sinnes is great satisfaction due, that veniall sinnes are purged with more easie remedies, as with saying of the Lords prayer, with sprinkling of holy water, with absolution at the masse. So they mocke and trifle with God. But whereas they alway have in their mouth veniall and deadly sin, yet they could never discerne the one from the other, saving that they make ungodlines and uncleanneſſe of heart a veniall sin. But we (as the Scripture the rule of right and wrong teacheth us) do pronounce, that the reward of sin is death, and that the soule that sinneth is worthy of death. But that the sinnes of the faithfull are veniall, not for that they doe not deserve death, but because by the mercie of God there is no condemnation to them that

The idle distinction of sins veniall and deadly sins.

Rom.6.2.
Ezec.18.2.
Rom.8.1.

that are in Christ Jesus, because they are not imputed: because they are taken away by pardon. I know how unjustly they slander this our doctrine. For they say, that it is the Stoicks strange conclusion, concerning the equalitie of sinnes. But they shall easily be convinced by their owne mouth. For I demand of them, whether among the very same sinnes that they confesse to be deadly, they doe not acknowledge one to bee greater than another. It doth not therefore immediately follow, that sinnes are equall, because they are alrogether deadly. When the Scripture definitively saith, that the reward of sinne is death, that the obedience of the Law is the way of life, and that the transgression of the Law is death, they cannot escape this sentence. What end of satisfying then will they finde in so great heape of sinnes? If the satisfaction of one day bee the satisfaction of one sin, while they are about that one satisfaction, they wrap themselves in many sins, sith the justest man passeth no one day wherein he falleth not many times. Now when they shall prepare themselves to make satisfaction for there sins, they shall heape up great numbers, yea rather innumerable. Then the hope of satisfying being cut off, what doe they stay upon? how dare they still thinke of satisfying?

Prou. 24. 16.

God doth not remit our sins and leave the penalties still without our own satisfaction take them away to be endured.

29. They goe about to winde out themselves: but (as the proverbe is) the water still cleaveth upon them. They forge a distinction of fault and penaltie. They confesse that the fault is forgiven by the mercie of God, but that when the fault is forgiven, the penaltie remaineth, which the righteousnesse of God requireth to bee paied: and that satisfactions doe properly belong to the release of the penaltie. Good God what a skipping lightnesse is this? now they confesse that the forgiveneſſe of the fault lieth freely open for men, which sometime they teach men to deserve with praiers and weepings, and all other kindes of preparations. But yet still all that is taught us in the Scripture concerning the forgiveneſſe of sinnes, doth directly fight against this distinction. Which although I thinke that I have already more then sufficiently confirmed, yet I will adde some other testimonies wherewith these winding snakes may bee holden so fast, that they shall not be able once to fold in the top of their taile. This is the new Testament which the Lord hath covenanted with us in Christ, that hee will not remember our iniquities. What he meant by these words, wee learne by another Prophet, where the Lord saith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesses. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteousnesse, that is as much to say, that hee will have no regard of them in respect to reward them. Therefore not to remember sinnes, is asmuch as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manners of speech the holy Ghost doth plainely expresse his meaning unto us, if we would apply unto him willing eares to learne. Truly, if God doe punish sins, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to judgement, he doth not hide them: if hee examine them, hee doth not cast them behinde his backe: if hee looke upon them, hee hath not wiped them away like a cloud, if he lift them, hee hath not cast them into the bottome of the Sea. And in this manner doth *Augustine* expound it in plaine words. If God have covered sinnes, then hee would not looke upon them: if he would not looke upon them, then hee would not marke them: if hee would not marke them, then he would not punish them: he would not know them, he had rather pardon them. Why therefore did hee say that sinnes were covered, that they should not be seene? What was meant by this that God did see sinnes, but that he did punish them? But let us heare also out of another place of the Prophet, upon what conditions the Lord forgiveth sinnes. If (saith hee) your sinnes be as scarlet, they shall be made white as snow: if they be red like crimson, they shall be as wooll. And in *Ieremy* we reade thus: In that day the iniquitie of *Iacob* shalbe sought for, and shall not be found: the sinne of *Judah*, and it shall not be. Because I will bee favourable to the remnants that I shall preserve. Wilt thou briefly understand what is the meaning of those words? Weigh on the other side what is meant by these speeches: that the Lord doth binde up iniquities in a sacke, doth gather them into a bundle and lay them up, and doth grave them with an yron pointell in an adamant stone. If they signi-

Jer. 31. 31.
Eze. 18. 24.
Esa. 38. 17.

Esa. 44. 22.
Mich 7. 19.
Psal. 32. 1.
Psal 51. 1.

Esa. 1. 18.

Jere. 50. 20.

Job 14. 17.
Osee 13. 12.
Jere. 17. 1.

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ſie (as it is out of doubt) that vengeance ſhall be given for recompence, then is it alſo not to be doubted, but that by contrarie ſentences the Lord affirmeth, that hee remitteth all recompenſing of vengeance. Here I muſt beſeech the Readers not to hearken to my gloſſes, but onely that they will ſuffer the word of God to take ſome place.

30. What, I pray you, had Chriſt done for us, if wee ſhould ſtill bee compelled to ſuffer paine for ſinnes? For when we ſay that hee did beare all our ſinnes in his bodie upon the tree, we meane nothing elſe thereby, but that hee ſuffered all the paine and puniſhment that was due unto our ſinnes. And the ſame hath *Eſay* more lively declared, where he ſaith: the chaſtiſement (or correction) of our peace was upon him. What is the correction of our peace but the paine due to ſinnes: and which wee ſhould have ſuffered before that we could be reconciled to God, unleſſe that he had entred into our ſtead? Lo, thou ſeeſt plainly, that Chriſt ſuffered the paines of ſinnes, to deliver them that be his from them. And ſo oft as *Paul* maketh mention of the redemption performed by Chriſt, he uſed to call it in Greeke *Apolutroſin*, whereby hee meaneth not redemption: as it is commonly taken, but the very price and ſatisfaction of redemption. After which manner he writeth, that Chriſt gave himſelfe *Antilutron*, a price of ranſome for us. What propitiation is there with the Lord (ſaith *Auguſtine*) but ſacrifice? And what ſacrifice is there, but that which is offered for us in the death of Chriſt? But that which is appointed in the law of *Moſes* for cleanſing the offences of ſinnes, miniſtreth us a ſtrong battell ramme. For the Lord doth not there appoint this or that manner of ſatisfying, but requireth the whole recompence in ſacrifices. Whereas yet in other things, he doth moſt diligently and in moſt exact order ſet out all the ceremonies of expiation. How commeth it to paſſe, that hee commandeth to recompence faults committed, with no workes at all, but requireth onely ſacrifices for ſatisfaction, but becauſe his will is ſo to declare, that there is onely one kinde of ſatisfaction, whereby his judgement is appeaſed? For the ſacrifices that the Iſraelites did then offer, were not weighed by the worke of men, but were eſteemed by their truth, that is to ſay, by the onely ſacrifice of Chriſt. But what manner of recompence the Lord receiveth of us, *Oſee* hath very well expreſſed in few words. Thou ſhalt (ſaith he) take away iniquitie, O God. Loe, here is forgiveneſſe of ſinnes. And wee ſhall pay thee the calves of our lips: Loe here is ſatisfaction. I know that they doe ſubtilly ſlip away, when they make diſtinction betweene everlaſting paine, and temporall paines. But when they teach that temporall paine is any kind of puniſhment, that God taketh as well of the bodie as of the ſoule, except onely everlaſting death, this reſtraining of it doth little helpe them. For the places that we have above recited, doe expreſſly meane this, that God receiveth us into favour with this condition, that in pardoning the fault, he pardoneth all the paine whatſoever we had thereby deſerved. And ſo oft as *David* or the other Prophets doe crave pardon of ſinnes, they doe alſo therewithall pray to bee releaſed of the paine. Yea, the very feeling of Gods judgement doth drive them thereunto. Againe, when they promiſe mercy at the Lords hand, they doe in manner alway of purpoſe preach of the paines and the forgiveneſſe thereof. Truly, when the Lord in *Ezechiel* pronounceth that hee will make an end of the exile in Babylon, and that for his owne ſake, not for the Jewes ſake, he doth ſufficiently ſhew that both are of free gift. Finally, if wee bee delivered by Chriſt from guiltineſſe of fault, the paines that come thereof muſt needes ceaſe.

Chriſt in bearing our ſins did ſuffer and God in pardoning them doth remit the paine which wee had thereby deſerved.
1 Pet. 2. 24.
Eſa. 53. 5.
Rom. 3. 24.
1 Cor. 1. 30.
Ephe. 1. 7.
Col. 1. 14.
1 Tim. 2. 6.

Oſee 14. 3.

Ezech 36. 22. & 21.

31. But foraſmuch as they doe alſo arme themſelves with teſtimonies of Scripture, let us ſee what manner of arguments thoſe be that they alleadge. *David* (ſay they) being rebuked by *Nathan* the Prophet of adulterie and manſlaughter, received pardon of his ſinne, and yet he was afterward puniſhed by the death of his ſonne that hee had gotten by that adulterie. We are taught to redeeme with ſatisfactions ſuch paines as were to be extended after forgiveneſſe of the fault. For *Daniel* adviſed *Nebuchadnezzar* to redeeme his ſinnes with almes. And *Salomon* writeth that for equitie and godlineſſe, iniquities are forgiven. And in another place, that with charitie the multitude of ſinnes is covered. Which ſentence *Peter* alſo confirmeth. Againe, in *Luke* the Lord ſaith of the woman that was a ſinner, that many ſinnes are forgiven her, becauſe ſhee hath loved much. How perverſly & wrongfully they ever weigh the doings of God, But if they had

Places of Scripture ſuppoſed to prove that except we our ſelves doe ſatisfie God, our ſins are puniſhed after they are remitted.
2 Sam. 12. 13.
Dan. 4 24.
Prov. 16. 6. & 10. 12.
1 Pet. 4. 8.
Luke 7. 47.

marked (as they ſhould not have overpaſſed it) that there are two kindes of Gods judgement, they would have ſeene in this rebuking of *David*, a farre other manner of puniſhment, than ſuch as might bee thought to tend to revengement. But becauſe, it is not a litle behoveth us all to underſtand, whereunto the chaſtiſements have reſpect, wherewith God correcteth us for our ſinnes, and how much they differ from thoſe examples wherewith he purſueth the wicked and reprobate with indignation: therefore I thinke it ſhall not bee beſide the purpoſe, to comprehend it ſhortly in a ſumme. For the order of plaine teaching, let us call the one kinde of judgement, the judgement of Revenge, the other of Chaſtiſement. It is to bee underſtood, that God ſo puniſheth his enemies with the judgement of revenge, that hee uſeth his wrath againſt them, confoundeth them, deſtroyeth them, and bringeth them to nought. Therefore let us take that to bee properly the vengeance of God, when his puniſhing is joyned with his indignation: with the judgement of chaſtiſement he dealeth not ſo cruelly, as to bee angrie: nor puniſheth to deſtroy, nor ſendeth downe his lightening to kill. Therefore it is not properly puniſhment or vengeance, but correction and admoniſhment. The one is the doing of a Judge, the other of a Father. For the Judge when he puniſheth an evill doer, hee hath regard to the offence, and puniſheth the very fault: when the father ſomewhat rigorouſly correcteth his childe, hee doth it not to be revenged on him, or to puniſh him, but rather to teach him, and make him warier in time to come. *Chriſoſtome* in a certaine place uſeth a ſimilitude ſomewhat differing from this, but yet it commeth to the ſame point. The ſonne (ſaith hee) is beaten, and the ſervant alſo is beaten: but the one is puniſhed as a bondſervant, becauſe hee hath offended, and the other is chaſtiſed as a freeman and as a ſonne, needing correction. To the one his correction ſerveth for proofe and amendment, to the other for a ſcourge and puniſhment.

God puniſheth his enemies in wrath, his children in love.

32. But that we may have the whole matter ſhortly and in a ready ſumme, let this bee the firſt of two diſtinctions. Whereſoever puniſhment is to revenge, there ſheweth it ſelfe the curſe and wrath of God, which he alway withholdeth from the faithfull. Contrariwiſe, Chaſtiſement both is a bleſſing of God, and beareth a teſtimony of his love, as the Scripture teacheth. This difference is commonly every where ſufficiently expreſſed in the word of God. For whatſoever afflictions the wicked ſuffer in this preſent life, therein is painted our unto us as it were, a certaine entry of hell, from whence they doe already ſee a far off their eternall damnation: and they are ſo far from being amended or taking any profit thereby, that rather by ſuch beginning they are prepared to the moſt cruell hell, that at length abideth for them. But the Lord chaſticing chaſticeth his ſervants, but hee doth not put them to death. Therefore they confeſſe that to be beaten with his rodde, was good for them unto true inſtruction. But as we read every where that the holy ones ſuffer ſuch puniſhments with quiet minde, ſo they have alway praied to eſcape the firſt kinde of ſcourges. Chaſtice mee Lord (ſaith *Jeremy*) but in thy judgement, not in thy wrath, leaſt thou deſtroy me. Poure out thy wrath upon the nations that have not knowne thee, and upon the kingdomes that have not called upon thy name. And *David* ſaith: Lord rebuke mee not in thy wrath nor correct me in thy anger. And it maketh nothing to the contrarie, that oftentimes it is ſaid, that the Lord is angry with them that be his, when hee puniſheth their ſinnes. As in *Eſay*: I will confeſſe to thee O Lord, becauſe thou haſt been angry with mee: thy wrath is turned, and thou haſt comforted mee. Againe *Abacuc*. Thou that haſt beene angry ſhall remember mercy. And *Michee*: I will beare the wrath of the Lord, becauſe I have ſinned againſt him. Where hee putteth us in minde that not onely they that are juſtly puniſhed, nothing prevaile with murmuring againſt him, but alſo that the faithfull have aſſwagement of their ſorrow, in conſidering the purpoſe of God. For after the ſame manner it is ſaid that hee doth defile his owne inheritance, which yet (as we know) he will never defile. But that is ſpoken not in reſpect of the purpoſe or meaning of God that puniſheth, but of the vehement feeling of ſorrow which yet they feele that ſuffer any of his ſeveritie, whatſoever it bee. But he not onely pricketh his faithfull with no ſmall rigour, but ſometimes ſo woundeth them, that they thinke themſelves not farre from the damnation of hell. So hee teſtifieth that they have de-

Job 3.7.
Prov. 3.11.
Heb. 12.5.
Pſal. 118.18.

Pſal. 119.17.

Jere. 10.14.

Pſal. 6.2. & 38.2.

Eſay 12.1.
Hab. 3.2.

Mich. 7.9.

ſerved

ſerved his wrath, and ſo it behoveth that they ſhould loath themſelves in their evills, and bee touched with the greater care ro appeaſe God, and carefully make haſte to crave pardon. But even in the very ſame doing, hee ſheweth a more evident teſtimonie of his fatherly kindneſſe than of his wrath. For the covenant continueth, that was made with us in our true *Salomon*: the truth whereof hee that cannot diſcerne, hath affirmed, that it ſhall never bee made voide. If (ſaith hee) his children forſake my Law, and walke not in my judgements: if they defile my ſtatutes, and keepe not my commandements; I will viſite their ſinnes with a rodde and with ſtripes: but I will not take away my mercie from him. Of which mercie to make us aſſured, hee ſaith, that the rodde wherewith hee will correct the poſteritie of *Salomon*, ſhall bee of men, and ſtripes of the children of men: by which clauſes when he meaneth moderation and lenitie, hee therewithall ſecretly declareth, that they cannot but be confounded with extreame and deadly horrour, that feele the hand of God to bee againſt them. How great regard he hath of this lenity in chaſtiſing his Iſraell, hee ſheweth in the Prophet: I have purged thee (ſaith he) in fire: But not as Silver, for then thou ſhouldeſt have beene all conſumed. Albeit hee teacheth that chaſtiſements ſerve him for to clenſe him, but hee further ſaith, that hee uſeth the ſame ſo temperately, that hee bee not too much conſumed by them. And that is needfull. For the more that every man reverently feareth God, and giveth himſelfe to follow godlineſſe, ſo much the tenderer he is to beare his wrath. For the reprobate, although they groane under his ſcourges, yet for that they weigh not the cauſe, but rather turne their backe both to their owne ſinnes and to the judgement of God: by that ſlothfulneſſe they gather a hardneſſe: or becauſe they murmure and kicke againſt him, and doe make an uprore againſt their Judge, that furious ſudden rage aſtonieth them with madneſſe and furor. But the faithfull being admoniſhed by his correction, by and by deſcend to conſider their ſinnes, and being ſtricken with dread and horror, they flee in humble wiſe to pray to him for pardon, unleſſe the Lord did aſſwage theſe ſorrowes wherewith the poore ſoules torment themſelves, they would faint a hundred times even in ſmall tokens of his wrath.

Pſal. 89. 31.

2 Sam. 7. 14.

Eſa. 48. 10.

33. Then let this bee the ſecond diſtinction, that when the reprobate are ſtriken with the ſcourges of God, they do already after a certaine manner begin to ſuffer paines by his judgement, and though they ſhall not eſcape unpuniſhed, for that they have not taken heed to ſuch tokens of the wrath of God, yet they are not puniſhed to this end, to make them come to a better minde: but onely that, to their great hurt, they ſhould prove God to be a judge and revenger. But children are beaten with rods, not that they ſhould thereby be puniſhed of God for their ſinnes, but that they ſhould thereby profit to amendment. Therefore we take it that they rather have reſpect to the time to come, than to the time paſt. This I had rather expreſſe in *Chryſoſtomes* words than mine owne. For this (ſaith he) God doth lay paine upon us, not puniſhing our ſins paſt, but correcting us againſt time to come. And ſo ſaith *Auguſtine*: That which thou ſuffereſt, that for which thou lamenteſt, is a medicine to thee and no paine, a chaſtiſement and no damnation. Put not away the ſcourge, if thou wilt not bee put away from the inheritance, &c. Know ye brethren that all this miſerie of mankinde when the world groaneth, is medicinall ſorrow, and not a penall ſentence, &c. Theſe ſentences I have therefore thought good to alleadge, that the manner of ſpeech that I have above written, ſhould not ſeeme to any man new and unuſed. And hereunto ſerve all the complaints full of indignation wherein the Lord oftentimes doth expoſtulate of the unkindneſſe of the people, for that they ſtiffely deſpiſed all puniſhments. In *Eſay* hee ſaith: To what purpoſe ſhould I ſtrike you any more: from the ſole of the foot to the crowne of the head, there is no whole place. But becauſe the Prophets are full of ſuch ſayings, it ſhall be ſufficient to have briefly ſhewed that God doth puniſh his Church for none other intent, but that it ſhould be tamed and amend. Therfore when he did caſt *Saul* out of the kingdom, he puniſhed him to revengement: When he tooke from *David* his yong ſonne, he corrected him to amendment. According to this meaning is that to be taken which *Paul* ſaith, we are judged of the Lord, we are corrected that we ſhould not be damned with this world: that is, when we that be the children of God are afflicted

God puniſheth the wicked to be revenged on them for having ſinned, but his children to make them careſull not to ſinne.

In ſerm. de pœnit. & confeſſ.

Eſai. 1. 5.

1 Sam. 15. 23.
2 Sam. 12. 18.
1 Cor. 11. 32.

with the hand of our heavenly Father, this is no paine wherewith we ſhould bee confounded, but onely a chaſtiſement wherewith wee ſhould bee inſtructed. In which point *Auguſtine* is plainly on our ſide. For he teacheth that the paines wherewith men are alike chaſtiſed by God, are diverſly to be conſidered: becauſe to the holy ones they are battels and exerciſes after the forgiveneſſe of their ſinnes, to the reprobate they are without forgiveneſſe paines of wickedneſſe. In which place he rehearſeth how paines were laid upon *David* and other godly men, and ſaith, that the ſame tendeth to this end, that their godlineſſe ſhould bee ſuch humbling of them, bee exerciſed and proved. And where *Eſay* ſaith, that the Jewiſh people had their iniquitie forgiven them: becauſe they had received full chaſtiſement at the Lords hand: this proveth not that the pardon of ſinnes hangeth upon the full paiment of the paine: but it is in effect as much as if he had ſaid: Becauſe ye have alreadie ſuffered paines enough, and by the grievouſneſſe and multitude thereof have beene now pined away with long mourning and ſorrow, therefore it is now time that receiving the tidings of full mercie, your hearts ſhould rejoyce and feele mee to be your father. For there God did take upon him the perſon of a father, which repenteth him even of his juſt ſeverity, when hee was compelled ſharply to correct his Sonne.

Lib. de peccat. merito, ac remiſ. 2. cap. 33. & 34.

Eſa. 40. 2.

The miſeries whereunto we are ſubjekt would ſwallow us up if we did not know that he which afflicteth us doth it as a father and not as a Iudge.
1 Pet. 4. 17.
Jere. 25. 29.
Pſal. 88. 17.
Pſal. 90. 7.

34. With theſe thoughts it is neceſſary that the faithfull be furniſhed in bitterneſſe of afflictions. It is time that the judgement began at the houſe of the Lord, in which his name is called upon. What ſhould the children of God doe, if they did beleeve the ſeverity of God that they feele to bee his vengeance? For hee that being ſtriken by the hand of God, imagineth God a puniſhing Judge, cannot conceive him but angry and enemy unto him, and deteſt the very ſcourge of God as a curſe and damnation: Finally, hee can never be perſwaded that God loveth him, that ſhall thinke him ſo minded toward him, that he is ſtill minded to puniſh him. But hee onely profiteth under the rod of God, that thinketh him to be angry with his ſinnes, but mercifull and loving to himſelfe. For otherwiſe that muſt needes happen, which the Prophet complaineth that he felt, where hee ſaith. Thy wraths, O God have paſſed over mee: thy terrours have oppreſſed me. Alſo that which *Moſes* writeth, becauſe wee have fainted in thy wrath: and wee have beene troubled in thy indignation, thou haſt ſet our iniquities in thy ſight, and our ſecrets in the light of thy countenance: becauſe all our daies are gone away in thy wrath: our yeeres are conſumed as the word that is paſſed out of a mouth. On the other ſide *David* ſaith thus of his fatherly chaſtiſements, to teach that the faithfull are rather holpen than oppreſſed thereby: Bleſſed is the man whom thou haſt corrected O Lord, and haſt inſtructed in thy law, to give him quiet from evill daies, while a pit is digged for the ſinner. Truly it is a hard tentation, when God ſparing the unbeleevers and winking at their faults, ſeemeth more rigorous againſt them that be his. Therefore hee gave them a cauſe of comfort, the admoniſhment of the law, whereby they ſhould learne, that it is done to provide for their ſalvation when they are called againe into the way, and the wicked are carried headlong into their errors, whoſe end is the pit. And it is no difference whether the paine be everlaſting, or during for a time. For as well warre, famine, peſtilence, and ſickneſſe, as the judgement of eternall death are the curſes of God: when they are laid upon men to this end, to be inſtruments of the Lords wrath and vengeance againſt the Reprobate.

Pſa. 94. 12.
Pſa. 88. 17.

* *Neither that which David ſuffered after his ſinne forgiven, nor that which Adam and his poſteritie even they whoſe iniquities are done away doe endure, is ſuſtained to the end that God may be recompenced with paine for ſin*
1 Sam. 24. 15.

35. *Now (as I thinke) all men doe perceive whereupon tended that chaſtiſement of the Lord upon *David*: even to bee an inſtruction that God is grievouſly diſpleaſed with manſlaughter and adultery, againſt which he had ſhewed ſo great indignation in his beloved and faithfull ſervant: that *David* ſhould be taught to be no more ſo bold to do the like deede: and not to be a paine wherby he ſhould make a certaine recompence to God. And ſo is to be judged of the other kinde of correction, whereby the Lord puniſhed his people with a ſore peſtilence, for *Davids* diſobedience, whereinto he was fallen in numbering the people: For he did indeed freely forgive to *David* the guiltineſſe of his ſinne: but becauſe it pertained both to the publike examples of all ages, and alſo to the humbling of *David*, that ſuch a hainous offence ſhould not remaine unpuniſhed: therefore he moſt ſharply chaſtiſed him with his rod. Which marke alſo

we ought to have before our eies in the universall course of mankind. For wheras after pardon obtained, we doe all yet suffer the miseries that were laid upon our first parent for paine of sinne: we perceive our selves by such exercises to be admonished, how grievously God is displeased with the transgression of his law: that being throwne downe and humbled with knowledge in conscience of our owne miserable estate, wee may the more fervently aspire to true blessednesse. But hee shall be most foolish that shall thinke that the calamities of this present life are laid upon us for the guiltinesse of sinne. And that I thinke was the meaning of *Chrysostome* when he wrote thus. If God do therefore lay paines upon us, that he should call us, persevering in evils to repentance, than when repentance is once shewed, the paine shall be superfluous. Therefore as hee knoweth it to be expedient for every mans nature, so hee handleth one man more roughly, and another with more loving tendernesse. Therefore where he mindeth to teach, that hee is not unmeasurable in taking punishments, he reprocheth to the hard hatred and obstinate people that being stricken yet they make not an end of sinning. In this meaning he complaineth, that *Ephraim* was a cake scorched one the one side, and raw one the other, because the corrections did not peirce into their mindes, that the people having their vices boiled out, might bee made meet to receive pardon. Truly hee that so speaketh, sheweth, that so soone as a man hath repented, hee will by and by become appeasable: and that by our stifnesse hee is inforced to that rigour in chastising of faults, which should have beene prevented with willing amendment. Yet forasmuch as we all are of such hardnesse and rudenesse, as universally needeth chastisement: it seemed good to him being a most wise Father, to exercise all without exception with a common scourge, all their life long. But it is marvellous why they so cast their eies upon the onely example of *David*, and are not moved with so many examples, in which they might have beholden free forgivenesse of sinnes. It is read that the Publican went out of the Temple justified. There followed no paine: *Peter* obtained pardon of his offence, his teares we read (saith *Ambrose*) his satisfaction wee read not. And the man sicke of the Palsie heard it spoken to him: Rise, thy sinnes are forgiven thee. There was no paine laid upon him. All the absolutions that are rehearsed in the Scripture, are set out as given freely. Out of this great number of examples a rule should rather have beene gathered, than of that onely example that containeth in it a certaine speciall matter.

Hom. 3 de provid. ad Stagirium.

Iere. 5. 3. Ose. 7. 7.

Luke 18. 14. Luke 23. 61. Matth. 2. 9.

36. *Daniel* in his exhortation wherein he counselleth *Nabucadnezar* to redeeme his sinnes with righteousnesse, and his iniquities with pittying of the poore: his meaning was not to say, that righteousnesse and mercy are satisfactory appeasements of God, and redemption of paines (for God forbid that there were ever any redemption saving only the bloud of Christ) but to refer this word Redeeming rather to men than to God, as if he had said: O King, thou hast used an unrighteous and violent government, thou hast oppressed the humble, thou hast spoiled the poore, thou hast hardly and unjustly handled thy people: for thy unjust exactions, for thy violence and oppression, now render to them mercy and righteousnesse. Likewise *Salomon* saith, that with charity the multitude of sinnes is covered: not before God, but among men themselves. For thus is the whole verse: Hatred raiseth up contentions, but charitie covereth all iniquitie. In which verse, as his manner is, he doth by way of comparison of contraries, compare the evils that grow of hatreds, with the fruits of charity: in this meaning, they that hate together, doe one bite, barke at, reproch and raile at another, and turne all things to the worst, but they that love together, do dissemble many things among themselves, doe winke at many things, and pardon many things one to the other: not that the one alloweth the others faults, but beareth with them, and helpeth them with admonishings rather than galleth them with reproaching them. And it is not to bee doubted that *Peter* alleageth this place in the same sense, unlesse wee will accuse him of depraving and wrongfully wresting the Scripture. But whereas hee teacheth that sinne is purged with mercifulnesse and liberality, he doth not meane that recompence is therewith made for sinne before the face of the Lord, so that God being appeased by such satisfaction doth release the paine that otherwise he would have laid upon them, but after the accustomed manner of the Scripture hee declareth that they shall finde him

Daniel counselling Nabuchodonozer to redeeme his sinnes with righteousnesse, and Salomon teaching that charity hideth a number of sinnes did not meane that either the one or the other is any satisfactorie appeasement of God for sin.

Dan. 4. 24. Pro. 10. 12.

1 Pet. 4. 8. Pro. 16. 6.

mercifull unto them that leaving their former vices and iniquities, doe turne to him by godlineſſe and truth: as if he ſhould ſay, that the wrath of God doth ceaſe and his iudgement reſt, when we ceaſe from our evill doings. Neither doth hee there deſcribe the cauſe of pardon, but rather the manner of true converſion. As many times the Prophets doe declare, that Hypocrits doe in vaine peſter God with forged ceremonious uſages in ſteed of repentance, whereas it is uprightneſſe of life with the duties of charity that delighteth him. As alſo the author of the Epiſtle to the Hebrewes commending liberality and gentleneſſe, teacheth that ſuch ſacrifices pleaſe God. And when Chriſt, taunting the Phariſees that giving heed only to cleanſing of diſhes, they neglected the cleanneſſe of the heart, commanded them to give almes that all might bee cleane: hee did not thereby exhort them to make ſatisfaction: but onely teacheth what manner of cleanneſſe pleaſeth God. Of which kinde of ſpeech we have intreated in another place.

Heb. 13.16. Mat. 23.25. Luc. 11.39.

37. As touching the place of *Luke*, no man that hath with ſound judgement read the parable that the Lord did there recite, will make us any controverſie thereupon. The Phariſee thought with himſelfe, that the Lord did not know the woman, which he had ſo eaſily received into his preſence. For he thought that Chriſt would not have received her, if he had knowne her ſuch a ſinner as ſhe was. And thereby hee gathered, that Chriſt was not a Prophet that might in ſuch ſort bee deceived. The Lord, to ſhew that ſhe was no ſinner to whom her ſinnes was alreadie forgiven, did put out this parable. There were two debtors to one creditor upon uſurie: the one ought fifty, the other ought five hundred, both had their debts forgiven them. Whether oweth more thanke? the Phariſee anſwered: he, to whom moſt is forgiven. The Lord replied: learne hereby that this womans ſinnes are forgiven her, becauſe ſhe hath loved much. In which words (as you ſee) he maketh not her love the cauſe, but the proofes of the forgiveneſſe of her ſinnes. For they are derived upon a ſimilitude of that debtour, to whom five hundred was forgiven, to whom he did not ſay that therefore it was forgiven, becauſe hee had loved much: but therefore loved much, becauſe it was forgiven. And hereunto muſt that ſimilitude be applied in this ſort: Thou thinkeſt this woman to bee a ſinner: but thou oughteſt to know that ſhe is none ſuch, for as much as her ſinnes bee forgiven her: And that her ſinnes be forgiven her, her love ought to prove unto thee, whereby ſhee rendereth thanke for this benefit. It is an argument gathered of the following effect, whereby any thing is proved by ſignes enſuing. By what meane ſhee obtained forgiveneſſe of ſinnes, the Lord openly teſtifieth: Thy faith, ſaith hee, hath ſaved thee. Therefore we obtaine forgiveneſſe by faith: By charitie wee give thankes and teſtifie the bountifulneſſe of the Lord.

The love which the woman to whom many ſins were forgiven did ſhew towards him which did forgive her, was not a cauſe but a proofe of her pardoning. Luke 7.35.

38. As for thoſe things that are commonly found in the bookes of old Writers concerning ſatisfaction, they little move me. I ſee indeed that many of them, (I will ſpeake plainely) in a manner all whoſe bookes remaine, have either erred in this point, or ſpoken to crabbedly and hardly: but I will not grant that they were ſo rude and unskilfull as to have written thoſe things in that ſenſe that the new Satisfactioners doe read them. *Chryſoſtome* in one place writeth thus: where mercy is required, examination ceaſeth: where mercy is asked, judgement is not rigorous: where mercy is craved, there is no place for paine: where is mercy, there is no inquiſition. Where is mercy, the anſwer is pardoned. Which words howſoever they be wreſted, yet they can never bee made to agree with the ſchoolemens doctrines. In the booke of Eccleſiaſticall doctrines, which is fathered upon *Auguſtine*, is read thus: Satisfaction of repentance is, to cut off the cauſes of ſinnes, and not to grant an entry to their ſuggeſtions. Whereby appeareth that the doctrine of ſatisfaction, that was ſaid to bee given in recompence of ſinnes committed, was even in thoſe times laughed to ſcorne: forasmuch as they referre all ſatisfaction to a heedfulneſſe in abſtaining from ſinnes in time to come. I will not alleage that which the ſame *Chryſoſtome* ſaith, that he requireth of us no more, but that wee ſhould confeſſe our ſinnes unto him with teares, ſith ſuch ſentences are many times found in his writings and others. *Auguſtine* indeed in ſome places calleth the workes of mercie, remedies to obtaine forgiveneſſe of ſinnes: but becauſe no man ſhould ſtumble at that little word, he himſelfe preventeth it in another place. The fleſh

The Fathers though ſpeaking ſomewhat hardly concerning ſatisfactions, doe notwithſtanding meane far otherwiſe than theſe new ſatisfactioners. Hom. 2. in Pſal. 50.

Hom. 10 in Gen. Enchi. ad Laurentium. Mat. 6.12.

of Christ (saith he) the true and onely sacrifice for sinnes, not onely these sinnes that are wholly put away in baptisme, but also these that afterward creepe in by weakenesse: for which the whole Church crieth out at this day, Forgive us our trespasses. And they are forgiven by that singular sacrifice.

39. They have for the most part called satisfaction, not a recompence to bee rendred to God, but an open declaration whereby they that had beene excommunicate when they would be received againe to the communion, did ascertaine the Church of their repentance. For there were joyned unto them when they did repent certaine fastings and other things, whereby they might perswade men, that they were truly and hartily wearie of their former life, or rather blot out the remembrance of their former doings? and so they were said to make satisfaction not to God, but to the Church. Which is also expressed of *Augustine* in these words in his Enchiridion to *Laurence*: Out of that ancient custome the confessions and satisfactions that are at this day used, tooke their beginning. Truly very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadow of that better forme, I know that the old writers doe sometime speake somewhat hardly, and as I said even now, I doe not deny that peradventure they erred heerein. But those things that were besprinckled with a few spots, when they are once handled with these mens unwashed hands, are altogether defiled. And if we must contend with the authority of old writers: good God, what old writers doe they thrust unto us? A good part of those wherewith *Peter Lombard* their champion hath botched up his patched Sentences, is gathered out of the unsavory dotages of certaine Monkes that are carried about under the name of *Ambrose*, *Hierome*, *Augustine* and *Chrysostome*. As about this present question he taketh in a manner all out of *Augustines* booke of repentance, which is foolishly botched of good and bad by some scraper together. It beareth indeed the name of *Augustine*, but such a booke as no man being but meanely learned, would vouchsafe to acknowledge for his. But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very labboursome, and yet very plausible to bewray to their great shame, those things that they have heretofore boasted upon as mysteries, but because my purpose is to teach fruitfully, therefore I passe them over.

Defenders of Popish satisfactions not much holpen by the writings of the ancient Fathers.

Cap. 65. and is rehearsed in the Decrets. cap. In actionibus de pœnit. distin. 1.

THE FIFTH CHAPTER.

Of the supplyings which they adde to satisfactions, as pardons and Purgatorie.

OVt of this doctrine of satisfaction doe flow indulgences or pardons. For they say that, that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne so farre forth into madnesse, that they define them to bee the distribution of the merits of Christ and of the Martyrs, which the Pope dealeth abroad by his Bulles. But although they have more need of *Helleborus* to purge their phrentike braine, than arguments to answer them, so that it is not much worth the travell to stand upon confuting such trifling errors, which are already shaken with many battle-rammes, and of themselves grow into decaied age, and bend toward falling: yet because a short confutation of them shall be profitable for some that be ignorant, I will not altogether omit it. As for this that pardons have so long stand safe, and have so long beene unpunished, having been used with so outragious and furious licentiousnesse: this may serve to teach us in how darke a night of errours, men in certaine ages past have been drowned. They saw themselves to be openly and uncolourably scorned of the Pope and his Bulbeares, gainful markets to bee made of the salvation of their soules the price of salvation to be valued at a few pence, and nothing set out to bee freely given: that by this colour they be wiped of offerings, to bee filthily spent upon brothels, bawds and banketings, that the greatest blowers abroad of the pardons are the greatest despisers of them, that this monster doth daily more and more with greater licentiousnesse overrunne the world, and grow into outrage, and that there is no end, new lead daily brought, and new money gotten. Yet with high reverence they received, they worshipped

The world even wittingly abused by pardons.

worshipped and bought pardons, and such as among the rest saw somewhat farther, yet thought them to be godly deceits, whereby men might bee beguiled with some profit: At the length, since the world suffered it selfe to bee somewhat wiser, pardons wax cold, and by little and little become frozen, till they utterly vanish away.

The ground of pardons is the merit of Saints then which unto the merit of Christ nothing can be more opposite.

2. But forasmuch as many that see the filthie gaminge, the deceits, thefts, and robberies, wherewith the pardoners have heretofore mocked and beguiled us, yet see not the very fountaine of ungodlinesse from whence they spring: It is good to shew not onely of what sort pardons bee, but also what they bee, when they are wiped from all spots. They call the treasure of the Church, the merits of Christ and of the holy Apostles and Martyrs. The principall custodie of this barne (as I have alreadie touched) they faigne to be delivered to the Bishop of *Rome*, that he should have the distribution of so great gifts, that hee might both give them by himselfe, and also grant jurisdiction to other to give them. Hereupon proceede from the Pope sometime plenary pardons, sometime pardons for certaine yeares: from the Cardinals, pardons for a hundred daies: from Bishops, pardons for fortie daies. But they be (as I may naturally describe them) the profaning of the blood of Christ, Satans mockerie, to lead away the Christian people from the grace of God, from the life that is in Christ and to turne them from the true way of salvation. For how could the blood of Christ be more filthily prophaned, than when it is denied to suffice to the remission of sinnes, to reconciliation and satisfaction, unlesse the want thereof as being withered and wasted should be otherwise supplied and perfected? The law and all the Prophets (saith *Peter*) beare witnesse of Christ, that by him forgivenesse of sinne is to be received: Pardons give remission of sinnes by *Peter*, *Paul*, and the Martyrs. The blood of Christ (saith *John*) cleanseth us from sinne: Pardons doe make the blood of Martyrs the washing away of sinnes. Christ (saith *Paul*) which knew not sinne, was made sinne for us, that is the satisfaction of sinne, that wee might be made the righteousnesse of God in him: Pardons doe set the satisfaction of sinnes in the blood of Martyrs. *Paul* cryed out and testified to the Corinthians, that onely Christ was crucified and died for them: the Pardons pronounce, that *Paul* and other died for us. In another place hee saith that Christ purchased the Church with his blood: the pardons appoint another price of purchase in the blood of Martyrs. The Apostle saith, that Christ with one oblation made perfect for ever them that were sanctified: the pardons cry out to the contrary and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. *John* saith that all the Saints washed their Gownes in the blood of the Lambe: The pardons teach men to wash their Gowns in the blood of Saints.

Act. 10. 43.

1 Joh. 1. 7.
2 Cor. 5. 21.

1 Cor. 1. 13.
Act. 10. 18.
Heb. 10. 13.

Reve. 7. 14.

The evident testimonies of Leo and Augustine against their own vaine allegations for the deserts of Saints appliable unto others.

3. *Leo* Bishop of *Rome* writeth notably well to the *Palestines* against these sacrileges. Although (saith he) the death of many Saints hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiation of the world. The righteous received, but gave not crownes: and out of the valiantnesse of the faithfull are graven examples of patience, not gifts of righteousnesse. For their deaths were every one singular to themselves, and none of them did by his end pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised up againe. Which sentence (as it was worthy to be remembred) he repeated in another place. There can nothing bee required more plaine to destroy this wicked doctrine. Yet *Augustine* speaketh no lesse fitly to the same effect, Though (saith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgivenesse of sinnes. Which thing Christ hath done for us, neither hath hee therein done that for us, that we should follow him, but hath given us a thing to rejoyce upon. Againe in an other place, As onely the Sonne of God was made the Sonne of Man, to make us with him the Sonnes of God: so hee alone for us hath taken upon him punishment without evill deservings, that wee by him might without good deservings, obtaine grace not due unto us. Truly whereas all their doctrine is patched together of horrible sacriledges and blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselves whether these bee not their decrees: that the Martyrs have by their death done more to God, and deserved more, than was needefull for themselves: and that they had remaining so great a plentie of deservings, as did also overflow

Epi. 81.
Psall. 116. 15.
Epi. 95.
Tract. in Joan. 83.

Lib. 4 ad Bonif. cap. 4.
Col. 1. 24.

overflow unto other: and that therefore, leaſt ſo great goodneſſe ſhould be ſuperfluous, their bloud is mingled with the bloud of Chriſt, and of both theſe blouds is made the treaſure of the Church, for the remiſſion and ſatisfaction of ſinnes. And that ſo is the ſaying of *Paul* to be taken: I ſupply in my bodie thoſe things that want of the ſufferings of Chriſt for his bodie, which is the Church. What is this elſe but to leave Chriſt onely his name, otherwiſe to make him a common pettie Saint, that may ſcarcely among the multitude be knowne from the reſt? He onely, onely ſhould have beene preached, he onely ſet forth, he onely named, he onely beene looked unto, when the obtaining of forgiveneſſe of ſinne, ſatisfaction, and ſanctification are entreated of: But let us heare their curtalled arguments. Leaſt the bloud of the Martyrs ſhould bee ſhed in vaine, therefore let it be employed to the common benefit of the Church. Is it ſo? was it no profit to glorifie God by their death? to ſubſcribe to his truth with their bloud? by deſpiſing this preſent life, to teſtifie that they ſought for a better life? by their ſtedfaſtneſſe to ſtrengthen the faith of the Church, and overcome the ſtubbornneſſe of the enemies? But this is the matter indeed: they acknowledge no profit of the Martyrs death, if Chriſt onely bee the propitiator, if he onely died for our ſinnes, if hee onely was offered up for our Redemption. So (ſay they) *Peter* and *Paul* might nevertheleſſe have obtained the crowne of victorie, if they had died in their beds. And whereas they have fought even to the ſhedding of their bloud, it would not agree with the juſtice of God to leave the ſame barren and fruitleſſe. As though God could not tel how to encreaſe in his ſervants their glory, according to the meaſure of his gifts. But the Church receiveth in common together profit enough, when it is by their triumphes encouraged to a zealous deſire to fight.

4. But how malitiouſly doe they wreſt that place of *Paul* where hee ſaith, that hee ſupplieth in his bodie thoſe things that wanted of the ſufferings of Chriſt? for hee referreth not the fault of ſupplying to the worke of redemption, ſatisfaction, and expiation: but to thoſe afflictions wherewith all the members of Chriſt, that is to ſay, all the faithfull muſt be exerciſed ſo long as they ſhall be in this fleſh. Hee ſaith therefore that this remaineth of the ſufferings of Chriſt, that hee daily ſuffereth in his members the ſame that he once ſuffered in himſelfe. Chriſt vouchſafeth to doe us ſo great honour, to reckon and account our afflictions his owne. Whereas *Paul* addeth theſe words, For the Church, he meaneth not for the redemption, for the reconciliation, for the ſatisfaction of the Church, but for the edifying and profit of the Church. As in another place he ſaith, that he ſuffereth all things for the elects ſake, that he may obtaine the ſalvation which is in Chriſt Jeſu. And he wrote to the Corinthians, that he ſuffered all the troubles that he ſuffered, for their comfort and ſalvation. And immediately in the ſame place expoundeth himſelfe, when he ſaith further, that hee was made a miniſter of the Church, not for redemption, but according to the diſpenſation that was committed unto him, to preach the Goſpell of Chriſt. If they yet require another expoſitor, let them heare *Auguſtine*. The ſufferings of Chriſt (ſaith he) are in Chriſt onely as in the head: and both in Chriſt and the Church, as in the whole body. Whereby *Paul* being one member ſaith, I ſupply in my bodie that which wanteth in the ſufrings of Chriſt. Therefore, if thou whatſoever thou be that heareſt this, art one of the members of Chriſt, whatſoeuer thou ſuffereſt of them that are not the members of Chriſt, that ſame wanted in the ſufferings of Chriſt. But wherunto the ſufferings of the Apoſtles taken for the church of Chriſt do tend, he expoundeth in another place where he ſaith: Chriſt is to me the gate unto you: becauſe ye are the ſheepe of Chriſt bought with his bloud: acknowledging your price, which is not given of mee, but preached by me. Then he addeth, As he hath given his ſoule, ſo ought wee to give our ſoules for our brethren, to edifie peace, and confirme Faith. Theſe are *Auguſtines* words. But God forbid, that *Paul* ſhould have thought that any thing wanted in the ſufferings of Chriſt, as concerning all fulneſſe of righteouſneſſe, ſalvation and life, or that hee meane to adde any thing thereunto, which ſo plainely and honorably preacheth, that the aboundance of grace was ſo largely powred out by Chriſt, that it far ſurmounted all the force of ſinne, By it onely all the Saints have been ſaved, and not by the merit of their own life or death as *Peter* expreſly teſtified: ſo that hee ſhould bee ſlanderous againſt

S. Pauls words of ſupplying that which wanted in Chriſts ſufferings maliciouſly wreſted to this purpoſe.

Col. 1. 24.

2 Tim. 2. 10.

1 Cor. 1. 6.

In Pſal. 16.

Tract in Ioan. 47.

Rom. 5. 15.

Act. 15. 11.

against God and Christ, that should repose the worthinesse of any Saint any where else than in the onely mercy of God. But why doe I tarry hereupon any longer, as upon a matter yet doubtfull, sith the very bewraying of such monstrous errours is a sufficient confutation of them?

Whence the gracious indulgence of Christ which should be published by preaching of the Gospell began to be folded up in parchment and lead.

5. Now (to passe over such abhominations) who taught the Pope to enclose in lead and parchment the grace of Jesus Christ, which the Lord willed to bee distributed by the word of the Gospell? Truly either the Gospell of God must be false, or their pardons false. For, that Christ is offered us in the Gospell, with all abundance of heavenly benefits, with all his merits, with all his righteousnesse, wisdome and grace, without any exception, *Paul* witnesseth where he saith, that the word of reconciliation was delivered to the ministers, whereby, they might use this forme of message as it were Christ giving exhortation by them: we beseech you, be ye so reconciled to God. 2 Cor. 1. He hath made him that knew no sinne, to be made sinne for us, that we might bee made the righteousnesse of God in him. And the faithfull know of what value is that common partaking of Christ, which (as the same Apostle witnesseth) is offered to bee enjoyed in the Gospell. 1 Cor. 1. 7. Contrariwise the pardons doe bring out of the storehouse of the Pope, a certaine pitance of grace and fasten it to lead and parchment, yea and to a certaine place, and sever it from the word of God. If a man should aske whence this abuse tooke beginning: it seemeth to have proceeded hereof, that when in time past penitents were charged with more rigorous satisfactions than all could beare, they which felt themselves above measure oppressed with penance enjoyned them, required of the Church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the Church to God, and said that they were recompences, whereby men may redeeme themselves from the judgement of God, then they therewithall did also draw these indulgences or pardons to be propitiatorie remedies, to deliver us from deserved punishments. As for these blasphemers that wee have recited, they forged them so shamelesly, that they can have no colour at all.

The foresaid ground being taken away purgatorie thereupon builded falleth.

6. Now let them no more trouble us with their purgation, because it is with this axe already broken, hewed downe, and overthrowne from the very foundations. For I do not agree to some men, that thinke best to dissemble in this point, and make no mention at all of Purgatorie, whereupon (as they say) great contentions do arise, but small edification is gotten. Truly I my selfe would also thinke such trifles worthy to be negligently passed over, if they did not account them earnest matters: But forasmuch as purgatory is builded of many blasphemies, and is daily upholden with new blasphemies, and raiseth up many & grievous offences, truly it is not to be winked at. This peradventure might after a sort have been dissembled for a time, that it was invented by curious and bold rashnes without the word of God: that men beleeved of it by I wot not what revelations, faigned by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giveth not leave to mans presumptuousnes so to break into the secret places of his judgements, and hath severely forbidden men to enquire for truth at dead men, neglecting his word, & permitteth not his word to be so unreverently defiled. Deut. 18. 11. But let us grant, that all those things might for a while have been borne with, as things of no great importance. But when the cleansing of sinnes is sought elsewhere than in the blood of Christ, when satisfaction is given away to any other thing, then it is most perillous not to speake of it. Therefore we must cry out not onely with vehement stretching of our voice, but also of our throat and sides: that Purgatory is the damnable devise of Sathan, that it maketh void the Crosse of Christ, that it layeth an intollerable slander upon the mercie of God, that it feebleth and overthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the Soules of men departed doe pay after their death? So that overthrowing the opinion of satisfaction, Purgatorie is immediately overthrowne by the very rootes. But if in our former discourse it is more than evident that the blood of Christ is the only satisfaction, propitiatorie sacrifice, and cleansing for the sinnes of the faithfull: what remaineth but that Purgatorie is a meere and horrible blasphemie against Christ? I passe over the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to have come out of the same spring of ungodlinesse.

7. But

7. But it is good to wring out of their hands ſuch places as they have falſly and wrongfully taken out of the Scripture. When (ſay they) the Lord affirmeth that the ſinne againſt the holy Ghoſt ſhould not be forgiven in this world, nor in the world to come, thereby hee ſheweth that there is a forgiveneſſe of ſome ſinnes in the world to come. But who ſeeth not that the Lord there ſpeaketh of the fault of ſinne? Now if it be ſo; what is that to their Purgatorie, foraſmuch as by their opinion the paine is there ſuffered of thoſe ſinnes, whereof they deny not the fault to bee forgiven in this preſent life? But that they may no more carpe againſt us, they ſhall have yet a plainer ſolution. When the Lord meant to cut off all hope of pardon from ſo hainous wickedneſſe, he thought it not enough to ſay that it ſhould never be forgiven, but the more to amplifie it, he uſed a diviſion, wherein hee comprehended both the judgement that every mans conſcience feeleth in this life, and the laſt judgement that ſhall bee openly pronounced at the reſurrection; as though he ſhould have ſaid: Beware ye of malicious rebellion, as of moſt preſent damnation. For he that of ſet purpoſe, ſhall endevour to quench the light of the holy Ghoſt, ſhall not obtaine pardon, neither in this life which is given to ſinners for their converſion, nor in the laſt day when the Lambes ſhall be ſevered by the Angels of God from the Goates, and the kingdome of heaven ſhall bee cleanſed from all offences. Then they bring forth that parable out of *Matthew*: Agree with thine adverſarie, leaſt he deliver thee to the Judge, and the Judge to the Serjeant, and the Serjeant to the priſon, from whence thou ſhalt not get out, untill thou haſt paied the uttermoſt farthing. If in this place the Iudge doe ſignifie God, and the adverſarie plaintife the divell, the Serjeant the Angell, and the priſon Purgatorie, I will gladly yeeld unto them. But if it be evident to all men, that Chriſt meant there to ſhew into how many dangers and miſchiefes they caſt themſelves, that had rather obſtinately purſue the extremity of the law, than deale according to equitie and good right, to the end to exhort his diſciples the more earneſtly to agreement with equitie: where then I pray you ſhall Purgatorie be found?

That ſin againſt the holy Ghoſt ſhall neither in this world, nor in the world to come be forgiven, is a ſtender proofe for Purgatorie.
Mat.12.32.
Mar.3.28.
Luk.12.10.

Matth.5.25.

8. They fetch an argument of the ſaying of *Paul*, where hee affirmeth, that the knees of things in heaven, earth, and hels, ſhall bow to Chriſt. For they take it as confeſſed, that hels cannot there be meant of thoſe that are adjudged to eternall damnation. Therefore it remaineth that it muſt bee ſoules lying in paine in purgatorie. They did not reaſon very evill, if the Apoſtle did by kneeling meane the true godly worſhipping. But ſith he teacheth only, that there is dominion given to Chriſt, whereby all creatures are to be ſubdued, what proofe is there to the contrary, but that we may by hels underſtand the Devils, that ſhall be brought before the judgement of God, to acknowledge him their judge with feare and trembling? Like as *Paul* himſelfe expoundeth the ſame Prophecie in another place. All (ſaith hee) ſhall be brought before the judgement ſeat of Chriſt. For it is written. So truly as I live, every knee ſhall bow to me, &c. But we may not ſo expound that which is in the Revelation: I have heard all creatures, both theſe things that are in heaven, and thoſe that are upon the earth, all theſe that are under the earth, and thoſe that are in the ſea, and all thoſe that are in them, I have heard them all ſay to him that ſitteth on the throane, and to the Lambe, Bleſſing, and honour, and glorie, and power for ever and ever. That I doe indeed eaſily grant, but what creatures doe they thinke to be here rehearſed? For it is moſt certaine, that there are contained creatures both without reaſon and without ſenſe. Whereby is affirmed nothing elſe, but that all the parts of the world, from the higheſt top of the heavens to the very middle point of the earth, doe in their maner declare the glory of their Creator. As for that which they alleadge out of the hiſtory of the *Machabees*, I will not vouchſafe to anſwer it, leſt I ſhould ſeeme to reckon that worke in the number of the holy bookes. But *Auguſtine* received it for Canonicall. But firſt, of what ſure credit did he receive it? The Iewes (ſaith he) eſteeme not the writing of the *Machabees* as they doe of the Law, the Prophets, and the Pſalmes, of which the Lord himſelfe hath witneſſed as of his witneſſes, ſaying: It was neceſſary that all things ſhould bee fulfilled that are written in the Law, and the Pſalmes, and Prophets concerning mee. But it hath beene received of the Church not profitably, if it bee ſoberly read or heard. And *Hierome* teacheth without any doubting that the authoritie thereof is of no force to proving

Other proofes alleadged out of S. Paul, the booke of Revelation and the booke of Machabees.
Philip.2.10.

Rom.13.10.

Reve.5.13.

2 Mac.12.43.

Contra Gaudent.epiſt.2. cap.23.
Luk 23.

proving of doctrines. And it evidently appeareth by that old booke, which is entituled under the name of *Cyprian*, concerning the exposition of the Creede, that it had no place at all in the old Church. But why doe I here strive without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, when in the end he craveth pardon, if he have spoken any thing not well. Truly hee that confesseth his writings to need pardon, saith plainly that they are not the oracles of the holy Ghost. Beside that, the godlinesse of *Judas* is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doth the writer of that historie referre that which *Judas* did to be a price of redemption, but that they might be partakers of the eternall life with the other faithfull, that had died for their country and religion. This doing was in deed not without superstition and prepostorous zeale, but they are more than fooles, that draw a sacrifice of the law so farre as unto us: forasmuch as wee know that things doe cease by the comming of Christ, that then were in use.

2 Mach. 12. 46.

9. But they have an invincible bulwarke in *Paul*, which cannot so easily bee battered. If any man (saith hee) build upon this foundation, gold, silver, precious stones, timber, hay, stubble, the Lord shall shew every mans worke what it is: because it shall bee revealed in fire, and the fire shall trie every mans worke what it is. If any mans worke do burne, it shall suffer losse, but he shall be safe, but as through the fire. What fire (say they) can that be, but the fire of purgatorie? by which the filthinesses of sinne are cleansed away, that wee may enter pure into the kingdome of God? But the most part of the old Writers thought it to be another fire, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthinesse of the flesh: and that is much more probable, than in faining Purgatorie. Albeit I doe neither agree with these men, because I thinke I have attained a certaine and much plainer understanding of that place. But before that I utter it, I would have them answer me, whether the Apostles and all the Saints must have gone through this fire of Purgatory? I know they will say, nay. For it were too much inconvenient that they must have needed to be purged, whose merits they dreame to overflow above measure to all the members of the Church. But the Apostle affirmeth it. For he doth not say that the worke of some shall bee proved, but the worke of all. Neither is this my argument, but *Augustines*, which so confuteth that exposition. And (which is more absurditie) hee doth not say, that they shall passe through the fire for all works: but if they have faithfully builded the Church, they shall receive reward when their worke is examined with fire. First, we see that the Apostle used a Metaphor, when hee called the doctrines invented by mans braines, wood, hay, and stubble. And the Metaphor hath an apparant rescue: that as wood so soone as it is put in the fire, consumeth and wasteth, so cannot those doctrines continue when they come to bee examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to follow the true cause of his Metaphor, and match the parts together with just relation, hee called the triall of the holy Ghost, fire. For even as the neerer that gold and silver are put to the fire, so much the surer proofe they have of their goodnesse and fineneſse: so the Lords truth, the more exactly it is weighed with spiritual examination, so much the greater confirmation of credit it receiveth. As hay, wood, and stubble put to the fire, are brought to sudden consuming, so the inventions of men, not stablished by the word of God, cannot beare the triall of the holy Ghost, but they by and by fall away and perish. Finally, if forged doctrines bee compared to wood hay, and stubble, because like wood, hay, and stubble, they are burned with fire and destroied: but they are not destroyed or driven away but by the spirit of the Lord: it followeth that the holy Ghost is the fire wherewith they shall bee proved, whose proofe *Paul* according to the common use of the Scripture, calleth, The day of the Lord. For it is called the day of the Lord, whensoever hee doth any way shew his presence to men. But then his face principally shineth, when his truth shineth upon us. Now have wee proved, that *Paul* meaneth no other fire, but the triall of the holy Ghost. But how are they saved by the fire, that suffer losse of their worke? That shall not bee hard to understand, if we consider of what kinde of men he speaketh. For hee toucheth those builders of the Church, that keeping the true foundation, doe build disagreeing

The fire whereof S. Paul maketh mention to the Corinthians is no Purgatorie fire. 1 Cor. 3.

Chrysost. August. and others

Enchir. ad Laurent. 68.

matter

matter upon it, that is to say, they that not swarving from the chiefe and necessary articles of faith, doe erre in points that be smallet and lesse perillous, mingling their owne devises with the word of God. Such I say, must suffer losse of their worke, having their devises destroied. But themselves are saved, but as by the fire: that is to say, not that their ignorance and errour is allowable before the Lord, but because they are cleansed from it by the grace and power of the holy Ghost. Therefore whosoever have defiled the golden fineneſſe of Gods word with this dung of purgatory, they must needs suffer losse of their worke.

10 But they will say, it hath beene an ancient usage of the Church. *Paul* answered this objection when he comprehendeth his owne time in that sentence, where hee saith, that all they must suffer losse of their worke, that in the building of the Church doe, lay any thing upon the foundation that agreeth not with it. Therefore when the adversaries object against me, that it hath beene used above a thousand and three hundreth yeares, to have prayers made for the dead: I aske them againe, by what word of God, by what revelation, by what example it was done. For here they doe not onely want testimonies of Scriptures but also all the examples of holy men that there are read, do shew no such thing. Of the mourning and order and funeralls there are sometimes found many and long tales; but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to have beene expressly spoken. But the very old Fathers themselves that prayed for the dead, did see that herein they wanted both commandement of God, and lawfull example. Why then durst they do so? In this I say, they did suffer somewhat as men: and therefore I affirme that, that which they did, ought not to be drawne into example. For whereas the faithfull ought to enterprise the doing of nothing, but upon assured confidence, as *Paul* teacheth: this assuredneſſe is principally required in prayer. But it is likely that they were led by some reason unto it: they sought some comfort to releive their sorrow: and it seemed unnatural not to shew before God some testimony of their love toward the dead. How mans wit is enclined to this affection, all men know by experience. Also the received custome was like a burning brand to set many mens minds on fire. We know that with all nations and in all ages there were funerals done for the dead, and their soules yearely purged. For though Sathan beguiled fooliſh men with theſe deceits: yet he tooke occasion so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but that even very superstition condemneth the Gentiles before the judgement seat of God, for neglecting the care of the life to come, which they professed themselves to beleeve. Now Christians, because they would not be worse than Heathen men, were ashamed to doe nothing for the dead, as though they were utterly destroyed. Hereupon came that ill advised diligence: because if they were slow in looking to the funerals, in banketings and offerings, they thought that they had put themselves in danger of a great reproach. And that which first proceeded from a wrongfull following of the Heathens example, was so multiplyed by often new increases, that now it is the principall holineſſe of Papists: ie, to helpe the dead in distreſſe. But the Scripture ministreth another much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lord. And it addeth a reason: because from thence forth they rest from their labours. And wee ought not so much tenderly to follow our owne affection of love, to set up a wrongfull manner of praying in the Church. Truely he that hath but meane wisedome, doth soone perceive that all that is read hereof in the old writers, was done to beare with the common usage, and the ignorance of the people. They themselves also I grant, were carried away into error even as unadvised lightneſſe of beliefe is wont to rob mens wits of judgement. But in the meane time the very reading of them doth shew, how doubtingly they commend prayers for the dead. *Augustine* in his booke of confessions, reporteth that *Monica* his mother did earnestly desire, that shee might be remembred in celebrating the ministries at the Altar. An old wives request, which the sonne never examined by the rule of the Scripture, but according to his affection of nature, would have it allowed of other. As for the booke that he made of care for the dead, containeth so many doubtings, that of right it ought with the coldnes thereof to quench the heate of a fooliſh zeale: if

The occasion whence prayer for the dead first rose, which notwithstanding doth not argue the soules of the dead, which were praied for to have been in Purgatory.

Reve. 14. 13.

any man desire to be a protector for dead men, truly with cold like lihoods it wil bring them out of care that were before carefull. For this is one piller of it, that this doing is not to be despised, because it is a custome growne in use, that the dead should be prayed for. But though I grant to the old writers of the Church, that it is a charitable use to helpe the dead: yet wee must still hold one rule which cannot deceive: that it is not lawfull for us in our prayers to use any thing of our owne, but our requests must be made subject to the word of God: because it is in his will to appoint what he will have to bee asked. Now whereas the whole law, and the Gospell do not so much as in one syllable give liberty to pray for the dead, it is a prophane abuse of the invocation of God to attempt more than he commandeth us. But that our adversaries may not boast that they have the ancient Church companion of their errour: I say there is great difference betweene them and it. They used a memoriall of the dead, least they should seeme to have cast away all care of them: but they did therewithall confesse that they doubted of their state. As for Purgatorie, they so affirmed nothing that they held it for a thing uncertaine. These men require to have that which they have dreamed of Purgatory, to be holden without question for an article of Faith. They slenderly and onely to passe it lightly over, did in the communion of the holy Supper commend their dead to God. These doe continually call upon the care of the dead, and with importunate praising it, do make it to be preferred above all dutifull works of charity. Yea, and it were not hard for us to bring forth some testimonies of the old writers, that do manifestly overthrow all those prayers for the dead, which then were used. As this of *Augustine*, when hee teacheth that all men looke for the resurrection of the flesh and the eternall glory, and that every man then receiveth the rest that followeth after death, if he be worthy when he dieth. And therefore he testifieth, that all the godly doe immediately after death enjoy the blessed rest as well as the Prophets, Apostles, and Martyrs. If their estate bee such, what I beseech you shall our prayers availe them? I passe over the grosser superstitions, wherewith they have bewitched the minds of the simple: which yet are so innumerable and the most part so monstrous, that they can have no honest colour to excuse them. Also I let passe those most filthy buyings and sellings that they have used, while the world was in such grosse senseless ignorance. For both I should never make an end, and also the readers shall without any rehearsall of them, have here sufficient whereupon they may stablish their consciences.

Hom. in Ioan. 45.

THE SIXTH CHAPTER.

Of the life of a Christian man: And first, by what argument the Scripture exhorteth us thereunto.

An order of framing our lives needfull to be gathered out of Scriptures.

WE have already said, that the marke whereunto regeneration tendeth, is that in the life of the faithfull there should appeare an agreement and consent betwene the righteous of God and their obedience: and that so they should confirme the adoption, whereby they are received to be children. But although his law containe in it selfe that newnesse, whereby the image of God is restored in us, yet because our dulnesse hath need both of many prickings forward and helpes, therefore it shall be profitable to gather out of divers places of the Scripture an order of framing of life, that they that have a desirous minde of amendment, may not wander out of the way in their endevour. Now when I take upon me the framing of a Christian mans life, I am not ignorant that I enter into manifold and plenteous arguments, and such as may with the greatnesse thereof fill a long volume, if I would absolutely entreat of it in all points. For we see into what great length are stretched the exhortatorie orations of old writers, made onely every one of one severall vertue. And that is not done with too much idle babling. For whatsoever vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plenty of matter, that a man cannot seeme to have discoursed well of it, unlesse he have spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teach, as peculiarly to goe through every speciall vertue, and wander abroad into exhortations. Let such things bee fetched out of other mens writings, and specially out of the Homilies of the old fathers.

It

It ſhall bee enough for me to ſhew an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and ſhortly to appoint out a certaine univerſall rule, by which hee may well try what be his duties. There ſhall peradventure at ſome other ſeaſon be a fit time to make declamations, or I will leave that to other, which I my ſelfe am not meete to doe, I doe naturally love ſhortneſſe, and peraduenture if I would ſpeake more at large, it would not frame well with me. And if a longer manner of teaching were never ſo much pleaſing, yet I would ſcarce have minde to put in proofe. But the courſe of this preſent worke requireth to knit up a ſimple doctrine with as great ſhortneſſe as I may. As the Philoſophers have their certaine ends of right and honeſty, from which they derive particular duties and all the company of vertues: ſo the Scripture is not without her order in this matter: but holdeth a moſt goodly well ordered diſpoſition, and much more certaine than all the Philoſophers orders. This onely is the difference, that they (as they were vaineglorious men) have diligently endevoured to attaine an exquiſite plainneſſe of order, to ſhew forth the ready aptneſſe of their wit. But the ſpirit of God, becauſe he taught without curious affection, hath not ſo exactly nor continually kept an orderly trade: which yet when hee ſometime uſeth, he doth ſufficiently declare, that it is not to be neglected of us.

2 This inſtruction that the Scripture teacheth, whereof we now ſpeake, ſtandeth chiefly upon two parts. The firſt, that there be powred and brought into our mindes a love of righteouſneſſe, to which otherwiſe we are of nature nothing enclined. The ſecond, that there be a rule ſet out unto us, that may not ſuffer us to goe out of the way in following righteouſneſſe. In commendation of righteouſneſſe it hath both very many and very good reaſons: of which we have here before in diverſe places ſpoken of ſome, and otherſome we ſhall in this place briefly touch. At what foundation may it better begin, than when it putteth us in minde that wee muſt bee holy, becauſe our God is holy? For when we are ſcattered abroad like ſtraying ſheepe, and diſperſed abroad in the maze of the world, he gathereth us together againe, to joyne us in one flocke with himſelfe. When we heare mention made of our joyning with God, let us remember that holineſſe muſt be the bond thereof. Not that by the merit of holineſſe we come into common with him: (whereas rather we muſt firſt cleave unto him, that being endued with his holineſſe, we may follow whether he calleth) but becauſe it greatly pertaineth to his glory, that he have no fellowſhip with wickedneſſe and uncleanneſſe. Therefore alſo it teacheth, that this is the end of our calling, which we ought alway to have reſpect unto, if we will anſwer God that calleth us. For to what purpoſe was it, that wee ſhould bee drawne out of the wickedneſſe and filthineſſe of the world, if wee give our ſelves leave all our life long to wallow in them ſtill; Moreover it alſo admoniſheth us that to the end wee may bee reckoned among the people of God, wee muſt dwell in the holy city Hieruſalem. Which as he hath hallowed to himſelfe, ſo is it unlawfull that it be unholily prophaned by the uncleanneſſe of the inhabitants. From hence came theſe ſayings, that they ſhall have a place in the tabernacle of God that walke without ſpot, and ſtudie to follow righteouſneſſe, &c. Becauſe it is not meete that the Sanctuarie whereon he dwelleth ſhould be like a ſtable full of filthineſſe.

The firſt entrance unto newneſſe of life is the love of holineſſe, wherewith to enflame us we are taught that God is holy.

Pſal. 35. 8. Pſal. 15. 2. & 23.

3 And the better to awake us, it ſheweth that God the father as hee hath joyned us to himſelfe in Chriſt, ſo hath printed an image for us in him, after which he would have us to be faſhioned. Now let them finde me a better order among the Philoſophers, that thinke that the philoſophy concerning manners, is in them onely orderly framed. They when they will excellently well exhort us to vertue, bring nothing els but that wee ſhould live agreeably unto nature. But the Scripture bringeth her exhortation from the true welſpring, when it not onely teacheth us to referre our life to God, the author of it to whom it is bound: but alſo when ſhe hath taught that wee are ſwarved out of kinde from the true originall and ſtate of our creation, ſhe immediately addeth, that Chriſt by whom we came againe into favour with God, is ſet before us for an example, that wee ſhould expreſſe the forme thereof in our life. What may a man require more effectuall than this one thing? Yea, what may a man require more than this onely thing? For if the Lord hath by adoption made us children with this condition, that our life ſhould reſemble Chriſt the bond of our adoption: if wee doe not give and avow our ſelves to

Another motive unto holineſſe is Chriſt his holineſſe, which God hath ſet to be our patterne.

righteousnesse, we doe not onely with most wicked breach of allegeance depart from our Creator, but also we forsweare him to be our Saviour. Then the Scripture taketh matter of exhortation out of all the benefits of God, which she rehearseth unto us, and all the parts of our salvation. And sheweth that sith God hath shewed himselfe a Father unto us, we are worthy to be condemned of extreame unthankefulnesse, if we doe not likewise in our behalfe shew our selves children unto him. Sith Christ hath cleansed us with the washing of his bloud, and hath made us partakers of this cleansing by baptisme, it is not seemely that we should be spotted with new filthinesse. Sith he hath grafted us into his body. We must carefully take heed that we sprinkle not any spot or blot upon us that are his members. Sith he himselfe that is our head, is ascended into heaven. It behoveth us that laying away earthly affection, we doe with all our heart aspire to heaven-ward: Sith the holy Ghost hath dedicated us temples to God, wee must endevour that Gods glory may bee honourably set out by us, and must not doe any thing whereby we may be prophaned with filthinesse of sinne? Sith both our Soule and our body are ordained to heavenly incorruption and an unperishing crowne, we must diligently travell, that the same may bee kept pure and uncorrupted unto the day of the Lord. These (I say) be the best laid foundations to build a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe never climbe above the naturall dignity of man.

Mala. 1. 6.
Eph. 5. 1.
2 Ioh. 3. 1.
Ephe. 1. 5.
Heb. 10.
1 Cor. 6.
1 Pet. 1. 15.
Iohn. 15. 3.
Ephe. 5.
Col. 3.
2 Cor. 6.
1 Thes. 5. 15.

It is the imitation of Christ which declareth a true Christian.

4 And here is a fit place to speake unto them, that having nothing but the title and badge of Christ, yet would bee named Christians. But with what face doe they boast of his holy name: sith none have any fellowship with Christ, but they that have received a true knowledge of him out of the word of the Gospell? But the Apostle saith, that all they have not rightly learned Christ, that are not taught that they must cast away the old man that is corrupted according to the desire of errour, and have not put on Christ. Therefore it is proved that they falsely, yea and wrongfully pretend the knowledge of Christ, although they can eloquently and roundly talke of the Gospel. For it is not a doctrine of tongue, but of life: and is not conceived as other learnings be, with onely understanding and memorie, but is then onely received when it possesseth the whole soule, and findeth a seate and place to hold it in the most inward affection of the heart. Therefore either let them cease, to the slander of God, to boast of that which they are not, or let them shew themselves not unworthy Schollers for Christ their master. We have given the first place to the doctrine wherein our Religion is contained, because our salvation beginneth at it: but the same must bee powred into our heart, and passe into our manners, yea and transforme us unto it, that it be not unfruitfull unto us. If the Philosophers doe justly chafe against them, and doe with shamefull reproch drive them from their company, that professing an arte that ought to be schoolemasters of life, doe turne it into a Sophisticall babling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell upon the top of their tongues, the effectuall working whereof ought to pearce into the innermost affections of the heart, to rest in the soule, and to alter the whole man a hundred times more, than the cold exhortation of philosophers.

Though Christians be farre from attaining unto, yet they ought to be earnest in following after the perfect righteousnesse which is set before them in the Gospell.

5 Yet doe I not require that the manners of a christian man savour of nothing but the absolute Gospell: which nevertheless both were to bee wished and we must indevour us toward it. But I do not so severely require a gospel-like perfection, that I would not acknowledge him for a christian, that hath not yet attained unto it: For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many have hitherto but a little way proceeded toward it, who yet should unjustly be cast away. What then? let that bee set for the marke before our eies, to which alone all our endevour may be directed. Let that bee appointed the gole for us to runne and travell unto. For it is not lawfull for thee so to make partition with God, to take upon thee part of these things that are commanded thee in his word, and to leave part at thine owne choise. For first of all hee every where commendeth integrity as the chiefe part of worshipping him: by which word hee meaneth a pure simplicity of minde that is without all deceitfull colour and faigning: against which a double heart is set as contrary: as if it should be said, that the beginning of living uprightly is

spirituall

ſpirituall, when the inward affection of the minde is without faining, dedicate to God, to obſerve holineſſe and righteouſneſſe. But becauſe no man in this earthly priſon of the body hath ſo great ſtrength to haſte with ſuch freſhneſſe of running, as he perfectly ought to doe, and the greater number are ſo feeble, that with ſtaggering and halting, yea and creeping upon the ground, they advance but ſlowly forward. Let us every one goe according to the meaſure of his little power, and proceed on our journey begun. No man ſhall goe ſo untowardly, but he ſhall every day get ſome ground, though it be but little. Therefore let us not ceaſe to travell ſo, that wee may continually proceed ſomewhat in the way of the Lord. And let us not deſpaire upon the ſlenderneſſe of our going forward, for howſoever the ſucceſſe anſwer not our deſire, yet we have not loſt our labour when this day paſſeth yeſterday: ſo that with pure ſimplicity we looke unto our mark, and long toward the end of our courſe, not ſoothingly flattering our ſelves, nor tenderly bearing with our owne evils, but with continuall endevour travelling to this, that we may ſtill become better than our ſelves, till we attaine to goodneſſe it ſelfe: which in deed we ſeeke for and follow all our life long: but we ſhall then only attaine it, when being unclothed of the weakeneſſe of the fleſh, we ſhall be received into the full fellowſhip thereof.

THE SEVENTH CHAPTER.

The ſumme of a Chriſtian life: wherein is intreated of the forſaking of our ſelves.

ALbeit that the law of the Lord have a moſt aptly well diſpoſed order to frame a mans life, yet it ſeemed good to the heavenly Schoolemaſter to inſtruct men yet with a more exact trade to the ſame rule that hee had ſet forth in his law. And the beginning of that trade, is this: that it is the duty of the faithfull to yeeld their bodies to God a living holy and acceptable ſacrifice unto him: and that therein ſtandeth the true worſhipping of him. Hereupon is gathered occaſion to exhort men, that they doe not apply themſelves to the faſhion of this world, but be transformed in renewing of their minde, that they may prove what the will of God is. Now this is a great thing, that we be conſecrate and dedicate to God: that we ſhould from thence forth thinke, ſpeake, imagine, or doe nothing but to his glory. For the thing that is conſecrate, cannot be applyed to unholy uſes, without great wrong done unto him. If we be not our owne, but the Lords, it appeareth what errour is to be avoyded, and whereunto all the doings of our life are to be directed. We are not our owne: therefore let neither our owne reaſon nor our owne will beare rule in our counſels and doings. We are not our owne: therefore let vs not make this the end for us to tend unto, to ſeeke that which may bee expedient for us according to the fleſh. Weare not our owne: therefore ſo much as we may, let us forget our ſelves and all things that are our owne. On the otherſide, we are Gods, therefore let us live and die to him. We are Gods: therefore let his wiſedome and will governe all our doings. We are Gods: therefore let all the parts of our life tend toward him as their onely lawfull end. Oh how much hath he profited, that having learned that himſelfe is not his owne, hath taken from himſelfe the rule and government of himſelfe to give it to God? For as this is the moſt ſtrong working peſtilence to deſtroy men, that they obey themſelves: ſo it is the onely haven of ſafety, neither to know nor will any thing by himſelfe, but onely to follow God going before him. Let this therefore be the firſt ſtep, that man depart from himſelfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not onely that which ſtandeth in obedience of the word, but that whereby the minde of man, void from his owne ſenſuality of fleſh, bendeth it ſelfe wholly to the will of Gods ſpirit. Of this transformation (which *Paul* calleth renewing of the minde) whereas it is the firſt entry into life, all the Philoſophers were ignorant. For they make onely reaſon the governeſſe of man: they thinke ſhe only ought to be heard: finally to her onely they give and aſſigne the rule of maners. But the Chriſtian Philoſophie biddeth her to give place, and to yeeld and be ſubject to the holy Ghoſt: ſo that man now may not live himſelfe, but beare Chriſt living & reigning in him-

The firſt beginning of a new life is the reſigning over of our ſelves from our ſelves unto God. Rom.11.3

Rom.14.8.

Ephe.4.23.

Gal.1.20.

The next degree of righteousnesse. to seeke those things that are of God sincerely for themselves not in any side in respect of our owne.

2 Hereupon followeth also this other point, that we seeke not the things to be our owne, but those things that be according to the will of the Lord, and that make to the advancement of his glory. This is also a proofe of great profiting, that in a manner forgetting our selves, and altogether leaving the regard of our selves, we travaile to imploy our studie God and his Commandements. For when the Scripture biddeth us to leave privie regard of our selves, it doth not onely race out of our mindes that covetousnesse of having the greedie seeking for power and favour of men: but also rooteth out ambition and all desire of worldly glory, and other more secret pestilences. Truely a Christian man must be so fashioned and disposed, to thinke throughout all his life, that he hath to doe with God. In this sort, as he shall examine all his doings by Gods will and judgement: so he shall reverently direct unto him all the earnestly bent diligence of his minde. For he that hath learned to looke upon God in all things, that he hath to doe, is therewithall turned away from all vaine thoughts. This is that forsaking of our selves which Christ even from the first beginning of instruction so earnestly gave in charge to his disciples: which when it once hath gotten possession in the heart, leaveth no place at all, first neither for pride, nor disdainefulnesse, nor vaine glorious boasting, then neither for covetise, nor filthy lust, nor ryotousnesse, nor daintinesse, nor for other evils that are ingendred of the love of our selves. Contrariwise, where soever it reigneth not, there either most filthy vices doe rage without shame, or if there be any spice of vertue, it is corrupted with perverse desire of glory. For shew me a man, if thou canst, that unlesse he have forsaken himselfe according to the commandement of the Lord, will of his owne free will use goodnes among men. For all they that have not beene possessed with this feeling, if they have followed vertue, they have done it at the least for praise sake. And as the Philosophers that ever most of all affirmed that vertue was to be desired for it selfes sake, were puffed up with so great pride, that it appeared that they desired vertue for no other thing, but that they might have matter to be proud upon. But God is so nothing at all delighted, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they have already received their reward in the world, and maketh harlots and Publicans nearer to the kingdome of heaven, than them. And yet we have not throughly declared with how many and how great stops man is hindred from that which is right, so long as he hath not forsaken himselfe. For it was truly said in times past, that there is a world of vices hidden in the Soule of man. And thou canst finde no other remedies, but denying thy selfe, and leaving regard of thy selfe, to bend thy minde to seeke those things that the Lord requireth of thee, and to seeke them therefore onely because they please him.

The parts of a well ordred life, set downe by S. Paul. Tit. 2. 12.

3 In another place the same *Paul* doth more plainly, although shortly, go through all the parts of a well ordered life, saying: The grace of God that bringeth salvation unto all men, hath appeared and teacheth us, that we should deny all ungodlinesse, and worldly lusts, and that we should live soberminded, righteously and godly in this present world, looking for the blessed hope and glorious appearing of the mighty God, and of our Saviour Jesus Christ, which gave himselfe for us, to redeeme us from all unrighteousnesse, and to purge us a peculiar people unto himselfe fervently given unto good workes. For after that hee hath set forth the grace of God to encourage them, to make ready the way for us to worship God, hee taketh away two stops that doe most hinder us, that is to say, ungodlinesse, whereunto wee are naturally too much inclined, and Worldly desires, which extend further. And under the name of ungodlinesse, hee not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lusts are in effect as much as the affections of the flesh. Therefore hee commandeth us in respect of both the tables of the law, to put off our owne wit, and to forsake all that our owne reason and will informeth us. And all the doings of our life he bringeth into three parts, sobriety, righteousnesse, and godlinesse: of the which, sobriety, without doubt signifieth as well chastity and temperance, as a pure and measurable sparing use of temporall things, and a patient sufferance of povertie. Righteousnesse containeth all the duties of equity, to give every man his own. The third is Godlinesse, that severeth us from the defilings of the world, and with true holinesse joyneth us to God. These things, when they be knit together with an

unseparable

unseparable knot, make a full perfection. But for as much as nothing is more hard, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to give our selves to God and our brethren, and to studie for an Angelike life in the filthy state of the earth: therefore *Paul*, to loose our mindes from all snares, calleth us backe to the hope of blessed immortality, admonishing us not to strive in vaine: becawse as Christ hath once appeared the Redeemer, so at his last comming, he shall shew the fruit of the salvation that he hath purchased. And thus he driveth away the entisements that binde us, and make us not to aspire as we ought, to the heavenly glory: yea and he teacheth that we must travell as men being from home in this world, that the heavenly inheritance be not lost or fall away from us.

The deniall of our selves hath relation partly to men but chiefly to God. Rom. 12. 10. Phil. 2. 3.

4 Now in these words we perceive, that the forsaking of our selves hath partly respect to men, and partly, yea chiefely to God. For whereas the Scripture biddeth us so to behave our selves with men, that we preferre them before us in honour, that we faithfully employ our selves wholly to procure their commodities: therefore it giveth such commandements as our minde is not able to receive, but first being void of naturall sense. For (with such blindnesse we run all into love of our selves) every man thinketh himselfe to have a just cause to advance himselfe, and to despise all other in comparison of himselfe. If God have given us any good gift, by and by bearing our selves bold thereof, we lift up our courage, and not onely swell, but in a manner burst with pride. The vices wherewith wee abound wee doe both diligently hide from other, and to our selves we flatteringly faigne them light and slender, and sometime embrace them for vertues. And if the same good gifts, which wee praise in our selves, or better doe appeare in other, least we should be compelled to give place to them, we doe with our enviousnesse deface them and finde fault with them. If there bee any faults in them, we are not contented severely and sharpely to marke it, but we also odiously amplifie it. Hereupon groweth that insolencie, that every one of us, as though he were priviledged from the common estate, would bee higher than the rest, and carelesly and proudly set light by every man, or despise them as inferiours. The poore yeeld to the rich, base people to gentlemen, servants to their masters, unlearned to the learned: but there is no man that doth not nourish with himselfe some opinion of excellency. So every man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuously taking upon them somewhat whereby to please themselves, they judge upon the wits and manners of other men. But if they come to contention, there bursteth out their poyson. For many doe make a shew of great meekenesse, so long as they finde all things gentle and lovely: but how many a one is there that keepeth that continuall course of modestie, when he is pricked ond stirred to anger? And there is no remedie hereof, but that the most hurtfull pestilence of love, of soveraignty and selfelove be rooted out of the the bottome of their hearts, as it is rooted out by the doctrine of the Scripture. For their we were so taught, that we must remember that the good gifts that God hath given us, are not our owne good things, but the free gifts of God, whereof if any be proud, they bewray their owne unthankfullnesse. Who maketh thee to excell? *Paul* saith, if thou hast received all things, why dost thou boast as if they were not given thee: Then, that we must with reknowledging of our faults, call our selves backe to humility. So shall remaine in us nothing to bee proud upon, but there shall bee much matter to abase our selves. Againe, we are commanded, whatsoever gifts of God we see in other men, so to reverence and esteeme those gifts, that we also honour those men in whom they be. For it were a great lewdnesse for us, to take from them that honour, that God hath vouchsafed to give them. As for their faults, wee are taught to winke at them, not to cherish them with flattering, but that wee should not by reason of those faults triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man soever we have to doe, we shall behave our selves not onely temperately and modestly, but also gently and friendly. As a man shall never come any other way to true meekenesse, but if hee have a heart endued with abusing of himselfe, and reverencing of other.

It is not possible we should doe our duties

5. Now how hard it is, for thee to doe thy dutie in seeking the profit of thy neighbour? Thou shalt herein labour in vaine, unlesse thou depart from regard of thy selfe, and

others except we haue first denied our selues And our duty it is to profit other men with whatsoeuer God hath benefited us. 1 Cor. 13 4.

and in a manner put off thy selfe. For how canst thou performe these things that *Paul* teacheth to bee the workes of charity, unlesse thou forsake thy selfe to give thy selfe wholly to other? Charity (saith he) is patient and gentle, not proud, not disdainfull, envieth not, swelleth not, seeketh not her owne, is not angry, &c. If this one thing be required, that we seeke not the things that are our owne, we shall doe no small violence to nature, which so bendeth us to the onely love of our selves, that it doth not easily suffer us negligently to passe over our selves and our owne things, to watch for other mens commodities, yea to depart with our owne right to resigne it to another. But the Scripture, to lead us thither as it were by the hand, warneth us that whatsoever gracious gifts wee obtaine of the Lord, they are committed unto us upon this condition, that they should bee bestowed to the common benefit of the Church: and that therefore the true use of all Gods grace, is a liberall bountifull and communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be devised for the keeping of the same, than when we be taught that all the good gifts that we have, are things of God delivered, committed to our trust upon this condition, that they should bee disposed to the benefit of our neighhours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued. No member hath his power for himselfe, nor applyeth it to his private use, but powreth it a broad into the other members of the same body, and taketh no profit thereof, but such as proceedeth from the common commodity of the whole bodie. So whatsoever a godly man is able to doe, he ought to be able to doe it for his brethren, in providing none otherwise privately for himselfe, but so that his mind be bent to the common edification of the Church. Let this therefore be our order for kindnesse and doing good: that whatsoever God hath bestowed upon us; whereby we may helpe our neighbour, wee are the Bailiffes thereof, and bound to render account of the disposing of it. And that the onely right disposing is, that which is tryed by the rule of love. So shall it come to passe, that wee shall alway not onely joyne the travaile of other mens commodity with the care of our owne profit, but also set it before the care of our owne. And that we should not happen to be ignorant, that this is the true law of disposing all the gifts that we receive of God, he hath in the old time set the same law even in the smallest gifts of his liberality. For he commanded the first fruits of corne to bee offered unto him, by which the people might testifie that it was unlawfull for them to take any fruit of the goods that were not first consecrate to him. If the gifts of God be so only then sanctified unto us, when wee have with our owne hand dedicated them to the author thereof, it is evident that it is an untrue abuse thereof that doth not savour of such dedication. But it shall be vaine for thee to goe about to enrich the Lord with communicating to him of thy things. Therefore sith thy liberality cannot extend unto him, as the Prophet saith, thou must use it toward his Saints that are in earth. Therefore almes are compared to holy oblations, that they may now be correspondent to these of the law.

Exod. 22. 29. & 23. 19.

Psal. 16. 3. Heb. 13. 16.

Without patience we cannot continue in well doing unto others. 1 Cor. 13 4.

Gal 6.

Esa. 5. 7.

6 But that we should not bee weary with doing good (which otherwise must needs come quickly to passe) that other thing must be joyned which the Apostle speaketh of, that charity is patient and not moved to anger. The Lord Commandeth to do good to all universally, of whom a great part are most unworthy if they bee considered by their owne deserving. But here the Scripture helpeth with a very good meane, when it teacheth that we must not have respect what men deserve of themselves, but that the image of God is to be considered in all men, to which we owe all honour and love. But the same is most diligent to bee marked in them of the household of faith, insomuch as it is in them renued and restored by the spirit of Christ. Therefore whatsoever man thou light upon, that needeth thy helpe, thou hast no cause to withdraw thy selfe from doing him good. If thou say that he is a stranger: but the Lord hath given him a marke, that ought to be familiar unto thee, by the reason that hee forbiddeth thee to despise thine owne flesh. If thou say that he is base and naught worth: but the Lord sheweth him to be such a one, to whom he hath vouchsafed to give the beauty of his image. If thou say that thou owest him nothing for any thing that hee hath done for thee: but God hath set him as it were in his place in respect of whom, thou knowest so many and

so

ſo great benefits wherewith he hath bound thee unto him. If thou ſay that he is unworthy that thou ſhouldeſt labour any thing at all for his ſake: but the image of God whereby he is commended unto thee, too worthy that thou ſhouldeſt give thy ſelfe and al that thou haſt unto it. But if he have not onely deſerved no good at thy hand, but alſo provoked thee with wrongs and evill doings: even this is no juſt cauſe why thou ſhouldeſt ceaſe both to love him and to doe for him the dutifull workes of love. Thou wilt ſay, he hath farre otherwiſe deſerved of me. But what hath the Lord deſerved? Which when he commandeth the to forgive all wherein hee hath offended thee, truely hee willeth the ſame to be imputed to himſelfe. Truely this is that onely way come to that which is utterly againſt the nature of man; much more is it hard for man, I meane, to love them that hate us, to recompence evill with doing good, to render bleſſings for reproches: if we remember that we muſt not conſider the malice of men, but looke upon the image of God in them, which defacing and blotting out their faults, doe with the beauty and dignity of it ſelfe allure us to imbrace it.

Matth. 6. 14. & 18. 35.

Luke 17. 3. Math. 5. 44

7 Therefore this mortification ſhall then onely take place in us, when we performe the duties of charity. But it is not he that performeth them, that onely doth all the dutifull workes of charity, although he leave none of them undone, but he doth them of a ſincere affection of love. For it may happen, that a man may fully performe to all men all that he oweth, ſo much as concerneth outward duties: and yet he may be farre from the true performing of it. For you may ſee ſome that would ſeeme very liberall, which yet doe give nothing but either with pride of looke, or with churliſhneſſe of words they upbraide it. And we be come to ſuch wretchedneſſe in this unhappy world, that almoſt no almes are given of any men, or at leaſt of the moſt part of men, without reproaching, Which perverſneſſe ſhould not have beene tolerable among the very heathen. For of Chriſtians is ſomewhat more required then to ſhew a cheerefulneſſe in countenance, and make their doings lovely with gentleneſſe of words. Firſt they muſt take upon them the perſonage of him whom they ſee to neede their helpe, and then ſo pitty their caſe, as if themſelves did feele and ſuffer it: ſo that they may be carried with feeling of mercy and gentleneſſe, even as they would be to helpe themſelves. He that ſhall come ſo minded to helpe his brethren, will not onely not defile his doings with any arroganey or upbraiding, but alſo neither will deſpiſe his brother to whom he doth good as one needing his helpe, nor tread him under foote as one bound unto him: no more then we uſe to reproch a ſicke member, for eaſing whereof the whole body laboureth, or to thinke it ſpecially bound to the other members, becauſe it hath drawne more helpe unto it than it hath recompenſed. For it is thought that the common interpartning of duties betweene members of one body, hath no free kinde of gift, but rather that it is a payment of that which being due by the law of nature, it were monſtrous to deny. And by this reaſon it ſhall follow, that he may not thinke himſelfe diſcharged that hath performed one kinde of dutie, as it is commonly uſed, that when a rich man hath given any thing of his owne, he leaveth other charges to other men, as not belonging to him. But rather every man ſhall thinke thus with himſelfe, that he is altogether debter to his neighbours, and that he muſt determine none other end of uſing his liberality, but when ability faileth, which how large ſoever it be, muſt be meaſured by the rule of charity.

To do the workes of Charity it is nothing, except they be done charitably.

8 Now let us more fully declare the principall part of forſaking our ſelves, which wee ſaid to have reſpect to God. We have ſaid much of it already, which it were ſuperfluous to rehearſe againe: it ſhall bee ſufficient to intreat of it ſo farre, as it frameth us to quietneſſe of minde and ſufferance. Firſt therefore in ſeeking the commoditie or quietneſſe of this preſent life, the Scripture calleth us hereunto, that reſigning us and our things to the Lords will, wee would yeeld unto him the affections of our heart to bee tamed and ſubdued. To covet wealth and honours, to compaſſe authority, to heape up riches, to gather together all ſuch follies as ſerve for royalty and pompe, our luſt is outragious, and our greedineſſe infinite. On the other ſide of poverty, ignobility, and baſe eſtate, we have a marvellous feare and marvellous hatred, that move us to travell by all meanes to eſchue them. Hereby a man may ſee, how unquiet a minde they have, how many ſhifts they attempt, with what ſtudies they wearie their life, that

The principall part of denying our ſelves, is wholly to depend upon the favour and bleſſing of God, without any reckoning or account making of worldly things

that frame their life after their owne deuiſe: to attaine thoſe things that their affection of ambition or couetouſneſſe requireth, and on the otherſide to eſcape poverty and baſeneſſe. Therefore the godly muſt keepe this way, that they be not entangled with ſuch ſnares. Firſt let them not either deſire, or hope for, or thinke upon any other meane of proſpering, than by the bleſſing of the Lord: and therefore let them ſafely and boldly reſt themſelves upon it. For howſoever the fleſh thinke it ſelfe ſufficient of her ſelfe, when ſhe either travelleth by her owne diligence, or endevoureth with her owne ſtudie, or is holpen by the favour of men, to the attayning of honour and wealth, yet it is certaine: that al theſe things are nothing, and that we ſhal nothing prevaile with wit or travaile, but in ſo much as the Lord ſhall proſper both. But on the other ſide his only bleſſing findeth a way through all ſtops, to make all things proceede with us to a joyfull and luckie end. Then howſoever wee may moſt of all obtaine any glory or wealth without it (as we daily ſee the wicked to get heapes of great honours and riches) yet forasmuch as they upon whom reſteth the curſe, doe feele no parcell of felicity, we can obtaine nothing without his bleſſing that ſhall not turne us to evill. And it is not at all to be coveted, that maketh men more miſerable.

He which knoweth himſelfe and his eſtate to depend wholly upon the bleſſing of God, will neither ſeeke to advance himſelfe by evill meanes, nor immoderately deſire to be advanced, nor impacientely murmure at any thing which happeneth.

9 Therefore if we beleeve that all the meane of proſperous ſucceſſe and ſuch as is to bee wiſhed, conſiſteth in the onely bleſſing of God, which being abſent, all kindes of miſery and calamity muſt happen unto us: this remaineth alſo: that we doe not greedily endevour to wealth and honours ſtanding upon our owne fineneſſe of wit or diligence, not leaning to the favour of men, nor truſting upon a vaine imagination of fortune, but that we alway looke unto the Lord, to be led by his guiding to whatſoever lot he hath provided. So firſt it ſhall come to paſſe, that we ſhall not violently ruſh to the catching of riches and invading of honours, by wrong, by guile and evill crafty meanes, or extortion with doing injurie to our neighbours, but ſhall only follow thoſe fortunes that may not lead us from innocency. For who may hope for the helpe of Gods bleſſing among frauds, extortions, and other ſubtle meanes of wickedneſſe? For as Gods bleſſing followeth no man but him that thinketh purely, and doth rightly, ſo it calleth backe all them of whom it is defired, from crooked thoughts, and corrupt doings. Then we ſhall be brideled that we burne not with unmeaſurable deſire of growing rich, nor ambitiouſly gape for honours. For with what face may a man truſt to be holpen of God, to obtaine thoſe things that he deſireth againſt his word? For God forbid that God ſhould give the helpe of his bleſſing to that which he curſeth with his owne mouth. Laſt of all, if it ſucceed not according to our wiſh and hope, yet wee ſhall bee reſtrained from impatience, and from curſing our ſtate whatſoever it be: becauſe we know that that is to murmure againſt God, at whoſe will riches and poverty, baſeneſſe and honors are diſpoſed. Briefly, he that reſteth himſelfe in ſuch ſort as is aforeſaid upon the bleſſing of God, neither will by evill ſubtilties, hunt for thoſe things that men are wont outragiouſly to covet, by which crafty meanes hee thinketh that he ſhall nothing prevaile: nor if any thing happen proſperouſly will impute it to himſelfe, and to his owne diligence, endevour or to fortune, but will aſſigne it to God the Author. But if while other mens eſtates doe flouriſh, he goe but ſlenderly forward, yea or ſlide backward, yet he will beare his ill fortune, but with greater quietneſſe and moderation of minde, than a prophane man will beare a meanely good ſucceſſe, which is not altogether ſo good as he deſired: becauſe he hath a comfort wherin he may more quietly reſt, than upon the higheſt top of wealth and authority: becauſe he accounteth that his things are ordered by God as is availeable for his ſalvation. So we ſee that *David* was minded, and yeeldeth himſelfe to be ruled by God, he declareth himſelfe to be like to a weined child, and that hee walketh not in high things marvellous above himſelfe.

Pſal. 131.

The quiet contentment of mind which groweth unto men in the manifold caſuall miſeries of this life, if they be

10. And the godly minds ought to have that quietneſſe and ſufferance not onely conſiſting in this behalfe: but alſo it muſt extend to all chances whereunto our preſent life is ſubject. Therefore no man hath rightly forſaken himſelfe, but hee hath ſo reſigned himſelfe up wholly to the Lord, that he ſuffereth all the prts of his life to bee governed by his will. He that is ſo framed in minde, whatſoever happen, will neither thinke himſelfe miſerable, nor will with enviouſneſſe againſt God complaine of his fortune. How neceſſary this affection is, ſhall hereby appeare, if you conſider to how

many

many chances we be subject. Divers kinds of diseases doe trouble us, sometime the pestilence cruelly reigneth, sometime wee are sharpely vexed with calamities of warre, sometime frost or haile devouring the hope of the yeare, bringeth barrennesse, that driveth us to dearth: sometimes our wife, parents, children, or kinsfolke are taken away by death, our house is consumed with fire: these bee the things, at chancing whereof men curse their life, detest the day of their birth, have Heaven and Light in execration, murmure against God, and (as they be eloquent in blasphemies) accuse him of unjustice and cruelty: But a faithfull man must even in these chances behold the mercifull kindnesse and fatherly tendernesse of God. Therefore whether hee see his house destroyed, his kinsfolke slaine, yet he will not therefore cease to praise God, but rather will turne himselfe to this thought: Yet the Grace of the Lord that dwelleth in my house will not leave it desolate. Or if when his corne is blasted or bitten, or consumed with frosts, or beaten downe with haile, he see famine at hand, yet he will not despaire, nor speake hatefully of God, but will remaine in this confidence. We are yet in the Lords protection; and sheepe brought up in his pastures: he therefore will finde us food even in the extremest barrennesse. Or if hee be troubled with sickenesse, even then he will not be discouraged with bitternesse of sorrow to burst out into impatience and quarrell thus with God: but considering the righteousnesse and lenity in Gods correction, he will call himselfe backe to patience. Finally whatsoever shall happen, because hee knoweth it ordained by the hand of God, hee will take it with a well pleased and thankefull minde, least hee should stubbornly resist his authority, into whose power he hath yeelded himselfe and all his. Therefore let that fooliſh and most miserable comfort of the heathen be far from a Christian mans heart, which to strengthen their mindes against adversities, did impute the same to fortune, with whom they counted it fooliſh to be angry, because she was blinde and unadvised, that blindly wounded both the deserving and undeserving. For contrariwise this is the rule of godlinesse, that the onely hand of God is the judge and gouernesse of both fortunes, and that it runneth not forward with unadvised sudden rage, but with most orderly justice dealeth among us both good things and evill.

once assured not that fortune doth blindly tosse, but God providently dispose their whole estate.

Psal. 79. 13.

THE EIGHT CHAPTER.

Of the bearing of the crosse, which is a part of the forsaking of our selves.

BVt a godly minde must yet climbe up higher, even to that whereunto Christ calleth his disciples, that every one take up his crosse. For all whom the Lord hath chosen and vouchsafed to receive into his company, must prepare themselves to a hard, travelsome and unquiet life, and full of many and divers kinds of incommodities. So it is the will of the heavenly Father, to exercise them in such sort, that he may have a true proofe of them that be his. Beginning at Christ, his first begotten Sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloved sonne above the rest, and in whom the Fathers minde was fully pleased, yet we see how he was not tenderly and daintily handled: so that it may be truely said, that he was not onely exercised with a perpetuall crosse so long as he dwelleth in earth, but that all his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoved that hee should learne obedience by those things that hee suffered. Why then should wee priviledge our selves from that estate, whereunto it behooved Christ our head to be subject, specially sith hee became subject thereunto for our cause, to shew us an example of patience in himselfe? Therefore the Apostle saith, that this is the appointed end of all the children of God, to bee fashioned like unto him. Whereupon also in hard and sharpe chances, which are reckoned adversities and evils, ariseth a great comfort unto us, that we communicate with the sufferings of Christ: that as he entred out of a maze of all troubles into the heavenly glory, so we may by divers tribulations be brought into the same glory. For so saith *Paul* himselfe, that when we learne the communicating of his afflictions, wee doe also conceive the power of his resurrection: and when we are fashioned like unto death, wee are so prepared to the fellowship of his

He which forsaketh himselfe must arme himselfe to indure a travelsome estate of life, wherein there is notwithstanding this comfort we goe no other way than Christ himselfe hath troden before us.

Mar. 16. 24. Matth. 3. 17. & 17. 5.

Rom. 8. 2.

Act. 14. 22. Philip. 3. 10.

his glorious rising againe. How much may this availe to asswage all the painefullnesse of the crosse, that the more wee are afflicted with adversities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings are not onely made blessed unto us, but also doe much helpe us to the furtherance of our salvation.

Affliction necessarie for us not only as for Christ to testifie our obedience unto God, but further also to bring us to a sensible feeling of our owne imbecilitie and weakenesse.

2 Besidethat, our Lord had no need to take upon him to beare the crosse, but to testifie and prove his obedience to his Father: but wee for divers causes have neede to leade our life under a continuall crosse. First (as wee be naturally bent to attribute all things to our flesh) unlesse our weakenesse be shewed us a it were before our eies, wee doe easily esteeme our owne strength above due measure, and doubt not that whatsoever happen, it will continue unbroken and unovercome against all hard assaults. Whereby we are carried into a foolish and vaine confidence of flesh, and then trusting thereupon, wee stubbornely wax proud against God himselfe, as though our owne powers without his grace did suffice us. This arrogancy hee can no way better beate downe, than when he proveth unto us by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth us either with shame, or poverty, or losse of children, or sickenesse, or other calamities, which we being unable to beare in respect of our selves, doe by and by sinke downe under them. Being so humbled we learne to call upon his strength, which onely maketh us to stand upright under the heavie burden of afflictons. Yea the most holy, how well soever they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancy, unlesse by the triall of the crosse, he bring them into a more inward knowledge of themselves. The slothfulnesse crept into *David:* I said in my rest, I shall never be moved, Lord, thou hast stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was stricken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regarding the grace of God, upon which he should have hanged, he leaned unto himselfe, to promise himselfe perpetuall continuance. It this chanced to so great a Prophet: which of us ought not to be fearefull, that wee may be heedfull? Therefore whereas in prosperity they flatter themselves with opinion of a greater constancie and patience, when they are once humbled with adversity, they learne that their former opinion was but hypocrisie. The faithfull (I say) being admonished by such examples of their diseases, doe thereby profit to humility, that being unclothed of the wrongfull confidence of the flesh, they may resort to the grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherein is abundantly sufficient succour for them.

Psal. 30. 8.

Affliction by teaching us how feeble we are of our selves, causeth to rest onely upon God. This breedeth patience, whereby experience groweth of Gods upholding them that rely upon him, which triall of his goodnesse in things past, stablisheth the credit of his truth for things to come, and increaseth hope. Rom. 5. 3.

3 And this is it that *Paul* teacheth, that by troubles is engendred patience, by patience proofe. For whereas God hath promised the faithfull that hee will be present with them in troubles, they feele the same to be true, when they stand patiently being upholden by his hand, which by their owne strength they were not able to doe. Patience therefore bringeth a proofe by experience to the holy ones, that God when neede requireth will indeed performe that helpe that hee hath promised. And thereby also their hope is confirmed: forasmuch as it were too much unthankefulnesse not to looke for in time to come, the same truth of God that they had already by experience proved to be constant and sure. We see now how many good things doe come unto us in one knot by the crosse. For overthrowing the opinion that wee falsly presume of our owne strength and disclosing our hypocrisie that delighted us, it shaketh away the hurtfull confidence of the flesh, and teacheth us being so humbled, to rest upon God onely, by which it commeth to passe, that wee neither bee oppressed nor fall downe. And after victorie followeth hope, insomuch as the Lord in performing that which he hath promised, establisheth the credit of his truth for time to come. Truely, although there were no more reasons but these, it appeareth how much the exercise of the crosse is necessary for us. For it is a matter of no small importance, to have the blinde love of thy selfe wiped away, that thou mayest well know thine owne weakenesse. To feele thy owne weakenesse, that thou mayest learne to distrust thy selfe, to distrust thy selfe, that thou mayest remove thy confidence from thy selfe unto God, to rest with confidence of hart upon God, that being upholden by his helpe, thou mayest continue unovercome to the

last

last end: to stand fast by his grace, that thou mayest understand that hee is true in his promises: to know by proofe the truth of his promises, that thy hope may bee strengthened thereby.

By affliction God bringeth forth the vertues of his Saints which before lay hid into open shew, and also traineth them in true obedience.

4. The Lord hath also another end of afflicting his, to trie their patience, and instruct us to obedience. Not that they can use any obedience toward him, other than the same that hee giveth them: but so it pleaseth him by open examples to make approved by witnesses, and to set forth the graces that hee hath bestowed upon his holy ones, that they should not lie idlely hid within them. And therefore in bringing forth into open shew the strength of sufferance and constancie, wherewith hee hath furnished his servants, it is said that he trieth their patience. And from hence came these sayings: that God tempted *Abraham*, and had proofe of his godlinesse, by this, that hee refused not to offer up in sacrifice his owne and onely Sonne. Therefore *Peter* teacheth, that our faith is so proved in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithfull man hath received of his God, should bee brought forth in use, that it may bee made certainely knowne and manifest? For otherwise men will not esteeme it as it is worthie. Now if God himselfe doth rightfully when he ministreth matter to stir up the vertues that hee hath given to his faithfull, that they should not lie hidden, yea lie unprofitable and perish: then is there good reason of the afflictions of the holy ones, without which their patience should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to live not after their owne wish, but after the will of God. Truly if all things should flow unto them after their owne minde, they would not know what it were to follow God. And *Seneca* rehearseth that this was and old Proverbe, when they exhorted any man to suffer adversities, Follow God. By which they declared, that then onely man truly entred under the yoke of God, when he yeelded his hand and backe to Gods correction. Now if it bee most righteous, that wee should shew our selves in all things obedient to the heavenly Father, then wee ought not to refuse, that he should by all meanes accustome us to yeeld obedience unto him.

Gen. 22.1.
1 Pet. 1.7.

De vita beata cap. 15.

The flesh stubborne, rebellious and wanton without taming.

5. But yet we perceive not how necessarie this obedience is for us, unlesse wee doe also consider, how wanton our flesh is to shake off the yoke of God, so soone as it hath beene but a little while daintily and tenderly handled. The same happeneth unto it that chanceth to stubborne horses, which if they bee a few daies pampered idlely, they cannot afterward for fearcenesse be tamed, neither doe know the rider, to whose governement they somewhat before obeyed. And this is continuall in us that God complaineth to have been in the people of Israell, that being well fed and covered with fatnesse, wee kicke against him that fed and nourished us. The liberality of God should indeed have allured us to consider and love his goodnesse, but forasmuch as our evill nature is such, that we are alway corrupted with his tender usage, it is more than necessarie for us, to be restained by some discipline, that wee run not outragiously into such a stubborne wantonnesse. So that we should not grow fierce with unmeasurable abundance of riches, that we should not wax proud being lifted up with honours, that wee should not become insolent, being puffed up with other good gifts, either of the soule, bodie or fortune, the Lord himselfe, as he foreseeth it to bee expedient, preventeth it, and with the remedie of the crosse subdueth and bridleth the fiercenesse of our flesh, and that divers waies, so much as is healthfull for every man. For all are not alike sicke of all one diseases, or do alike need of hard dealing. And thereupon is to bee seene how some are exercised with one kinde of crosse, and some with another. But whereas the heavenly Physitian handleth some more gently, and purgeth some with sharper remedies, when he meaneth to provide for the health of all: yet he leaveth none free or untouched, because he knoweth all with out exception to be diseased.

Deut 33.15.

Afflictions fall for us, in respect of our offences past.

Moreover, the most mercifull father needeth not onely to prevent our weakenesse, but many times to correct our passed offences. Therefore so oft as we be afflicted, the remembrance of our forepassed life ought by and by to enter into our minde: so without doubt we shall finde that we have done somewhat worthy of chastisement. Yet we ought not chiefly to ground our exhortation to patience upon the acknowledging of sinne. For the Scripture ministreth us a farre better consideration, when it

2 Cor.11.8.

faith, that the Lord correcteth us with adversities, that wee should not bee damned with this world. Therefore we ought even in the very sharpnesse of tribulations to acknowledge the kindnesse and goodnesse of our father toward us, forasmuch as even then hee ceaseth not to further our salvation. For he doth afflict, not to destroy or kill us, but rather to deliver us from the damnation of the world. That thought shall leade us to

Prov.3.11.

that which the Scripture teacheth in another place: My sonne, refuse not the Lords correction, nor be wearie when thou shalt be rebuked of him. For whom the Lord loveth, he correcteth, and embraceth him as a father doth his child. When we know his rod to be the rod of a father, is it not our duty rather to shew our selves obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardned with evill doings? The Lord leeseth us, unlesse he call us backe by correction when wee are fallen away from him: so that the Author of the Epistle to the *Hebrewes*

Heb.12.8.

rightly saith that we are bastards, and not children if we be out of correction. Therefore we are most froward, if we cannot suffer him when he declareth his good will, and the care that he hath for our salvation. This the Scripture teacheth to be the difference betweene the unbeleevers and the faithfull, that the unbeleevers as the bondslaves of a rooted and hardened wickednesse, are made the worse and more obstinate with whipping: the faithfull, like children having an honest freedome of nature, doe thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I have spoken of this matter in another place, I am contented to touch it briefly and so will make an end.

When the cause of our suffering is righteousnesse it is not a crosse, but a gaine to suffer.

7. Moreover it is a singular comfort, when we suffer persecution for righteousnesse. For then we ought to thinke, how great an honour God vouchsafeth to grant us, that he so garnisheth us with the peculiar marke of his souldiers. I meane that they suffer persecution for righteousnesse, not onely that suffer for defense of the Gospell, but also that are troubled for any defence of righteousnesse. Whether therefore in maintaining the truth of God against the lies of Sathan, or in taking in hand the defense of good men and innocents against the wrongs of the wicked, wee be driven to runne into the displeasure and hatred of the world, whereby our life or goods, or estimation, may come

Matth.5.15.

in danger: let it not bee grievous or loathsome unto us to employ our selves for God, or let us not thinke our selves miserable in those things in which hee hath with his owne mouth pronounced us blessed. Povertie indeed, if it be considered in it selfe, is miserable: likewise banishment, contemptuous estate, prisonment, shame: Finally, death is the uttermost of all calamities. But when the favour of our God breatheth upon us, there is none of all these things, but it turneth to our felicitie. Therefore let us rather bee content with the testimonie of Christ, than with the false estimation of the flesh. So shall it come to passe, that wee shall rejoyce as the Apostles did, when God shall account us worthie to suffer reproch for his name. For why? If wee being innocent, and knowing our selves cleere in our consciences, are by the naughty dealing of wicked men spoyled of our goods: wee are indeed brought to poverty thereby among men, but so riches truly doe grow unto us in heauen before God. If we be thrust out of our houses, wee are the more inwardly received into the household of God. If we bee vexed and despised, we take so much the deeper rootes in Christ. If wee be noted with reproches and shame, we are in so much the more honorable place in the kingdome of God. If we be slaine, so is the entrie made open for us unto blessed life. Let us bee ashamed to esteeme lesse these things, upon which the Lord hath set so great a price, than shadowish and fickle enticing pleasures of present life.

* *Patience doth not extinguish the feeling of that bitternesse which is in trouble, but vanquish the troublesome vexation which is felt.*
1 Pet. 4.12.
1 Tim 4.10.
2 Cor.6.8.

8. *Sith therefore the Scripture doth with these and like admonitions give sufficient comfort for the shames or calamities that we suffer for defence of righteousnesse, we are too much unthankfull if we doe not gladly and cheerefully receive them at the Lords hand, specially sith this is the kinde of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in us. As also *Peter* teacheth. But it is more grievous to gentle natures to suffer shame than a hundred deaths: therefore *Paul* expressly admonisheth that we shall not onely suffer persecutions, but also reproches, because wee trust in the living God. As in another place hee teacheth us after his example to walke through slander and good report. Yet there is not required of us such a cheere-

a cheerefulneſſe as may take away all feeling of bitterneſſe and ſorrow, or elſe the patience of the holy ones in the croſſe were no patience, unleſſe they ſhould bee both tormented with ſorrow, and vexed with griefe. If there were no hardneſſe in povertie, no paine in ſickneſſe, no griefe in ſhame, no horrour in death, what valiantneſſe or temperance were it to beare them indifferently? But when every one of theſe doth with the naturall bitterneſſe thereof bite the hearts of us all, herein doth the valiantneſſe of a faithfull man ſhew it ſelfe, if being aſſaied with the feeling of ſuch bitterneſſe, how grievouſly ſoever hee be troubled with it, yet with valiantly reſiſting he overcommeth it, his patience uttereth it ſelfe herein, if being ſharply provoked, he is yet ſo bridled with the feare of God, that he burſteth not out into any diſtemper. His cheerefulneſſe appeareth herein, if being wounded with ſadneſſe and ſorrow, he reſteth upon the ſpirituall comfort of God.

9. This conflict, which the faithfull doe ſuſtaine againſt the naturall feeling of ſorrow, while they ſtudie for patience and temperance, *Paul* hath very well deſcribed in theſe words. Wee are put to diſtreſſe in all things but we are not made ſorowfull: wee labour, but we are not left deſtitute: we ſuffer perſecution, but we are not forſaken in it: we are throwne downe, but we periſh not, You ſee how to beare the croſſe patiently, is not to be altogether aſtoniſhed, and without all feeling of ſorrow: as the Stoickes in old time did fooliſhly deſcribe a valiant hearted man, to be ſuch a one, as putting off all nature of man, was alike moved in proſperitie and in adverſitie, in ſorrowfull and joyfull eſtate, yea ſuch a one as like a ſtone was moved with nothing: and what have they profited with this high wiſedome? Forſooth they have painted out ſuch an image of wiſdome as never was found, and never can hereafter bee among men: But rather while they coveted to have too exact and preciſe a patience, they have taken away all the uſe of patience out of mans life. And at this day alſo among Chriſtians there are new Stoickes, that reckon it a fault not onely to grone and weepe, but alſo to be ſad and carefull. But theſe ſtrange concluſions doe commonly proceed from idle men, which buſying themſelves rather in ſpeculation than doing, can doe nothing but breed us ſuch new found doctrines. But wee have nothing to doe with that ſtonie Philoſophie, which our Maſter and Lord hath condemned not onely by his word but alſo by his example. For hee mourned and wept both at his owne and other mens adverſities. The world (ſaith he) ſhall rejoyce, but you ſhall mourne and weepe. And becauſe no man ſhould finde fault therewith, by his open proclamation, he hath pronounced them bleſſed that mourne. And no marvell. For if all weeping be blamed, what ſhall we judge of the Lord himſelfe, out of whoſe bodie dropped bloudy teares? If every feare be noted of infidelitie, what ſhall we judge of that quaking feare wherewith we read that he was not ſlenderly ſtriken? If all ſadneſſe be miſliked, how ſhall we like this, that he confeſſeth his ſoule to be ſad even to the death.

The patience which God requireth in afflictions is not a ſenſeleſſe emptineſſe of griefe. 2 Cor. 4. 8.

John 17. 20.

Math. 5. 4.

Luke 22. 44.

10. This I thought good to ſpeake to this end, to call godly mindes from deſpaire that they ſhould not therefore altogether forſake the ſtudie of patience, becauſe, they cannot put off the naturall affection of ſorrow: which muſt needs happen to them that make of patience a ſenſeleſſe dulnes, and of a valiant and conſtant man, a ſtocke. For the Scripture giveth to the holy ones the praiſe of patience, when they are ſo troubled with hardnes of adverſities, that yet they be not overcome nor throwne downe with it: when they be ſo pricked with bitternes, that they be alſo delighted with ſpirituall joy: when they be ſo diſtreſſed with griefe, that yet they receive courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth ſtill in their hearts, that naturall ſenſe eſcheweth and dreadeth thoſe things that it knoweth to be againſt it: but the affection of godlineſſe travelleth even through all thoſe difficulties to the obeying of Gods will. This repugnancie the Lord expreſſed when hee ſaid thus to *Peter*: When thou waſt young thou didſt gird thy ſelfe and didſt walke whether thou wouldeſt: But when thou art old, an other ſhall gird thee and lead thee whether thou ſhalt not be willing. Neither is it likely that *Peter*, when the time came that hee muſt glorifie God by his death, was drawne unwillingly and reſiſting unto it. Elſe his martyrdome ſhould have but ſmall praiſe. But howſoever he did with great cheerefulnes of hart obey the ordinance of God, yet becauſe he had not put off the nature of man,

The contraries affections which are in godly afflicted minds.

John 21. 18.

he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloody death that he should suffer, being stricken with horror thereof, hee would gladly have escaped it. On the other side, when it came in his minde, that he was called unto it by the commandement of God, then conquering and treading downe feare, he gladly, yea and cheerefully tooke it upon him. This therefore we must indevour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reverence and obedience to God, as may tame and subdue to his ordinance all contrarie affections. So shall it come to passe, that with whatsoever kind of crosse we be vexed, even in the greatest anguishes of minde, we shall constantly keepe patience. For adversities shall have their sharpnesse, wherewith we shall be bitten: so when wee are afflicted with sickenesse, we shall both grone and bee disquieted and desire health: so being pressed with povertie, we shall be pricked with the stings of carefulnesse and sorrow: so shall we be stricken with griefe of shame, contempt and injury: so shall we yeeld due teares to nature at the buriall of our friends: but this alway shall be the conclusion. But the Lord willed so. Therefore let us follow his will. Yea even in the middest of the prickings of sorrow, in the middest of mourning and teares, this thought must needs come betweene, to encline our heart to take cheerefully the very same things, by reason whereof it is so moved.

The difference betwixt Christian and Philosophicall patience.

11. But forasmuch as wee have taken the chiefe cause of bearing the crosse, out of the consideration of the will of God, we must in few words define what difference is betweene Philosophicall and Christian patience. Truly very few of the Philosophers climbed to so high a reason, to understand that the hand of God doth exercise us by afflictions, and to thinke that God is in this behalfe to bee obeyed. But they bring no other reason, but because we must so doe of necessitie. What is this else, but to say that thou must yeeld unto God, because thou shalt travaile in vaine to wrastle against him? For if we obey God, only because we so must of necessitie: then if we might escape, we would cease to obey. But the Scripture biddeth us to consider a farre other thing in the will of God, that is to say, first justice and equitie, then the care of our salvation. These therefore be the Christian exhortations to patience, whether poverty, or banishment, or prisonment, or shame, or sickenesse, or losse of parents, or children, or any other like thing doe grieve us, wee must thinke that none of these things doth happen, but by the will and providence of God, and that hee doth nothing but by most just order? For why? doe not our innumerable and daily offences deserve to be chastised more sharplie; and with more grievous correction, than such as the mercifull kindnesse of God laieth upon us? Is it not most great equitie, that our flesh bee tamed, and as it were made acquainted with the yoke, that shee doe not wantonly grow wilde according to her nature? Is not the righteousnesse and truth of God worthy, that wee should take paine for it? But if there appeare an undoubted righteousnesse in our afflictions, wee cannot without unrighteousnesse either murmure or wrastle against it. We heare not now that cold song: We must give place, because we so must of necessitie, but we heare a lively lesson and full of effectualnesse. We must obey, because it is unlawfull to resist: wee must suffer patiently, because impatience is a stubbornnesse against the righteousnesse of God. But now, because that thing onely is worthie to be loved of us, which we know to be to our safety and benefit, the good father doth this way also comfort us, when hee affirmeth that even in this that he afflicteth us with the crosse, he provideth for our safetie. But if it bee certaine that troubles are healthfull for us, why should we not receive them with a thankfull and well pleased minde? Therefore in patiently suffering them, we doe not forcibly yeeld to necessitie, but quietly agree to our owne benefit. These thoughts (I say) doe make that how much our minds are grieved in the crosse with naturall feeling of bitternesse, so much they be cheered with spirituall gladnesse. Whereupon also followeth thanksgiving, which cannot bee without joy. But if the praise of the Lord and thanksgiving proceedeth of nothing but of a cheerefull and joyfull heart, and there is nothing that ought to interrupt the same praising of God and thanksgiving in us: hereby appeareth how necessarie it is that the bitternesse of the crosse, bee tempered with spirituall joy.

THE

THE NINTH CHAPTER.

Of the meditation of the life to come.

BUt with whatsoever kinde of trouble wee bee distressed, wee must alway looke to this end, to use our selves to the contempt of this present life, and thereby be stirred to the meditation of the life to come. For, because God knoweth well how much wee bee by nature inclined to the beastly love of this world, hee useth a most fit meane to draw us backe, and to shake off our sluggishnesse, that we should not sticke too fast in that love. There is none of us that desireth not to seeme to aspire and endevour all their life long to heavenly immortalitie. For wee are ashamed to excell bruit beasts in nothing: whose state should be nothing inferiour to ours, unlesse there remaine to us a hope of eternity after death. But if you examine the devises, studies, and doings of every man, you shall finde nothing therein but earth. Hereupon groweth that senslesnesse, that our minde being dazeled with vaine glistering of riches, power, and honors, is so dulled that it cannot see farre. Our heart also being possessed with covetousnesse, ambition, and lust, is so weighed downe, that it cannot rise up higher. Finally, all our soule entangled with entisements of the flesh seeketh her felicity in earth. The Lord to remedie this evill, doth with continuall examples of miseries teach this, of the vanitie of this present life. Therefore that they should not promise themselves in this life a sound and quiet peace, hee suffereth them to bee many times disquieted and troubled either with warres, or uprores, or robberies, or other injuries. That they should not with too much greedinesse, gape for fraile and transitorie riches, or rest in the riches that they alreadie possesse, sometime with banishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to povertie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Marriage, hee either maketh them to be vexed with the frowardnesse of their wives, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these things he tenderly beareth with them, yet least they should either swell with foolish glorie, or immeasurably rejoice with vaine confidence, hee doth by diseases and dangers set before their eies, how unstable, and vanishing bee all the goods that are subject to mortalitie. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is unquiet, troublesome, and innumerable waies miserable, and in no point fully blessed: and that all those that are reckoned the good things thereof are uncertaine, fickle, vaine, and uncorrupted, with many evils mixed with them. And hereupon wee doe determine, that here is nothing to bee sought or hoped for but strife: and that when we thinke of our crowne, then wee must lift up our eies to heaven. For thus we must beleeve. That our minde is never truly raised to the desire and meditation of the life to come, unlesse it have first conceived a contempt of this present life.

The miseries of this life must teach us not to seeke our felicity here.

2. For betweene these two there is no meane, the earth must either become vile in our sight, or hold us bound with intemperate love of it. Therefore if we have any care of eternitie, we must diligently endevour to loose our selves from these fetters. Now because this present life hath many flattering pleasures wherewith to allure us, a great shew of pleasantnesse, grace, and sweetnesse, wherewith to delight us: it is much behoovefull for us to be now and then called away, that we bee not bewitched with such allurements. For what, I pray you, would be done, if wee did here enjoy a continuall concourse of good things and felicitie, sith we cannot with continuall spurres of evils be sufficiently awaked to consider the misery thereof? Not onely the learned doe know, but also the common people have no Proverbe more common than this, that mans life is like a smoke or shadow: and because they saw it to be a thing verie profitable to bee knowne, they have set it out with many notable sentences. But there is nothing that we do either more negligently consider, or lesse remember. For we goe about all things as though we would frame to our selves an immortalitie in earth. If there bee a corps carried to buriall, or if wee walke among graves, then, because there is an image of death before our eies, I grant wee doe marvellously well discourse like Philosophers

Our dulnesse to learne the fraile estate of this present life.

upon the vanitie of this life. Albeit wee doe not that continually, for many times all these things doe nothing moue us. But when it happeneth our Philosophy lasteth but a while, which so soone as we turne our backes, vanisheth away, and leaueth no step at all of remembrance behinde it: finally, it passeth away, as clapping of hands upon a stage at any pleasant sight. And we forgetting not onely death, but also that wee bee subject to death, as though we had never heard of any report thereof, fall to a careless assuredness of earthly immortalitie. If any man in the meane time tell us of the Proverbe, that man is a creature of a daies continuance, wee grant it indeed: but so heedlesly that still the thought of everlasting continuance resteth in our minde. Who therefore can denie that it is a great profit to us all, not onely to be admonished in words, but by all the examples of experience that may be, to be convinced of the miserable estate of earthly life? forasmuch as even when wee are convinced wee scarsly cease to stand amased with perverse and foolish admiration of it, as though it contained the uttermost end of good things. But if it bee necessary that God instruct us, it is our dutie likewise on our behalfe to harken to him when he calleth and awaketh our dulnesse, that despising the world, we may with all our harts endevor to the meditation of the life to come.

We may not so despise the life which we enjoy in the world that the estimation of those good things which God doth bestow upon us be unthankefully diminished.

3. But let the faithfull accustome themselves to such a despising of present life, as may neither engender a hatred thereof, nor any unthankefulnesse toward God. For this life, howsoever it is full of infinit miseries, is yet worthily reckoned among the not slender blessings of God. Therefore if we acknowledge no benefit of God in it, we are guiltie of no small unthankefulnesse toward God himselfe. But specially it ought to be to the faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their salvation. For before that hee openly deliver unto us the inheritance of eternall glorie, his will is to shew himselfe a Father unto us by smaller examples: and these be the benefits that are daily bestowed upon us. Sith therefore this life serveth us to understand the goodnesse of God, shall wee disdaine it as though it had not a crum of goodnesse in it? Wee must therefore put on this feeling and affection, to reckon it among the gifts of goodnesse that are not to bee refused. For though there wanted testimonies of Scripture, of which there are both many most evident, very nature it selfe doth exhort us to give thanks to the Lord, for that he hath brought us into the light of it, that he granteth us the use of it, that hee giveth us all necessarie succours for the preservation of it. And this is a much greater reason, if we consider that we are in it after a certaine manner prepared to the glory of the heavenly kingdome. For so the Lord hath ordained, that they which in time to come shall be crowned in heaven, must fight certaine battels in earth, that they should not triumph, till they had overcome the hard adventures of the battell, and obtained the victorie. Then another reason is, that we doe by divers benefits begin therein to taste the sweetnesse of Gods liberalitie, that our hope and desire should be whetted, to Long for the revealing thereof. When this is determined, that it is a gift of Gods clemencie, that we live this earthly life, for which as we be bound unto him, so we ought to be mindefull and thankefull: then wee shall in fit order come to consider the most miserable estate thereof, to this end that we may bee delivered from too much greedinesse of it, whereunto as I have before said, wee are of our selves naturally enclined.

This life is not simply to be loathed but in comparison of the life to come.

4. Now whatsoever is taken from the wrongfull desire of this life, ought to bee added to the desire of a better life. I grant indeed that they thought truly, that thought it best not to be borne, and the next to die quickly. For what could they being destitute of the light of God and true religion, see therein but unhappie and miserable? And they did not without reason, that mourned and wept at the births of their friends, and solemnly rejoyced at their burials, but they did it without profit, because being without the right doctrine of Faith, they did not see how that may turne to good to the godly, which is of it selfe neither blessed nor to bee desired: and so they ended their judgement with desperation. Let this therefore be the marke of the faithfull in judging of mortall life, that when they understand it to be of it selfe nothing but miserie, they may resort wholly the more freshly and readily to the eternall life to come. When we come to this comparison, then this present life may not onely bee safely neglected, but also utterly despised and loathed in comparison of the other. For if Heaven bee our

Country

Country, what is the earth elſe but a place of baniſhment? If the departing out of the world be an entring into life, what is the world but a grave? to abide in it, what is it elſe but to be drowned in death? If to be delivered from the bodie, is to be ſet in perfect libertie, what is the bodie elſe but a priſon? If to enjoy the preſence of God is the higheſt ſumme of felicitie, is it not miſerable to lacke it? But till we be eſcaped out of the world, we wander abroad from the Lord. Therefore if the earthly life be compared with the heavenly life, doubtleſſe it ought to be deſpiſed and troden under foote. But it is never to be hated, but in reſpect that it holdeth us in ſubjection to ſinne, and yet that hatred is not properly to be laid upon our life. But how ſoever it be, yet we muſt bee ſo moved either with wearineſſe or hatred of it, that deſiring the end of it, we may be alſo ready at the will of the Lord to abide in it, ſo that our wearineſſe may be far from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placed us, which we ought to keepe till he call us away. *Paul* indeed lamenteth his ſtate, that he is holden bound in the bonds of the bodie longer than hee wiſhed, and ſighed with fervent deſire of his redemption: nevertheleſſe to obey the Commandement of the Lord, hee profeſſed himſelfe readie to both, becauſe hee acknowledgeth himſelfe to owe this unto God, to glorifie his name, either by death or life: and that it is in God to determine what is moſt expedient for his glorie. Therefore if we muſt live and die to the Lord, let us leave to his will the time of our life and death, but ſo that wee be ſtill fervent in deſire of death, and bee continually occupied in meditation thereof, and deſpiſe this life in compariſon of the immortalitie to come, and wiſh to forſake it when it ſhall pleaſe the Lord, becauſe of the bondage of ſinne.

1 Cor. 6. 6.

Rom. 7. 24.

Phil 1. 23.

5. But this is monſtrous, that in ſteed of that deſire of death, many that boaſt themſelves to be Chriſtians, are ſo afraid of it, that they tremble at every mention of it, as of a thing betokening unluckily and unhappie. Truly it is no marvell, if naturall ſenſe in us doe quake for feare when we heare of the diſolving of us. But this is in no wiſe tollerable, that there be not in a Chriſtian mans breaſt the light of godlineſſe, that ſhould with greater comfort overcome and ſuppreſſe that feare, how great ſoever it be. For if we conſider that this unſtedfaſt, faultie, corruptible, fraile, withering and rotten tabernacle of our bodie, is therefore diſſolved, that it may afterward be reſtored againe into a ſtedfaſt, perfect, uncorruptible and heavenly glorie: ſhall not faith compell us fervently to deſire that which nature feareth? If we conſider that by death wee are called home out of baniſhment, to inhabite our countrie, as a heavenly countrie, ſhall we obtaine no comfort thereby? but there is nothing that deſireth not to abide continually. I grant, and therefore I affirme, that we ought to looke unto the immortalitie to come, where we may attaine a ſtedfaſt ſtate that no where appeareth in earth. For *Paul* doth very well teach, that the faithfull ought to goe cheerefully to death: not becauſe they would be unclothed, but becauſe they deſire to be newly clothed. Shall bruit beaſts, yea and liveleſſe creatures, even ſtockes and ſtones, knowing their preſent vanitie, be earneſtly bent to looking for the laſt day of the reſurrection, that they may with the children of God be delivered from vanitie, and ſhall we that are endued with the light of wit, and above wit enlightned with the ſpirit of God, when it ſtandeth upon our being, not lift up our mindes beyond this rottenneſſe of earth? But it perraineth not to my preſent purpoſe, nor to this place, to ſpeake againſt this perverſeneſſe. And in the beginning I have already profeſſed, that I would not here take upon me the large handling of common places. I would counſell ſuch fearefull mindes to read *Cyprians* booke of mortalitie, unleſſe they were meete to bee ſent to the Philoſophers, that they may begin to be aſhamed, when they ſee the contempt of death that thoſe doe ſhew. But this let us hold for certainely determined, that no man hath well profited in Chriſt his ſchoole, but he that doth joyfully looke for the day both of death and of the laſt reſurrection. For both *Paul* deſcribeth all the faithfull by this marke, and alſo it is common in the Scripture, to call us thither as oft as it will ſet forth a ground of perfect gladneſſe. Rejoyce (ſaith the Lord) and lift up your heads, for your redemption commeth neere at hand. Is it reaſonable I pray you, that the thing which he willed to bee of ſo great force to raiſe up joy and cheerefulneſſe in us, ſhould breed nothing but ſorrow and diſcouragement? If it be ſo, why doe wee ſtill boaſt of him as of our ſchoolemaſter?

The conſideration that ſhould conquer the feare of death in Chriſtian minds.

1 Cor. 5. 1.
Rom. 8. 19.

Tit. 2. 13.
Luk. 21. 28.

Let

Let us therefore get a founder minde, and howsoever the blinde and senseleſſe deſire of the fleſh doe ſtrive againſt it, let us not doubt to wiſh for the comming of the Lord, not only with wiſhing, but alſo with groning and ſighing, as a thing moſt happy of all other. For he ſhall come a redeemer to us, to draw us out of the infinite gulfe of evils and miſeries, and to lead us into that bleſſed inheritance of his life and glory.

We cannot but be troubled in minde till we turne our eies from beholding the preſent face of things that are unto the conſideration of that which is to come. Rom 8 36. 1 Cor. 15. 19. Eſay 25. 18. Revel. 7. 17.

6. This is certainely true: all the nations of the faithfull, ſo long as they dwell in earth, muſt be as ſheep appointed to ſlaughter, that they may bee faſhioned like Chriſt their head. Therefore they were in moſt lamentable caſe, unleſſe they had their minde raiſed up into heaven, and ſurmounted all that is in the world, and paſſed over the preſent face of things. Contrariwiſe when they have once lifted their heads above all earthly things, although they ſee the wealth and honors of the wicked flouriſhing, if they ſee them enjoying quiet peace, if they ſee them proud in gorgiouſneſſe and ſumptuouſneſſe of all things, if they ſee them to flow in plentifull ſtore of all delights, beſide that, if they bee ſpoiled by their wickedneſſe, if they ſuſtaine reprochfull dealings at their pride, if they be robbed by their covetouſneſſe, if they be vexed by any other outrage of theirs: they will eaſily uphold themſelves in ſuch adverſities. For that day ſhall be before their eies, when the Lord ſhall receive his faithfull into the quiet of his kingdome when he ſhall wipe all teares from their eies, when he ſhall clothe them with the robe of glory and gladneſſe, when hee ſhall feed them with the unſpeakeable ſweetneſſe of his dainties, when hee ſhall advance them to the fellowſhip of his high eſtate, finally when hee ſhall vouchſafe to interpart his felicitie with them. But theſe wicked ones that have flouriſhed in the earth, hee ſhall throw into extreme ſhame, hee ſhall change their delights into torments, their laughing and myrth into weeping and gnaſhing of teeth, hee ſhall diſquiet their peace with terrible torments of conſcience, hee ſhall puniſh their daintineſſe with unquenchable fire, and put their heads in ſubjection to thoſe godly men, whoſe patience they have abuſed. For this is righteouſneſſe (as *Paul* teſtifieth) to give releaſe to the miſerable and to them that are unjuſtly afflicted, and to render affliction to the wicked that doe afflict the godly, when the Lord Jeſus ſhall be revealed from heaven. This truly is our onely comfort, which if it be taken away, we muſt of neceſſitie either deſpaire, or flatteringly delight our ſelves with the vaine comforts of the world to our owne deſtruction. For even the Prophet confeſſeth that his feet ſtaggered, when he tarried too long upon conſidering the preſent proſperitie of the wicked: and that he could not otherwiſe ſtand ſtedfaſt, but when hee entred into the ſanctuarie of God, and bended his eies to the laſt end of the godly and the wicked. To conclude in one word, then onely the croſſe of Chriſt triumpheth in the hearts of the faithfull upon the Divell, fleſh, ſinne, and the wicked, when our eies are turned to the power of the reſurrection.

1 Theſ. 1 6.

Pſal. 73.

THE TENTH CHAPTER.

How we ought to uſe this preſent life, and the helps thereof.

The uſe of things which ſerve for this preſent life is neither ſo ſtrict as ſome, nor ſo looſe as others have imagined.

BY ſuch introductions the Scripture doth alſo well informe us what is the right uſe of earthly benefits: which is a thing not to bee neglected in framing an order of life. For if we muſt live, we muſt alſo uſe the neceſſarie helpes of life: neither can wee eſchew even thoſe things that ſeeme rather to ſerve for delight than for neceſſitie. Therefore we muſt keepe a meaſure that we may uſe them with a pure conſcience, either for neceſſitie or for delight. That meaſure, the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certaine journey through a ſtrange countrey, by which they travell toward the kingdome of heaven. If we muſt but paſſe through the earth, doubtleſſe we ought ſo farre to uſe the good things of the earth, as they may rather further then hinder our journey. Therefore *Paul* doth not unprofitably counſell us ſo to uſe this world, as though wee uſed it not: and to buy poſſeſſions with ſuch a minde as they uſe to be ſold. But becauſe this place is ſlippery, and ſo ſlope on both ſides, that it quickly maketh us to fall, let us labour to faſten our foote there, where we may ſtand ſafely. For there have beene ſome, that otherwiſe were good and holy men, which when they ſaw intemperance and riot continually to range with unbrideled

unbrideled luſt, unleſſe it be ſharply reſtrained, and were deſirous to correct ſo great a miſchiefe, they could finde none other way, but ſuffered man to uſe the benefits of the earth, ſo farre as neceſſitie required. This was indeed a godly counſell, but they were too ſevere. For (which is a very perilous thing) they did put ſtreighter bonds upon conſciences, than thoſe wherewith they were bound by the word of God. And they expound neceſſitie, to abſtaine from all things that a man may be without. And ſo by their opinion, a man might ſcarcely take any more food than bread and water. And ſome bee yet more ſevere: as it is read of *Crates* the *Thebane*, that did throw his goods into the Sea, becauſe if they were not deſtroyed, he thought that hee ſhould bee deſtroyed by them. Many at this day, while they ſeeke a pretence whereby the intemperance of the fleſh in uſe of outward things may be excuſed, and while they goe about to prepare a way for the fleſh raging in wantonneſſe, doe take that as a thing confeſſed, which I doe not grant them, that this libertie is not to be reſtrained with any limitation of meaſure, but that it is to be left to every mans conſcience to uſe as much as he ſeeth to be lawfull for him. Truly I confeſſe that conſciences neither ought nor can in this point be bound by certaine and preciſe formes of Lawes. But foraſmuch as the Scripture teacheth generall rules of lawfull uſe, we muſt ſurely meaſure the uſe according to theſe rules.

2. Let this be a principle: that the uſe of Gods gift ſwarveth not out of the way, when it is referred to that end, whereunto the Author himſelfe hath created and appointed them for us, foraſmuch as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that ſhall diligently looke unto this end. Now if we conſider to what end he hath created meates, we ſhall finde that he meant to make proviſion not onely for neceſſitie, but alſo for delight and pleaſure. So in apparell, beſide neceſſitie hee appointed another end, which is comelineſſe and honeſtie. In herbs, trees, and fruits, beſide diverſe profitable uſes, there is alſo a pleaſantneſſe of ſight, and ſweetneſſe of ſmell. For if this were not true, the Prophet would not reckon among the benefits of God, that Wine maketh glad the heart of man, and that Oile maketh his face to ſhine; the Scripture would not each where, to ſet forth his liberalitie, rehearſe that he hath given all ſuch things to men. And the very naturall qualitie of things doe ſufficiently ſhew to what end and how farre wee may uſe them. Shall the Lord have ſet in flowers ſo great a beautie, as preſenteth it ſelfe to our eies: ſhall he have given ſo great a ſweetneſſe of ſavour as naturally floweth into our ſmelling: and ſhall it be unlawfull either for our eies to take the uſe of that beauty, or for our ſmelling to feele that ſweetneſſe of ſavour? What? Hath he not ſo made difference of colours, that he hath made ſome more acceptable than other? What? Hath hee not given to gold and ſilver, to ivorie and marble, a ſpeciall grace whereby they might bee made more precious than other mettals or ſtones? Finally, hath hee not made many things commendable unto us without neceſſary uſe?

God having made things not onely for neceſſitie but alſo for delight, there is no cauſe why men for whom they are made, may not uſe them as well to the one as the other. Pſal. 104. 15.

3. Therefore away with that unnaturall Philoſophie, which in granting us of the creatures no uſe but of neceſſitie, not only doth niggardly bereave us of the lawfull uſe of Gods liberalitie, but alſo cannot take place, unleſſe it firſt have ſpoiled man of all his ſenſes and made him a blocke. But on the other ſide we muſt with no leſſe diligence provide a ſtay for the luſt of the fleſh, which if it be not brought into order, overfloweth without meaſure: and it hath (as I have ſaid) defenders of it, which under pretence of allowed libertie, do grant unto it all things. Firſt there is one bridle put in the mouth of it, if this be determined, that all things are created for us to this end, that we ſhould know the author of them, and give him thankes for his tender kindneſſe toward us. Where is thy thankſgiving, if thou ſo gluttonouſly fill thy ſelfe with daintie meats or with wine, that thou either be made ſenſeleſſe, or unfit to doe the duties of godlineſſe and of thy calling? Where is the reknowledging of God, if thy fleſh by too great abundance boyling in filthie luſt, doth with her uncleanneſſe infect thy minde, that thou canſt not ſee any thing that is right or honeſt? In apparell, where is thankefulneſſe to God, if with coſtly gorgeouſneſſe thereof we both fall in admiration of our ſelves and diſdaine other? If with the trimmes and cleanlines of it, we prepare our ſelves to unchaſtity? Where is the reknowledging of God, if our minde be fixed upon the gayneſſe of our apparell? For many ſo give all their ſenſes to bodily delights, that the minde lieth overwhelmed.

Our acknowledging with thankfulneſſe that all good things are received at the hands of God, brideleth the exceſſive abuſe of meats, apparell, furniture, and al things needfull unto life.

Many

Many are so delighted with marble, gold, and paintings, that they become as it were men made of marble, that they be as it were turned into mettals, and bee like unto painted images. The smell of the kitchin, or sweetnesse of savour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that hereby the licentiousnesse of abusing is somewhat restrained, and that rule of *Paul* confirmed, that we be not too carefull of the flesh, for the lusts thereof, to which if we grant too much, they boile out above measure and temper.

Rom. 13. 14.

The light estimation of this present life, and the earnest meditation of immortality cutteth off the over great care which men have of outward things.

4. But there is no surer nor readier way, than that which is made us by the contempt of this present life, and the meditation of heavenly immortalitie. For thereupon follow two rules: the one, that they which use this world, should be so minded as though they used it not, they that marrie wives, as though they did not marrie: they that buy, as though they did not buy, as *Paul* teacheth. The other, that they should learne, as well to beare povertie, quietly and patiently, as abundance moderately. Hee that biddeth thee use this world as though thou didst not use it, doth cut away not onely the intemperance of gluttonie in meat and drinke, and too much daintinesse, sumptuousnesse, pride, hautinesse, and niceneſſe, in fare, building, and apparell, but also all care and affection that may either withdraw thee or hinder thee from thinking of the heavenly life, or from studie to garnish thy soule. But this was long agoe truly said of *Cato*: that there is great carefulnesse of trimming our bodie, and great carelesnesse of vertue. And it is an old proverbe, that they which are much busied in care of their bodie, are commonly careleſſe of their soule. Therefore, although the liberty of the faithfull in outward things is not to be restrained to a certaine forme, yet truly it must be subject to this law, to beare verie little with their owne affections, but contrariwise still call upon themselves with continually bent minde, to cut off all shew of superfluous plentie, much more to restraine riotous exceesse, and to take diligent heed, that they doe not of helpes, make to themselves hinderances.

1 Cor. 7. 3.

A minde contented to want, and perswaded that it standeth accountable to God for things received, will easily moderate it selfe in the use of earthly things.

5. The other rule shall bee, that they that have but small and slender riches, may learne to lacke patiently, that they be not carefully moved with immeasurable desire of them: which patience they that keepe, have not a little profited in the Lords schoole: as he that hath not at least somewhat profited in this behalfe, can scarcely have any thing whereby to prove himselfe the scholler of Christ. For beside this that the most part of other vices doe accompanie the desire of the earthly things, hee that beareth poverty impatiently, doth for the most part bewray the contrarie disease in abundance. I meane hereby that hee which will bee ashamed of a poore coate, will be proud of a costly coate, he that will not be content with a hungry supper, will be disquieted with desire of a daintier, and would also intemperately abuse those dainties if he had them: he that hardly and unquietly beareth a private and base estate, will not abstaine from pride if hee climbe to honours. Therefore let all them that have an unfained zeale of godlinesse, endevour to learne by the Apostles example, to be full and hungrie, to have store, and suffer want. The Scripture hath also a third rule, whereby it tempereth the use of earthly things, of which wee have spoken somewhat when wee entreated of the precepts of charitie. For the Scripture decreeth that all earthly things are so given us by the bountifulnesse of God, and appointed for our commoditie, that they may bee as things delivered us to keepe, whereof wee must one day yeeld an account. Wee must therefore so dispose them, that this saying may continually sound in our eares, Yeeld an account of thy bailiwike. Therewithall let this also come in our minde. Who it is that asketh such an account even he that hath so much commended abstinence, sobriety, honest sparing, and modestie, and abhorreth riotous sumptuousnesse, pride, ostentation and vanitie, which alloweth no other disposing of goods, but such as is joyned with charitie: which hath alreadie with his owne mouth condemned all those delightfull things that doe withdraw a mans minde from chastitie and cleannesse, or doe dull his wit with darknesse.

Philip. 4. 12.

The consideration of that whereunto God hath called us, is

6. Last of all, this is to bee noted, that the Lord biddeth every one of us in all the doings of his life, to have an eie to his calling. For he knoweth with how great unquietnesse mans wit boileth, with how skipping lightnesse it is carried hither and thither, how greedie his ambition is to hold divers things at once. Therefore that all things

should

ſhould not be confounded with our folly and raſhneſſe, he hath appointed to every man his dutie in ſeverall kindes of life. And that no man raſhly run beyond his bounds, hee hath named all ſuch kinds of life, vocations. Therefore every mans ſeverall kind of life is unto him as it were his ſtanding appointed him by God, that they ſhould not all their life uncertainly wander about. And this diviſion is ſo neceſſarie, that all our doings are meaſured thereby in his ſight, and oftentimes, contrarie to the judgement of mans reaſon and Philoſophie. There is no deed accounted more noble, even among the Philoſophers, than for a man to deliver his countrey from tyrannie: by the voice of Gods judgement, the private man is openly condemned that layeth hand upon a tyrant. But I will not tarrie upon the rehearſing of examples. It is ſufficient if we know that the calling of the Lord is in every thing the beginning and foundation of well doing: to which he that doth not direct himſelfe, ſhall never keepe a right way in his doings. He may peradventure ſomtime doe ſomwhat ſeeming worthy of praiſe: but whatſoever that be in the ſight of men, before the throne of God it ſhall be rejected: moreover there ſhall be no convenient agreement in the parts of his life. Therefore our life ſhall then be beſt framed, when it ſhall be directed to this marke: For then, no man carried with his owne raſhneſſe will attempt more than his calling may beare, becauſe hee knoweth that it is not lawfull to paſſe beyond his bounds. He that ſhall bee a man of baſe eſtate, ſhall contentedly live a private life, leſt he ſhould forſake the degree wherein God hath placed him. Againe this ſhall be no ſmall reliefe to cares, labours, griefes and other burdens, when a man ſhall know that in all theſe things, God is his guide. The more willingly the magiſtrate will execute his office: the houſholder will binde himſelfe to his duty: every man in his kinde of life will beare and paſſe through the diſcommodities, cares, tediouſneſſe, and anguiſhes thereof: when they are perſwaded that every mans burden is laid upon him by God. Hereupon alſo ſhall grow ſingular comfort, foraſmuch as there ſhall be no worke ſo filthie and vile, (if it be ſuch a one as thou obey thy calling in it) but it ſhineth and is moſt precious in the ſight of God.

the laſt rule and the beſt direction for the guidance of all actions which chare incident into this life.

THE ELEVENTH CHAPTER.

Of the juſtification of Faith, and firſt of the definition of the name and of the thing.

I Thinke I have alreadie ſufficiently declared before, how there remaineth for men being accurſed by the law onely one helpe to recover ſalvation: againe, what Faith is, and what benefits of God it beſtoweth upon man, and what fruits it bringeth forth in him. The ſumme of all was this, that Chriſt is given us by the goodneſſe of God and conceived and poſſeſſed of us by Faith, by partaking of whom we receive principally two graces: the firſt, that being reconciled to God by his innocencie, wee may now in ſteed of a Judge have a mercifull Father in heaven: the ſecond, that being ſanctified by his ſpirit, we may give our ſelves to innocencie, and pureneſſe of life. As for regeneration, which is the ſecond grace, we have already ſpoken of it as much as ſeemed to be ſufficient. The manner of juſtification was therefore leſſe touched, becauſe it ſerved well for our purpoſe, firſt to underſtand both how the Faith by which alone we receive freely given righteouſneſſe by the mercie of God, is not idle from good workes: and alſo what be the good works of the holy ones, whereupon part of this queſtion entreateth. Therefore they are firſt to be throughly diſcuſſed, and ſo diſcuſſed that wee muſt remember that this is the chiefe ſtay of upholding religion, that wee may bee the more carefull and heedfull about it. For unleſſe thou firſt know, in what ſtate thou art with God, and what his judgement is of thee: as thou haſt no ground to ſtabliſh thy ſalvation, ſo haſt thou alſo none to raiſe thy reverent feare toward God. But the neceſſitie of this knowledge ſhall better appeare by knowledge of it ſelfe.

The matter of juſtification the chiefeſt ſtaie whereby religion is upheld.

2. But that we ſtumble not at the firſt entrie, (which wee ſhould doe if wee ſhould enter diſputation of a thing unknowne) let us firſt declare what is meant by theſe ſpeeches, Man to be juſtified before God. To be juſtified by Faith or by works. Hee is ſaid to bee juſtified afore God, that is pronounced by the judgement of God both juſt and accepted for his owne righteouſneſſe ſake. For as wickedneſſe is abhominable before God

** What it is to be juſtified before God, what by works, what by faith and that juſtification conſiſteth of two parts, forgivenes of ſins and imputation of Chriſts righteouſneſſe.*

God, ſo a ſinner cannot finde favour in his eyes, in reſpect that he is a ſinner, or ſo long as he is accounted ſuch a one. Therefore whereſoever ſinne is, there alſo appeareth the wrath and vengeance of God. He is juſtified that is not accounted in the place of a ſinner, but of a juſt man, and by reaſon thereof he ſtandeth faſt before the Judgement ſeat of God, when all ſinners fall. As if an Innocent be brought to be arraigned before the ſeat of a righteous Judge, when judgment is given according to his innocencie, he is ſaid to be juſtified before the Judge: ſo hee is juſtified before God, that being exempt out of the number of ſinners, hath God a witneſſe and affirmer of his righteouſneſſe. Therefore after the ſame manner a man ſhall be ſaid to be juſtified by works, in whoſe life there is found ſuch cleanneſſe and holineſſe, as may deſerve the teſtimonie of righteouſneſſe before the throne of God: or he that with the uprightneſſe of his works is able to anſwer and ſatisfie Gods judgement. Contrariwiſe, he ſhall be ſaid to be juſtified by faith, that being excluded from the righteouſneſſe of works, doth by faith take hold of the righteouſneſſe of Chriſt: wherewith when he is clothed, he appeareth in the ſight of God, not as a ſinner, but as righteous. So we ſimply expound juſtication to be an acceptation, whereby God receiving us into favour, taketh us for righteous. And we ſay that the ſame conſiſteth in forgiveneſſe of ſinnes, and imputation of the righteouſneſſe of Chriſt.

Proofe that juſtification is taken for Gods acquiting men from ſin, and his imputing unto them the righteouſneſſe which is in Chriſt.

3. For confirmation hereof there are many and evident teſtimonies of Scripture. Firſt it cannot be denied, that this is the proper and moſt uſed ſignification of the word. But becauſe it is too long to gather all the places and compare them together, it ſhall be enough to put the Readers in minde of them, for they may of themſelves eaſily marke them. But I will bring forth ſome, where this juſtification that wee ſpeake of is expreſly entreated of by name. Firſt, where *Luke* ſaith, that the people when they had heard Chriſt, did juſtifie God. And where Chriſt pronounceth, that wiſdome is juſtified by her children: he doth not meane there, that they doe give righteouſneſſe, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place alſo to make the doctrine of ſalvation righteous, which hath ever that of it ſelfe. But both theſe ſpeeches are as much in effect, as to give to God and his doctrine the praiſe that they deſerve. Againe, when Chriſt reproacheth the Phariſees, that they juſtifie themſelves, he doth not meane that they obtaine righteouſneſſe by well doing, but doe vaine-gloriouſly ſeeke for the fame of righteouſneſſe, whereof indeed they be void. They that are skilfull of the Hebrew tongue doe better underſtand the ſenſe of this phraſe: in which tongue they are not onely called wicked doers, that are guilty in their conſcience of any wicked doing, but alſo they that come in danger of judgement or condemnation. For when *Berſabe* ſaith that ſhe and *Salomon* ſhall be wicked doers, ſhe doth not therein acknowledge any offence, but complaineth that ſhe and her ſonne ſhall be put to ſhame, to be numbred among the reprobate and condemned. But by the proceſſe of the text it eaſily appeareth, that the ſame word in Latine alſo, cannot otherwiſe be taken but by way of relation, and not to ſignifie any qualitie. But as concerning the matter that wee are now in hand with: where *Paul* ſaith, that the Scripture did fore-ſee, that God juſtifieth the Gentiles by faith, what may a man underſtand thereby but that God doth impute righteouſneſſe by faith: Againe when he ſaith, that God juſtifieth the wicked man that is of the faith of Chriſt, what meaning can be thereof, but by the benefit of faith to deliver them from the damnation which their wickedneſſe deſerved? And yet he ſpeaketh more plainly in the concluſion, when he crieth out thus; Who ſhall accuſe Gods elect? It is God that juſtifieth, who ſhall condemne? It is Chriſt that died, yea that roſe againe, and now maketh interceſſion for us. It is as much in effect as if hee ſhould ſay, Who ſhall accuſe them whom God acquiteth? Who ſhall condemne them whoſe Patron Chriſt is, and defendeth them? To juſtifie therefore is nothing elſe, than to acquit him that was accuſed, from guiltineſſe, as allowing his innocencie. Sith therefore God doth juſtifie us by the interceſſion of Chriſt, he doth acquit us, not by allowance of our owne innocencie, but by imputation of righteouſneſſe, that we may be counted for righteous in Chriſt, which are not righteous in our ſelves. So in the 13. Chapter of the Acts, in *Pauls* Sermon: by him is forgiveneſſe of ſinnes preached unto you, and every one that beleeveth in him

Luk.7.21.
Luk.7.37.
Luk.17.15.
1 Reg.1.21.
Gal.3.8.
Rom.3.26.
Rom.8.33.
Act.13.38.

is

is justified from all those things, from which you could not be justified in the Law of *Moses*. You see that after forgiveneſſe of ſinnes, juſtification is added in place of an expoſition. You ſee plainely that it is taken for abſolution, you ſee that it is taken away from the workes of the Law, you ſee that it is the meere beneficiall gift of Chriſt, you ſee that it is received by Faith. Finally, you ſee that there is a ſatisfaction ſpoken of, where he ſaith that we are juſtified from ſinnes by Chriſt. So when it is ſaid that the Publicane came juſtified out of the Temple, we cannot ſay that he obtained righteouſneſſe by any deſerving of works. This therefore is ſaid, that after pardon of his ſinnes obtained, he was counted for righteous before God. He was therefore righteous, not by approoving of works, but by Gods free abſolution. Wherefore *Ambroſe* ſayeth very well, that calleth the confeſſion of ſinnes a lawfull juſtification.

Luc. 18. 14.

In Pſal. 118. Homil. 10.

4 But to leave ſtriving about the word: if we looke upon the thing it ſelfe, as it is deſcribed unto us, there ſhall remaine no more doubt. For truely *Paul* doth expreſſe juſtification by the name of acceptation, when he ſaith (Epheſ. 1. 5.) we are appointed unto adoption by Chriſt, according to the good pleaſure of God, unto the praiſe of his glorious favour, whereby he hath accounted us acceptable or in favour. For the ſame is meant by it that is ſaid in another place, that God doth freely juſtifie. In the 4. Chapter to the Romanes, he firſt calleth it an imputation of righteouſneſſe, and ſticketh not to ſay that it conſiſteth in forgiveneſſe of ſinnes. That man (ſaid he) is called of *David* a bleſſed man, to whom God accounteth or imputeth righteouſneſſe without works, as it is written: Bleſſed are they whoſe iniquities are forgiven, &c. Truly he there doth intreat not of one part of juſtification, but of all juſtification wholly. And he teſtifieth that *David* in that place maketh a definition of juſtification, when he pronounceth that they are bleſſed to whom is given free forgiveneſſe of ſinnes. Whereby appeareth that this righteouſneſſe whereof he ſpeaketh, is in compariſon ſimply ſet as contrarie to guiltineſſe. But for this purpoſe, that is the beſt place where he teacheth that this is the ſumme of the meſſage of the Goſpell, that we ſhould be reconciled to God: becauſe it is his will to receive us into favor through Chriſt, in not imputing ſins unto us. Let the Readers diligently weigh all the whole proceſſe of the text. For by & by after, where he addeth by way of expoſition, that Chriſt which was without ſinne was made ſinne for us, to expreſſe the maner of reconciliation, doubtleſſe he meaneth nothing elſe by the word reconciling but juſtifying. And that which he ſaith in another place, that we are made righteous by the obedience of Chriſt, could not ſtand together, unleſſe we be accounted righteous before God, in him, and without our ſelves.

Juſtification expreſt in Scripture by acceptation into favor, defined by pardon, oppoſite unto guiltines, contained in the name of reconcilement.

Rom 3. 24.

Rom. 4. 6.

2. Cor. 5. 18.

Rom. 5. 19.

5 But where as *Oſiander* hath brought in, I wote not what monſter of eſſentiall righteouſnes, whereby, although his will was not to deſtroy free righteouſneſſe, yet he hath wrapped it within ſuch a miſt, as darkeneth godly mindes, and bereaveth them of the earneſt feeling of the grace of Chriſt: therefore ere I paſſe further to other things, it is worth the labour to confute this doting error. Firſt this ſpeculation is but of meere & hungry curioſitie. He doth in deede heape together many teſtimonies of Scripture, to proove that Chriſt is one with us, and we one with him, which needeth no prooſe: but becauſe he keepeth not this bond of unitie, he ſhareth himſelfe. But we which hold that we are made all one with Chriſt by the power of his ſpirit, may eaſily undoe all his knots. He had conceived a certaine thing very neare to the opinion of *Manichens*, to deſire to convey the ſubſtance of God into men. Hereupon riſeth another invention of his that *Adam* was faſhioned after the Image of God, becauſe even before the fall Chriſt was ordained the pateme of the nature of man. But becauſe I would be ſhort, I will tarry upon the matter that I have preſently in hand. He ſaith that we are one with Chriſt. We graunt. But we deny that the ſubſtance of Chriſt is mingled with ours. Moreover wee ſay that this principle, that Chriſt is righteouſneſſe to us, becauſe hee is an eternall God, the fountaine of righteouſneſſe and the very ſelfe righteouſneſſe of God, is wrongfully drawen to defend his deceites. The Readers ſhall pardon me, if I doe now but touch theſe things that the order of teaching requireth to be deferred unto another place. But although he excuſe himſelfe from meaning nothing elſe by the name of eſſentiall righteouſneſſe, but to reſiſt this opinion that we are accounted righteous for Chriſts ſake: yet he plainly expreſſeth that he is not contented with that

Oſianders opinion concerning juſtification.

righteousnesse that is purchased for us by the obedience and sacrifice of Christ, but faigneth that we are substantially righteous in God, as well by substance as by qualitie powred into us. For this is the reason why he so earnestly affirmeth, that not onely Christ, but also the Father & the holy Ghost do dwell in us. Which although I grant to be true, yet I say that he wrongfully wresteth it. For he should have considered the manner of dwelling, that is, that the Father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therfore all that he saith severally of the Father and the holy Ghost, tendeth to no other end but to draw the simple from Christ. And then he thrusteth in a mixture of substances, whereby God powring himselfe into us, doth make us as it were a part of himselfe. For he reckoneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, and that he is our head and we his members, unlesse his very substance be mingled with us. But in the Father and the holy Ghost (as I have said) he doth more openly bewray what he thinketh, even this, that we be justified not by the onely grace of the Mediator, and that righteousnesse is not simply or perfectly offered us in his person, but that we are made partakers of the righteousnesse of God, when God is essentially made one with us.

Osianders first errour, that justifying righteousnesse is not a free imputation of holinesse, but an holinesse which the substance of God remaining in us doth worke.

6 If he did say no more, but that Christ in justifying us, is by essentiall conjoyning made ours: and that not onely he is our head, in that he is man, but also that the substance of the divine nature is powred into us: He should with lesse hurt feede himselfe daintily, and peradventure so great a contention should not have beene raised for this doting error. But sith this beginning is like a cuttle that with casting out of blacke and thicke blood hideth her many tai'es, we must needes earnestly resist unlesse we will wittingly and willingly suffer that righteousnesse to be taken from us, which only bringeth us confidence to glory of salvation. For in all this discourse, the name of righteousnesse, and this word justifying, extend to two parts: that to be justifyed is not only to be reconciled to God with free pardon, but also to be made righteous, that righteousnes is not a free imputation but a holinesse and uprightnesse, which the substance of God remaining in us doth breath into us. Then he stoutly denieth, that Christ is our righteousnesse in respect that being a Priest he did with satisfactorily purging sinnes appease his Father toward us, but in respect that he is eternall God and life. To proove that first point, that God doth justifie not onely by forgiving but also by regenerating, he asketh whether God doth leave them whom he doth justifie, such as they were by nature, chaunging nothing of their vices. The answere hereof is very easie: that as Christ cannot be torne in parts, so these two things which we together and joyntly receive in him, that is to say righteousnesse and sanctification, are inseparable. Therefore whomsoever God receiveth into favour, he doth also therewithall give them the spirit of adoption, by the power whereof he newly fashioneth them after his image. But if the brightnesse of the Sunne cannot be severed from the heate thereof, shall we therefore say that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpose, than this similitude, The Sunne with his heate giveth life and fruitfulnesse to the earth, with his beames he giveth light and brightnesse. Here is a mutuall and unseparable conjoyning: yet reason forbiddeth to convey to the one that which is peculiar to the other. Like absurditie is in this confusion of two sortes of graces, that *Osiander* trusteth in. For because God doth indeed renew them to the observing of righteousnesse whom he freely accounteth for righteous, therefore *Osiander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one and the selfe same thing. But the Scripture joyning them both together, yet doth distinctly reckon them, that the manifold grace of God may the better appeare unto us. For that saying of *Paul* is not superfluous, that Christ was given us unto righteousnesse and sanctification. And whensoever he reasoneth to proove by the salvation purchased for us by the fatherly love of God, and by the grace of Christ, that we are called to holinesse and cleannesse, he plainely declareth, that it is one thing to be justified, and another to be made new creatures. But when *Osiander* commeth to the Scripture, he corrupteth as many places as he alleadgeth. Where *Paul* saith that Faith is accounted for righteousnesse to him that

1.Cor.1.30.

worketh

worketh not, but beleeveth in him that juſtifieth the wicked man, he expoundeth it to make righteous. With like raſhneſſe, he depraveth all the fourth Chapter to the Romanes, and ſticketh not with like falſe colour to corrupt that place, which I even now alledged, Who ſhall accuſe the elects of God? it is God that juſtifieth: where it is plaine that he ſpeaketh ſimply of guiltines & acquiting, and the meaning of the Apoſtle hangeth upon a comparing of contraries. Therefore *Oſiander* is found too fond a babler, as well in that reaſon as in alledging the teſtimonies of Scripture. And no more rightly doth he ſpeake of the name of righteouſnes, in ſaying that Faith was accounted to *Abraham* for righteouſnes, after that embracing Chriſt (which is the righteouſnes of God and God himſelfe) he excelled in ſingular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteouſnes that is there mentioned, pertaineth not to the whole courſe of his calling: but rather the holy Ghoſt teſtifieth, that although the vertues of *Abraham* were ſingularly excellent, & that with long continuance he at length had encreaſed them: yet he did no other way pleaſe God, but by this, that he received by faith the grace offered in the promiſe. Whereupon followeth, that in juſtification there is no place for workes, as *Paul* very well affirmeth. Rom. 4. 5.

7 As for this that *Oſiander* objecteth, that the power of juſtifying is not in Faith of it ſelfe, but in reſpect that it receiveth Chriſt, I willingly graunt it. For if Faith did juſtifie of it ſelfe, or by inward force, as they call it, and as it is alway feeble and unperfect, it could not worke juſtification but in part, ſo ſhould the juſtification be maymed, that ſhould give us but a piece of ſalvation. As for us, we imagine no ſuch thing, but in proper ſpeaking do ſay that God onely juſtifieth: and then we give the ſame to Chriſt, becauſe he was given us unto righteouſneſſe: and Faith we compare as it were to a veſſell. For except we came emptie with open mouth of our Soule to crave the grace of Chriſt, we cannot be able to receive Chriſt. Whereupon we gather that we doe not take from Chriſt the power of juſtifying, when we teach that he is firſt received by Faith, before that his righteouſneſſe be received. But yet I doe not admit the crooked figures of this Sophiſter, when he ſaith that faith is Chriſt: as if an earthen pot were a treaſure, becauſe gold is hidden in it. For the reaſon is not unlike, but that Faith although it be by it ſelfe of no worthineſſe or price, may juſtifie us in bringing Chriſt, as a pot full of money maketh a man rich. Therefore I ſay that Faith, which is onely the inſtrument to receive righteouſnes, is unfitly mingled with Chriſt which is the materiall cauſe and both Author and Miniſter of ſo great a benefit. Now is this doubt alſo diſſolved. How this word Faith ought to be underſtanded when we entreat of juſtification. *Juſtification graunted by Oſiander to be through beleeving, ſo that beliefe be taken for Chriſt which is beleeved.*

8 In the receiving of Chriſt he goeth further: for he ſaith, that the inward word is received by the miniſtration of the outward word, thereby to draw us from the prieſthood of Chriſt, and the perſon of the Mediatour to his outward Godhead. As for us, we divide not Chriſt, but we ſay that he is the ſame eternall word of God, which reconciling us to God in his fleſh, gave us righteouſnes: and we confeſſe that otherwiſe he could not have fulfilled the office of Mediator, and purchaſed us righteouſneſſe, unleſſe he had beene eternall God. But this is *Oſianders* doctrine, whereas Chriſt is both God and man, that he was made righteouſneſſe to us, in reſpect of his nature of Godhead, and not of manhood. But if this properly belong to the Godhead, then it ſhall not be peculiar to Chriſt, but common with the Father and the holy Ghoſt, for as much as there is not one righteouſneſſe of the one, and another of the other. Moreover, that which was naturally from eternitie, could not be conveniently ſaid to be made to us. But although we grant this, that God was made righteouſnes for us: how ſhall it agree, that that which is ſet betweene, is made of God? Truly that properly belongeth to the perſon of the Mediator: which though he containe in himſelfe the nature of Godhead, yet here he is ſpecially ſignified by his proper title, by which he is ſeverally diſcerned from the Father and the holy Ghoſt. But he fooliſhly triumpheth in that one word of *Hieremie*, where he promiſeth that the Lord Jehovah ſhall be our righteouſneſſe, but out of that he ſhall gather nothing, but that Chriſt which is righteouſneſſe, is God openly ſhewed in the fleſh. In another place we have rehearſed out of *Pauls* ſermon, that God purchaſed to himſelfe the Church with his bloud, if any man gather thereupon, that the bloud wherewith ſins were purged was divine, and of the nature of Godhead, *Chriſt our righteouſneſſe in reſpect onely of his Godhead according to Oſianders doctrine.* Jere. 15. Act. 20. 28.

who can abide so foule an errour? But *Osiander* thinketh that with this so childish a cavillation he hath gotten all things, he swelleth, he leapeth for joy, and stuffeth many leaves full with his bigge words: when yet there is a plaine and readie solution for it, in saying that the word Jehovah, indeed when he is made the issue of *David*, shall be the
Esay 53.11. righteousnesse of the godly: But *Esay* teacheth in what sense, saying: My just servant shall with knowledge of himselfe justifie many. Let us note that the Father speaketh: that he giveth to the Sonne the office of justifying: he addeth a cause, for that he is just, and setteth the manner or meane as they call it in the doctrine whereby Christ is knowen. For it is a more commodious exposition to take this word *Daah* knowledge passively. Hereupon I gather first that Christ was made righteousnesse when he did put on the forme of a servant: secondly, that he did justifie us in respect that he shewed himselfe obedient to his Father: and that therefore he doth not this for us according to his nature of Godhead, but according to the office of dispensation committed unto him. For although God alone is the fountaine of righteousnesse, and we be made righteous by no other meanes but by the partaking of him: yet because we are by unhappie disagreement estranged from his righteousnesse, we must needs come downe to this lower remedy, that Christ may justifie us with the force of his death and resurrection.

How Christ doth justifie as man, and how as God.

9 If he object that this is a worke of such excellencie, that it is above the nature of man, and therefore cannot be ascribed but to the nature of God, the first I grant: but in the second I say that he is unwisely deceived. For although Christ could neither cleanse our Soules with his blood, nor appease his Father with his sacrifice, nor acquite us from guiltinesse, nor doe the office of a Priest, unlesse he had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certaine that he perfourmed all these things according to his nature of manhood. For if it be demanded how we be justified, *Paul* answereth, by the obedience of Christ.
Rom. 5.19. But did he any otherwise obey than by taking upon him the shape of a servant? whereupon we gather that righteousnesse was given us in his flesh. Likewise in the other words (which I marvell that *Osiander* is not ashamed to alleadge so often) he appointeth the fountaine of righteousnesse no where else but in the flesh of Christ. Him that knew no sinne he made sinne for us, that we might be the righteousnesse of God in him. *Osiander* with full mouth advaunceth the righteousnesse of God, and triumpheth as though he had proved that it is his imaginative ghost of essentiall righteousnesse: when the words sound farre otherwise, that we be righteous by the clensing made by Christ. Very young beginners should not have beene ignorant that
John 10. the righteousnesse of God is taken for the righteousnesse that God alloweth, as in *John*, where the glory of God is compared with the glory of men. I know that sometime it is called the righteousnesse of God, whereof God is the Authour and which God giveth us: but though I say nothing, the Readers that have their sound wit, doe perceive that nothing else is meant in this place, but that we stand upright before the judgement seate of God, being vpholden by the clensing sacrifice of Christs death. And there is not so great importance in the word, so that *Osiander* doe agree with us in this point, that we are justified in Christ, in this respect that he was made a propitiatorie sacrifice for us, which cannot agree with his nature of Godhead. After which sort, when Christ meaneth to seale the righteousnesse and salvation that he hath brought us, he setteth before us an assured pledge thereof in his flesh. He doth in deede call himselfe the lively bread, but expressing the manner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which manner of teaching is seene in the Sacraments, which although they direct our Faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousnesse and salvation remaineth in his flesh: Not in that that he is only man, he either justifieth or quickeneth himselfe, but because it pleased God to shew openly in the Mediator that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for us, out of which we may draw that which otherwise should without fruite lie hidden in that close and deepe spring that riseth up unto us in the person of the Mediator. In this manner and meaning, I doe not deny that Christ as he is God and man doth justifie us, and that this is also the worke of the Father and the

the holy Ghoſt as well as his. Finally, that the righteouſneſſe whereof Chriſt maketh us partakers, is the eternall righteouſneſſe of the eternall God, ſo that he yeeld to the ſure and plaine reaſons that I have alleadged.

10 Now that he ſhould not with his cavillations deceive the unskilfull, I grant that we want this incomparable benefite, till Chriſt be made ours. Therefore we ſet that conjoyning of the head and the members, the dwelling of Chriſt in our harts, and that myſticall union, in the higheſt degree: that Chriſt being made ours, may make us partakers of the gifts wherewith he is endued. Therefore we doe not behold him a farre off out of our ſelves, that righteouſneſſe may be imputed unto us, but becauſe we have put on him, and are graffed into his body: finally becauſe he hath vouchſafed to make us one with him, therefore we glory that wo have a fellowſhip of righteouſneſſe with him. So is *Oſianders* ſlanderous cavillation confuted, where he ſaith that we count Faith righteouſneſſe, as though we ſpoiled Chriſt of his right, when we ſay that we come by Faith emptie to him, to give roome to his grace, that he onely may fill us. But *Oſiander* refuſing this ſpirituall conjoyning, enforceth a groſſe mingling with the faithfull, and therefore he odiouſly calleth all them *Zwinglians* that ſubſcribe not to his fantaſticall errour, concerning eſſentiall righteouſneſſe: becauſe they doe not thinke that Chriſt is ſubſtantially eaten in the Lords Supper. As for me, I count it a great glory to be ſo reproched of a proud man and given to his owne errors. Albeit he touched not me onely, but alſo other writers well knowen to the world, whom he ought to have modeſtly reverenced. It moveth me nothing, which meddle not with mine own private cauſe: and ſo much the more ſincerely I handle this cauſe, being free from all corrupt affection. Whereas therefore he ſo importunately requireth eſſentiall righteouſneſſe, and the eſſentiall dwelling of Chriſt in us, it tendeth to this end: firſt that God ſhould with a groſſe mixture poure himſelfe into us, as he faigned a fleſhly eating of Chriſt in the Supper: ſecondly that God ſhould breath his righteouſneſſe into us, whereby we may be really righteous with him: for by his opinion, this righteouſnes is as well God himſelfe, as the goodneſſe or holineſſe, or pureneſſe of God. I will not ſpend much labour in wiping away the teſtimonies that he bringeth, which he wrongfully wreſteth from the heavenly life unto this preſent ſtate. Through Chriſt (ſaith *Peter*) are given us the precious and moſt great promiſes, that we ſhould be made partakers of the nature of God: As though we were now ſuch as the Goſpell promiſed that we ſhall be at the laſt comming of Chriſt: yea *John* telleth us, that we ſhall then ſee God as he is, becauſe we ſhall be like unto him. Onely I thought good to give a ſmall taſt to the readers, that I doe of purpoſe paſſe over theſe trifles: not for that it is hard to confute them, but becauſe I will not be tedious in a ſuperfluous worke.

Although we be not juſtified unleſſe Chriſt doe dwell in our harts, yet it is not the eſſentiall poſſeſſing of Chriſt as God which doth juſtifie.

1. Pet. 1. 4.

1. John 3. 2.

11 But in the ſecond point lurketh more poiſon, where he teacheth that we are righteous together with God. I thinke I have already ſufficiently proved, that although this doctrine were not ſo peſtilent, yet becauſe it is cold and fruitleſſe, and of it ſelfe ſo vaine that it melteth away, it ought worthily to be unſavoury to ſound and godly Readers. But this is an untolerable wickedneſſe, under pretence of double righteouſneſſe, to enfeeble the earneſt aſſurance of ſalvation, and to carie us above the cloudes, that we ſhould not embrace by Faith the grace of propitiation, and call upon God with quiet mindes. *Oſiander* ſcorneth them, that teach that this word Juſtifying is a law terme: becauſe, we muſt be righteous indeede. And he abhorreth nothing more than to ſay, that we be juſtified by free imputation. But, if God do not juſtifie us by acquiting and pardoning, what meaneth that ſaying of *Paul*, God was in Chriſt reconciling the world to himſelfe, not imputing to men their ſinnes? For, him that had done no ſinne, he made ſinne for us, that we might be the righteouſneſſe of God in him. Firſt I winne thus much, that they be judged righteous that be reconciled to God. The manner how is declared, for that God juſtifieth by forgiving, as in another place juſtification is ſet as contrarie to accuſation, which comparing of them as contraries, doth clearely ſhew that it is a phraſe borrowed from the uſe of the law. And there is no man being but meanely practiſed in the Hebrew tongue, if he have a ſober braine, that is ignorant that this phraſe came from thence, and whereunto it tendeth, and what it meaneth. Now where *Paul* ſaith that *David* deſcribed the righteouſneſſe without works, in theſe

The earneſt aſſurance of ſalvation enfeebled by Oſiander taking the juſtification which is by righteouſneſſe imputed.

2. Cor. 5. 12.

Rom. 4. 7. Pſal. 32. 1.

words, Blessed are those whose sinnes are forgiven: Let *Osiander* answere me whether this be a full definition or but halfe a one. Truely *Paul* bringeth not in the Prophet for a witnesse, as though he taught that forgivenesse of sinnes is but a part of righteousnesse, or a thing that joyneth with other to the justifying of man: But he includeth whole righteousnesse in free forgivenesse, pronouncing the man blessed, whose sinnes are covered, to whom God hath forgiven iniquities, and to whom he imputeth no transgressions. He doth measure and judge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. *Osiander* taketh exception and saith, that this should be slaunderous to God, and contrarie to his nature, if he should justifie them that indeede remaine still wicked. But we must remember, as I have alreadie said, that the grace of justifying is not severed from regeneration although they be severall things. But because it is more than sufficiently knowen by experience, that there abide alwaies in the righteous some remnants of sinne, it must needes be that they be far otherwise justified than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by little and little, and sometime slowly proceedeth in it, that they be alway before his seate in danger of the judgement of death. But he justifieth them not by part-meale, but so that they may freely, as clothed with the pureneſſe of Christ, appeare in heaven. For no portion of righteousnesse could appease our consciences, till they be satisfied that God is fully pleased with us, because we be righteous in his sight without exception. Whereupon followeth, that the doctrine of justification is misturned, yea, overturned from the very foundation, when doubting is cast into mens mindes, when the affiance of salvation is shaken, when the free and dreadlesse invocation is hindered, yea when quiet and tranquillitie with spirituall joy is not stablished. Gala 3.18. Whereupon *Paul* gathereth an argument by contraries, to prove, that the inheritance is not by the law. For by this meane faith should be made voide, which if it have respect to workes, is overthrowen, because none of the most holie shall therein finde whereupon to trust. This difference of justifying and regenerating (which two things *Osiander* confounding together, calleth two sorts of righteousnesse) is very well expressed by *Paul*: Rom. 7.24. for speaking of his reall righteousnesse indeede, or of the uprightnesse wherewith he was endued (which *Osiander* nameth essentiall righteousnesse) he Rom. 8.33. lamentably crieth out: Wretch that I am: who shall deliver me from the bodie of this death? But flying to the righteousnesse which is grounded upon the onely mercie of God, he gloriously triumpheth over both life, death, reproches, hunger, sword, and all adversities. Who shall accuse the elects of God whom he justifieth? For I am surely perswaded, that nothing shall sever us from his love in Christ. He plainly publisheth, that he hath the righteousnesse which alone fully sufficeth to salvation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnesse to glorie. This diversitie is sufficiently knowen, and so familiar to all the holie ones, that grone under the burden of iniquities, and yet with victorious confidence, do mount up above all feares. As for this that *Osiander* objecteth, that it disagreeth with the nature of God, it falleth upon himselfe. For although he clotheth the holie ones with a double righteousnesse as it were with a furred garment, yet he is compelled to confesse that without forgivenesse of sinnes, they never pleased God. If that be true, then at least let him graunt, that they which are not righteous indeed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how far shall a sinner extend this free acceptation that is put in place of righteousnesse; shall he measure it by the pound or by the ounce? Truely he shall hang doubtfull and wavering to this side and that side, because he may not take unto him so much righteousnesse as shall be necessarie to stablish confidence. It is happie that he that would binde God to a law, is not Psal. 51.6. judge of this cause. But this shall stand stedfast, that thou maiest be justified in thy sayings and overcome when thou art judged. But how great presumption is it to condemne the chiefe judge when he freely acquiteth, that this answere may not be in Exod. 33.19. force, I will have mercie upon whom I will have mercie. And yet the intercession of *Moses* which God did put to silence with this saying, tended not to this end that he should

should spare none, but that he should acquite together, taking away their condemnation although they were guiltie of offence. And we doe say that they which were lost, have their sinnes buried and so are justified before God: because, as God hateth sinne, so he can love none but them whom he justifieth. But this is a marvellous manner of justifying, that they being covered with the righteousnesse of Christ, stand not in feare of the judgement which they have deserved, and when they worthily condemne themselves, are accounted righteous without themselves.

12 But the Readers are to be warned, that they take good heede to the mysterie which he braggeth that he will not hide from them. For after that he hath long and largely travailed to prove, that we doe not obtaine favour with God by the onely imputation of the righteousnesse of Christ, because this should be impossible for him to count them for righteous that are not righteous, (I use his owne words) at length he concludeth that Christ was given us unto righteousnesse, not in respect of his nature of manhood, but of his nature of Godhead: and that although this righteousnesse cannot be found but in the person of the Mediatour, yet it is the righteousnesse not of man but of God, he doth now binde his rope made of two righteousnesses, but he plainly taketh away the office of justifying from Christs nature of manhood. But it is good to see how he disagreeth. It is said in the same place, that Christ was made unto us wisedome, which belongeth to none but to the eternall word. Therefore Christ in that he is man is not wisedome. I answere that the onely begotten sonne of God was indeede his eternall wisedome, but in *Pauls* writings that name is given him in divers wise, because all the treasures of wisedome and knowledge are laid up in him. That therefore which he had with his Father, he disclosed unto us: and so that which *Paul* saith is not referred unto the essence of the Sonne of God, but to our use, and is rightly applied to Christs nature of manhood: because although he shined a light in darkenesse, before that he did put on flesh, yet it was a hidden light till the same Christ came forth in the nature of man, the shining Sunne of righteousnesse, which therefore calleth himselfe the light of the world. Also it is foolishly objected of him, that the power of justifying is far above both Angels and men: for as much as this hangeth not upon the worthinesse of any creature, but upon the ordinance of God. If Angels will take upon them to satisfie God, they can nothing prevaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subject to the law, to redeeme us from the curse of the law. Also he doth slanderously cavill, that they which denie that Christ is our righteousnesse according to his nature of Godhead, doe leave but one part of Christ, and (which is worse) doe make two Gods, because although they confesse, that God dwelleth in us, yet they say againe that we are not righteous by the righteousnesse of God. For although we call Christ the authour of life, in respect that he suffered death to destroy him that had the power of death, we do not by and by take away that honour from whole Christ as he was openly shewed God in the flesh, but we onely make a distinction how the righteousnesse of God is conveied unto us, that we may enjoy it. In which point *Osiander* hath too fowly erred. Neither doe we denie that that which is openly given us in Christ, proceedeth from the secret grace and power of God: and we strive not against this, that the righteousnesse which Christ giveth us is the righteousnesse of God that proceedeth from God: but we hold this stedfastly, that we have righteousnesse and life in the death and resurrection of Christ. I overpasse that heaping together of places whereof he may well be ashamed, wherewith he hath tediously combred the Readers without choise and without common reason, to prove that whersoever is made mention of righteousnesse, there ought to be understanded this essentiall righteousnesse. As where *David* calleth upon the righteousnesse of God to helpe him: whereas he doth in summe above an hundred times, *Osiander* sticketh not to corrupt so many sentences. And nothing stronger is the other objection, that that is properly and rightly called righteousnesse, whereby we be moved to do rightly, but that God only worketh in us both to will and to performe. For we doe also not denie, but that God reformeth us with his spirit unto holinesse of life and righteousnesse: but we must first see whether he doe this by himselfe and immediately, or by the hand of his Sonne, with whom he hath

The fond objections which Osiander gathereth against them that hold a man justified not by the righteousnes which Christ worketh in us as he is God, but which we have in his death and resurrection as he is man.

Col. 2. 3.

John 8. 12.

Gal. 3. 13.

Heb. 2. 14.

Phil. 2. 13.

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left all the fulneſſe of his holy ſpirit, that with his abundant ſtore he ſhould ſupply the neede of his members. Moreover, although righteouſneſſe come unto us out of the ſecret fountaine of the Godhead, yet it followeth not that Chriſt which ſanctified himſelfe in the fleſh for our ſakes, was righteouſneſſe unto us according to his nature of Godhead. No leſſe fond is that which he ſaith, that Chriſt himſelfe was righteous by the righteouſneſſe of God. Becauſe unleſſe the will of his Father had moved him, he could not himſelfe have ſatisfied the office committed unto him. For though we have in another place ſaid, that all the deſervings of Chriſt himſelfe doe proceede from the meere good will of God, yet that maketh nothing to that fantaſticall thing, wherewith *Oſiander* bewitcheth both his owne and ſimple mens eies. For who would ſuffer a man to gather this concluſion, that becauſe God is the fountaine and beginning of our righteouſneſſe, therefore we be eſſentially righteous, and the eſſence of Gods righteouſneſſe dwelleth in us? In redeeming the Church (ſaith *Eſay*) God did put on his righteouſneſſe as a harneſſe: but did he ſo to ſpoyle Chriſt of his armour which he had given him, to make him to be no perfect redeemer? But the Prophet meant nothing elſe but that God borowed nothing out of himſelfe, nor was holpen by any aid to redeeme us. Which thing *Paul* briefly expreſſed in other words, ſaying, that he gave us ſalvation to the ſhewing of his righteouſneſſe. But this doeth not overthrow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally, whoſoever wrappeth up a double righteouſneſſe, that poore ſoules may not reſt in the meere onely mercie of God, he doeth in a mockerie crowne Chriſt with thornes.

John 17.19.

Eſay 59.17.

Rom.3.23.

Rom.5.19.

Righteouſneſſe cannot be by faith and works joyned together.

13 But foraſmuch as a great part of men imagineth righteouſneſſe to be made of faith and works, let us firſt ſhew this alſo, that the righteouſneſſe of faith and works doe ſo differ, that when the one is eſtabliſhed, the other muſt needs be overthrowen. The Apoſtle ſaith, that he eſteemed all things as doung, that he might win Chriſt, and finde in him the righteouſneſſe that is of God by faith, counting not his righteouſneſſe that which is by the law, but that which is by the faith of Jeſus Chriſt. You ſee that here is alſo a compariſon of contraries, and that here is declared that he which will obtaine the righteouſneſſe of Chriſt, muſt forſake his owne righteouſneſſe. Therefore in another place he ſaith, that this was the cauſe of fall to the Jewes, that going about to eſtabliſh their owne righteouſneſſe, they were not ſubject to the righteouſneſſe of God. If in ſtabliſhing our owne righteouſneſſe we ſhake away the righteouſneſſe of God, therefore to obtaine Gods righteouſneſſe, our owne muſt be utterly aboliſhed. And he ſheweth the ſame thing, when he ſaith, that our glorying is not excluded by the law, but by faith. Whereupon followeth, that ſo long as there remaineth any righteouſneſſe of works, how little ſoever it be, there ſtill remaineth to us ſome matter to glorie upon. Now if faith exclude all glorying, then the righteouſneſſe of works can no wiſe be coupled with the righteouſneſſe of faith. To this effect he ſpeaketh ſo plainely in the fourth Chapter to the Romanes, that he leaveth no roome for cavillations or ſhifts: If (ſayeth he) *Abraham* was juſtified by works, he hath glorie. And immediatly he addeth: but he hath no glorie in the ſight of God. It followeth therefore that he was not juſtified by works. Then he bringeth another argument by contraries, when reward is rendered to works, that is done of debt and not of grace. Therefore it is not of the deſervings of works. Wherefore farewell their dreame, that imagine a righteouſneſſe made of faith and workes mingled together.

Rom. 10.3.

Rom.3.27.

Rom. 4.2.

Not only the workes of men unregenerate but alſo faithfull mens deeds are excluded in the matter of juſtification.

14 The Sophiſters thinke that they have a ſuttle ſhift, that make to themſelves ſport and paſtime with wreſting of Scripture, and with vaine cavillations. For they expound worke in that place, to be thoſe which men not yet regenerate do only literally, and by the endevour of free will without the grace of Chriſt: and do ſay that it belongeth not to ſpirituall workes. So by their opinion a man is juſtified both by faith and by workes. So that the workes be not his owne, but the gifts of Chriſt and the fruites of regeneration. For they ſay that *Paul* ſpake ſo for none other cauſe, but to convince the Jewes, truſting upon their owne works, that they did fooliſhly preſume to claime righteouſneſſe to themſelves, ſith the onely ſpirit of Chriſt doeth give it us, and not any indevour by our owne motion of nature. But they do not marke that in the compariſon of the righteouſneſſe of the law and the righteouſneſſe of the Goſpell which

Paul

Paul bringeth in in another place, all workes are excluded with what title soever they be adorned. For he teacheth that this is the righteousnesse of the law, that he should obtaine salvation that hath performed that which the law commandeth: and that this is the righteousnesse of faith, if we beleeve that Christ died and is risen againe. Gal.3.11. Moreover we shall hereafter shew in place fit for it, that sanctification and righteousnesse are severall benefites of Christ. Whereupon followeth, that the very spirituall workes come not into the account, when the power of justifying is ascribed to Faith. And where *Paul* denieth (as I even now alledged) that *Abraham* had any thing whereupon to glory before God, because he was not made righteous by works: this ought not to be restrained to the literall and outward kind of vertues, or to the endevour of free will. But although the life of the Patriarch *Abraham* were spirituall and in manner Angelike, yet he had not sufficient deservings of works to purchase him righteousnesse before God.

15 The Schoolemen teach a little more grosly that mingle their preparations: but these doe lesse infect the simple and unskilfull with corrupt doctrine, under pretence of Spirit and grace hiding the mercie of God which onely is able to appease trembling consciences. But we confesse with *Paul*, that the doers of the Law are justified before God: but because we are all farre from the keeping of the Law, hereupon we gather, that the workes which should most of all have availed to righteousnesse, doe nothing help us because we lacke them. As for the common Papists or Schoolemen, they are in this point doubly deceived: both because they call Faith an assuredenesse of conscience in looking for reward at the hand of God for deservings, and also because they expound the grace of God not to be a free imputation of righteousnesse, but the Holy Ghost helping to the endevour of holinesse. They reade in the Apostle that he which commeth to God, must first beleeve that there is a God, and then that he is a renderer of reward to them that seeke him. Heb.11.6. But they marke not what is the manner of seeking. And that they are deceived in the name of grace, is plainely proved by their owne writings. For *Lombard* expoundeth, that justification by Christ is given us two waies, Sent.li.3.dist. 16.ca.2. First (saith he) the death of Christ doth justifie us, when by it charitie is stirred up in our harts, by which we are made righteous. Secondly, that by the same death sinne is destroyed, whereby Satan held us captive, so that now he hath not whereby to condemne us. You see how he considereth the grace of God principally in justification, to be so far as we are directed to good workes by the grace of the Holy Ghost. He would forsooth have followed the opinion of *Augustine*: but he followeth him a far off, and goeth far out of the way from rightly following him: because if *Augustine* have spoken any thing plainely, he darkeneth it: if there be any thing in *Augustine* not very unpure, he corrupteth it. The Schoolemen have still straied from worse to worse, till with headlong fall, at length they be rolled downe into a Pelagian errour. And the very sentence of *Augustine*, or at least his manner of speaking is not altogether to be received. For though he singularly well taketh from man all praise of righteousnesse, and assigneth it wholy to the grace of God, yet he referreth grace to sanctification, whereby we are renewed into newnesse of life by the holy Ghost.

The Schoolemens errour about the spirit and grace whereby man is justified.

16 But the Scripture, when it speaketh of the righteousnesse of Faith, leadeth us to a far other end, that is to say, that turning away from the looking upon our owne workes, we should onely looke unto the mercie of God and perfection of Christ. For it teacheth this order of justification, that first God vouchsafeth to embrace man being a sinner with his meere and free goodnesse, considering nothing in him but miserie, whereby he may be moved to mercy, forasmuch as he seeth him altogether naked and void of good workes, fetching from himselfe the cause to do him good: then, that he moveth the sinner himselfe with feeling of his goodnesse, which despairing upon his owne works casteth all the summe of his salvation upon Gods mercy. This is the feeling of Faith, by which feeling the sinner commeth into possession of his salvation, when he acknowledgeth by the doctrine of the Gospell that he is reconciled to God: that obtaining forgivenesse of sinnes by meanes of the righteousnesse of Christ, he is justified: and although he be regenerate by the spirit of God, he thinketh upon continuall righteousnesse laid up for him, not in the good works to which he applieth himselfe, but in the

The righteousnesse of Faith spoken of in Scripture turneth mens eies from their owne workes to the free goodnes of God, which pardoneth sinne, and causeth sinners to feele the mercie whereby they are pardoned, and in Christ made righteous.

the onely righteousnesse of Christ. When these things shall be every one particularly weighed, they shall give a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are set foorth. But it maketh little matter, so that they hang together in such sort, that we may have the whole matter truly declared and surely proved.

The difference which S Paul to the Romans putteth between the righteousnes of the Gospell & of the law, excludeth works from that justification which is through faith.

17 Here it is good to remember the relation that wee have before said to be betweene faith and the Gospell: because it is said for this cause that faith justifieth, for that it receiveth and embraceth the righteousnesse offered in the Gospell. And whereas it is said to be offered by the Gospell, thereby all consideration of workes is excluded. Which thing *Paul* declareth many times elsewhere, but most plainely in two places. For, to the Romanes, comparing the law and the Gospell together he saith: the righteousnesse that is by the law is thus, The man that doth these things shall live in them. But the righteousnesse that is of faith offereth salvation, if thou beleeve in thy heart and confesse with thy mouth the Lord Jesus, and that the father hath raised him up from the dead. See you not how he maketh this the difference of the law and the Gospell, that the law giveth righteousnesse to works, and the Gospel giveth free righteousnesse without helpe of works? it is a notable place, and that may deliver us out of many hard doubts, if we understand that the same righteousnesse that is given us by the Gospel is free from all conditions of the law. This is the reason, why he doth more than once with great seeming of contrarietie, set the promise by way of opposition against the law, as if the inheritance be of the law, then it is not of the promise: and all the rest in the same chapter to the same effect. Truely the law it selfe hath also her promises. Therefore there must needes be in the promises of the Gospel, something different and divers from the promises of the law, unlesse we will confesse that the comparison is very fond. But what diversitie shall this be, unlesse it be that they are freely given, and upholden by the onely mercie of God, whereas the promises of the law hang upon the condition of works? Neither let any man here carpe against me, and say, that in this place the righteousnesse is rejected, which men of their owne force and free will, would compell God to receive? for as much as *Paul* without exception teacheth that the law in commanding, profiteth nothing: because there is none not onely of the common multitude, but also of the perfectest, that fulfilleth it. Love undoubtedly is the chiefe point of the law: when the spirit of God frameth us unto it, why is it not to us a cause of righteousnesse, but for that even in the holie ones it is unperfect, and therefore of it selfe deserveth no reward.

Gal. 3. 18.

Rom. 8. 2.

The same difference to the same effect taught in the Epistle to the Galathians.

18 The second place is this. It is manifest that no man is justified by the law before God: Because the righteous man shall live by faith. But the law is not of faith: but the man that doth these things shall live in them. How could this argument otherwise stand together, unlesse we agree upon this point, that works come not into the account of faith, but are utterly to be severed from it? The law (saith he) differeth from faith. Why so? because works are required to the righteousnes thereof. Therefore it followeth that works are not required to the righteousnes of faith. By this relation it appeareth that they which are justified by faith, are justified beside the deserving of works, yea without the deserving of works, because faith receiveth that righteousnesse which the Gospel giveth. And the Gospell differeth from the law in this point, that it bindeth not righteousnes to works, but setteth it in the onely mercie of God. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie upon, because faith was imputed to him unto righteousnesse, and he addeth a confirmation, because then there is place for the righteousnesse of faith, when there are no works to which a reward is due. Where be works (saith he) due reward is rendred unto them: that which is given to faith is freely given. For the very meaning of the words that he useth in that place serve to prove the same. Whereas he adjoyneth within a little after, that therefore we obtaine the inheritance by faith as according to grace, hereupon he gathered that the inheritance is of free gift, because it is received by faith: and how commeth that, but because faith without any helpe of works leaneth wholy upon the mercy of God? And in the same meaning without doubt he teacheth in another place, that the righteousnesse of God was openly shewed without the law, although it hath

Galat. 3. 12.

Rom. 4. 2.

Rom. 3. 21.

witnesse

witnesse borne of it by the law and the Prophets: because excluding the law, he saith, that it is not holpen by works, and that we obtaine it not by working, but come emptie that we may receive it.

19 By this time the Reader perceiveth with what equitie the Sophisters doe at this day cavill at our doctrine, when we say, that man is justified by faith onely. They dare not denie that man is justified by faith, because it is so often found in Scripture: but because this word, Onely, is never expressed, they cannot abide to have such an addition made. Is it so? But what will they answer to these words of *Paul*, where he affirmeth that righteousnesse is not of faith except it be freely given? How can free gift agree with works? And with what cavillations will they mock out, that which he saith in another place, that the righteousnesse of God is manifestly shewed in the Gospel? If righteousnesse be manifestly shewed in the Gospell, surely therein is contained not a torne or halfe righteousnesse, but full and perfect. Therefore the law hath no place therein. And they stand upon not onely a false but also a fooolish shift about this exclusive word, Onely. Doeth not he perfectly enough give all things to onely faith, that taketh all things from workes? What, I pray you meane these sayings, that righteousnesse was manifestly shewed without the law: that man is justified freely and without the works of the law? Heere they have a wittie shift to escape withall, which although they devise it not themselves, but borrowed it of *Origen* and certaine of the old writers, yet is very foolish. They prate that the ceremoniall works of the law, not the morall, are excluded. They profite so with continuall brawling, that they know not the very first rules of Logike. Doe they thinke that the Apostle doted when he alleaged these places to proove his saying? The man that shall doe these things shall live in them: and, Cursed is every one that fulfilleth not all things that are written in the volume of the law. Unlesse they be mad, they will not say that life was promised to the keepers of Ceremonies, or curse threatned onely to the breakers of them. If these places be to be understanded of the morall law, it is no doubt that the morall workes also are excluded from the power of justifying. To the same purpose serve these arguments that he useth: because the knowledge of sinne was by the law, therefore righteousnesse is not by the law. Because the law worketh wrath, therefore it worketh not righteousnesse. Because the law cannot make conscience assured, therefore also it cannot give righteousnesse. Because faith is imputed unto righteousnesse, therefore righteousnesse is not a reward of worke, but is given being not due. Because we are justified by faith, therefore glorying is cut off. If there had bin a law given that might give life, then righteousnesse were truly by the law: but God hath shut up all under sinne that the promise might be given to the beleevers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of maners: but very children would hisse out so great shamelesnesse. Therefore let us hold this for certaine, that the whole law is spoken of, when the power of justifying is taken away from the law.

The doctrine carped at without cause which teacheth justification by faith, onely excluding thereby workes not onely ceremoniall but morall also.
Rom. 4. 2.
Rom. 1. 17.
Rom. 3. 21. & 24.
Galat. 3. 10.
Rom. 3. 20. & 4. 15.
Galat. 3. 21.

20 But if any man marvaile why the Apostle useth such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although works be so highly esteemed, yet they have that value by the allowance of God, rather than by their owne worthinesse. For who can boast unto God of any righteousnesse of workes, but that which he hath allowed? Who dare claime any reward as due unto them, but such as he hath promised? They have therefore this of the bountifulnesse of God, that they are counted worthie both of the name and reward of righteousnesse: and they be of value onely for this cause, when the purpose of him that doth them, is by them to shew his obedience to God. Wherefore the Apostle in another place, to proove that *Abraham* could not be justified by works, alleageth that the law was given almost foure hundred & thirty yeeres after the covenant made. Unlearned men would laugh at such an argument, because there might be righteous workes before the publishing of the law. But because he knew that there was no such value in works, but by the testimonie and vouchsafing of God, therefore he taketh it as a thing confessed, that before the law they had no power to justifie. We understand why he namely expresseth the worke of the law, when he meaneth to take away justification from any workes because controversie may be mooved of those and none other.

Neither can workes justifie though they be highly esteemed because the value of them dependeth onely upon Gods allowance, neither doth love give unto faith the force whereby it is able to justifie.
Galat. 3. 7.

Albeit

Albeit ſometime he excepteth all works without any addition, as when he ſaith that by the teſtimonie of *David*, bleſſednes is aſſigned to that man, to whom the Lord imputeth righteouſneſſe without works. Therefore they can with no cavillations bring to paſſe, but that we ſhall get this generall excluſive only. And they do in vaine ſeeke that trifling ſubtletie, that we are juſtified by that only faith which worketh by love, ſo that righteouſneſſe muſt ſtand upon love. We graunt in deed with *Paul*, that no other faith juſtifieth, but that which is effectually working with charitie: but that faith taketh not her power of juſtifying from that effectualneſſe of charitie. Yea it doth by no other meane juſtifie, but becauſe it bringeth us into the communicating of the righteouſneſſe of Chriſt. Or elſe all that which the Apoſtle ſo earneſtly preſſeth, ſhould fall to nought.

Rom.4.6.

Galat.5.6.

Rom.4.4. To him that worketh (ſaith he) the reward is not reckoned according to grace, but according to debt. But to him that worketh not, but beleeveth in him that juſtifieth the unrighteous, his faith is imputed unto righteouſneſſe. Could he ſpeake more evidently than in ſo ſaying? that there is no righteouſneſſe of faith but where there are no works to which any reward is due: and that only then faith is imputed unto righteouſneſſe, when righteouſneſſe is given by grace that is not due.

Sinne putteth enmitie between man and God: ſo that except it bee pardoned us, we cannot be joyned unto him.

Eſai.59.7.

21 Now let us examine how true that is, which is ſaid in the definition, that the righteouſneſſe of faith is the reconciliation with God, which conſiſteth upon the only forgiveneſſe of ſinnes. We muſt alway returne to this principle, that the wrath of God reſteth upon all men, ſo long as they continue to be ſinners. That hath *Eſay* excellently well ſet out in theſe words: The hand of the Lord is not ſhortned, that he is not able to ſave: nor his eare dulled that he cannot heare: but your iniquities have made diſagreement betweene you and your God, and your ſinnes have hidden his face from you that he heareth you not. We heare that ſinne is the diviſion betweene man and God, and the turning away of Gods face from the ſinner. Neither can it otherwiſe be. For it is diſagreeing from his righteouſneſſe to have any fellowſhip with ſinne. Wherefore the Apoſtle teacheth that man is enemie to God till he be reſtored into favour by Chriſt.

Rom.5.8. Whom therefore the Lord receiveth into joining with him, him he is ſaid to juſtifie: becauſe he can neither receive him into favour, nor joyne him with himſelfe, but he muſt of a ſinner make him righteous. And we further ſay, that this is done by the forgiveneſſe of ſinnes. For if they whom the Lord hath reconciled to himſelfe be judged by their works, they ſhall be found ſtill ſinners in deede, who yet muſt be free and cleane from ſinne. It is certaine therefore that they whom God imbraceth, are no otherwiſe made righteous, but becauſe they are cleanſed by having the ſpots of their ſinnes wiped away by forgiveneſſe, that ſuch a righteouſneſſe may in one word be called the forgiveneſſe of ſinnes.

Righteouſnes and reconcilement unto God doe mutually containe the one the other, and are attained unto when our ſinnes are not imputed.

2.Cor.5.19.

2.Cor.5.21.

Rom.4.6.

22 Both theſe are moſt cleerely to be ſeene by theſe words of *Paul*, which I have already alleaged: God was in Chriſt reconciling the world to himſelf, not imputing their ſinnes to man, and he hath left with us the word of reconciliation. And then he addeth the ſumme of his meſſage, that him which knew no ſinne he made ſinne for us, that we might be made the righteouſneſſe of God in him. Here he nameth righteouſneſſe and reconciliation without difference, that we may perceive that the one is mutually contained under the other. And he teacheth the manner to attaine this righteouſneſſe to be, when our ſinnes are not imputed unto us. Wherefore doubt thou not hereafter how God doth juſtifie us, when thou heareſt that he doth reconcile us to himſelfe by not imputing ſinnes. So to the *Romanes* he prooveth by the teſtimonie of *David*, that righteouſneſſe is imputed to man without works, becauſe *David* pronounceth the man bleſſed whoſe iniquities are forgiven, whoſe ſinnes are covered, to whom the Lord hath not imputed his offences. Without doubt by bleſſedneſſe he there meaneth righteouſneſſe. As ſith he affirmeth the ſame: to ſtand in the forgiveneſſe of ſinnes, there is no cauſe why we ſhould otherwiſe define it. Therefore *Zacharie* the father of *John* the Baptiſt ſingeth, that the knowledge of ſalvation conſiſteth in the forgiveneſſe of ſinnes.

Luk.1.77.

Act.13.38. Which rule *Paul* following in his Sermon which he made to the *Antiochians* concerning the ſumme of ſalvation, as *Luke* reporteth it, concluded in this maner: By him forgiveneſſe of ſinnes is preached unto you, and every one that beleeveth in him is juſtified from all theſe things, from which ye could not be juſtified in the lawe of *Moſes*.

The

The Apoſtle ſo knitteth the forgiveneſſe of ſinnes with righteouſneſſe, that he ſheweth that they be both all one. Whereupon he rightfully reaſoneth that the righteouſneſſe is freely given unto us, which wee obtaine by the loving kindneſſe of God. Neither ought it to ſeeme a ſtrange unuſed ſpeech, that the faithfull are righteous before God, not by works, but by free acceptation: ſith both it is ſo oft found in the Scripture, and the old Authors doe alſo ſometime ſo ſpeak. For *Auguſtine* ſaith thus in one place; The righteouſneſſe of the Saints in this world ſtandeth rather in forgiveneſſe of ſins, than in perfection of vertues. Wherewith agreeth the notable ſentence of *Bernard:* Not to ſin is the righteouſneſſe of God: but the righteouſneſſe of man, is the mercifull kindneſſe of God. He had before affirmed, that Chriſt is to us righteouſneſſe in abſolution, and therfore that they only are righteous that have obtained pardon by mercy.

De Civit. Dei cap. 27. Serm. 23. in Cant. Ser. 22.

23. Hereupon alſo followeth this, that by the onely meane of Chriſts righteouſneſſe, we obtaine to be juſtified before God. Which is as much in effect as if it were ſaid, that man is not righteous in himſelfe, but becauſe the righteouſneſſe of Chriſt is by imputation enterpartened with him, which thing is worthy to bee heedfully marked. For that trifling errour vaniſheth away, to ſay that man is therefore juſtified by faith, becauſe faith taketh part of the Spirit of God by which he is made righteous, which is ſo contrary to the doctrine above taught, that they can never be made to agree together. For it is no doubt that he is void of his owne righteouſneſſe, that is taught to ſeeke righteouſneſſe without himſelfe. This the Apoſtle affirmeth moſt plainly when he writeth that he which knew no ſinne, was made for us a propitiatory ſacrifice to cleanſe away ſinne, that we might be made the righteouſneſſe of God in him. You ſee that our righteouſneſſe is not in us but in Chriſt, and that it belongeth to us only by this title, becauſe we be partakers of Chriſt, becauſe we poſſeſſe all his riches with him. And it maketh nothing to the contrary that in another place he teacheth, that ſinne was condemned of ſinne in the fleſh of Chriſt, that the righteouſneſſe of the Law might be fulfilled in us: where he meaneth no other fulfilling, but that which we obtaine by imputation. For the Lord Chriſt doth in ſuch ſort communicate his righteouſneſſe with us, that after a certaine marvellous manner, he powreth the force thereof into us, ſo much as pertaineth to the judgement of God. It appeareth that he did no otherwiſe meane, by the other ſentence which he had ſpoken a little before. As by the diſobedience of one man we were made ſinners, ſo by the obedience of one man we are juſtified. What is it elſe to ſet our righteouſneſſe in the obedience of Chriſt, but to affirme that hereby onely we are accounted righteous, becauſe the obedience of Chriſt is imputed unto us as if it were our owne? Therefore me thinkes that *Ambroſe* hath excellently well ſhewed how there is an example of this righteouſneſſe in the bleſſing of *Jacob*. For *Jacob* having not of himſelfe deſerved the preeminence of the firſt begotten ſonne, hid himſelfe in the apparell of his brother, and being clothed with his brothers coate that ſavoured of a moſt ſweete ſmell, he crept into the favour of his father, and received the bleſſing to his owne commoditie under the perſon of another: ſo we doe lie hidden vnder the precious pureneſſe of Chriſt our elder brother, that we may get a teſtimonie of righteouſneſſe in the ſight of God. The words of *Ambroſe* are theſe. Whereas *Iſaac* ſmelt the ſavour of the garments, peradventure this is meant thereby, that we are not juſtified by workes but by faith: becauſe fleſhly weakneſſe hindreth workes, but the brightneſſe of faith which meriteth forgiveneſſe of ſins, overſhadoweth the error of deeds. And truly ſo it is. For, that we may appeare before the face of God unto ſaluation, it is neceſſarie for us to ſmell ſweetly with his odour, and to have our faults covered and barred with his perfection.

The righteouſneſſe of Chriſt imputed unto us maketh us righteous.

2 Cor. 5. 21.

Rom. 8 3.

Rom. 6. 19.

Lib. 2. de Jac. & vita beata.

THE TWELFTH CHAPTER.

That to the end we may be fully perſwaded of the free juſtification, we muſt lift up our minds to the Judgement ſeat of God.

ALthough it appeareth by moſt evident teſtimonies, that all theſe things are true, yet we ſhall not clearly perceive how neceſſary they be, untill wee have ſet before our eyes thoſe things that ought to be the grounds of all this diſputation. Firſt there-

The cauſe of mens preſuming ſo much upon the righteouſneſſe

of their owne works in their not consydering how exact purity it must be that shall answer the Law when it commeth to be strictly examined before the judgement seat of God.

therefore let us remember this, that we purpose not to speake of the righteousnesse of a worldly judiciall Court, but of the heavenly Judgement seat: that we should not measure by our owne small portion, by what uprightnesse of works Gods judgements may be satisfied. But it is marvellous to see with what rashnesse and boldnesse it is commonly debated. Yea and it is to be seene how none doe more boldly, or with fuller mouths (as the saying is) prate of the righteousnesse of works, than they that are either monstrously sicke of open outward diseases, or be ready to burst with inward vices. That commeth to passe because they thinke not upon the righteousnesse of God, whereof if they had never so little feeling, they would never make so great a mockery of it. And truly it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect, that nothing be imputed unto it, but every way whole and absolute, and defiled with no uncleanesse: such as never was, and never shall bee able to be found in man. It is indeed easie and ready for every man in Schooles to talke vainly upon the worthinesse of works to justifie men: But when they come unto the sight of God, such dalliance must avoid, because there is earnest doing used, and no trifling strife about words. To this, to this I say, we must apply our minde, if we will profitably enquire of true righteousnesse, how may we answer the heavenly Judge when he calleth us to account. Let us thinke him to be a Judge, not such a one as our owne understandings doe of themselves imagine: but such a one as is painted out in the Scripture, with whose brightnesse the starres shall be darkned, by whose strength the hils doe melt away, by whose wrath the earth is shaken, by whose wisdome the wise are taken in their subtiltie, by whose pureness all things are proved unpure, whose righteousnesse the Angels are not able to beare, which maketh the innocent not innocent, whose vengeance when it is once kindled, pierceth to the bottome of hell. If he (I say) sit to examine mens doings, who shall appeare assured before his throne? who shall dwell with a devouring fire? saith the Prophet. Who shall abide with continuall burnings? he that walketh in righteousnesses, and speaketh truth, &c. But let such a one come forth, whatsoever hee be. But that answer maketh that none commeth forth. For this terrible saying soundeth to the contrary: Lord if thou marke iniquities, Lord, who shall abide it? truly all must needs immediatly perish, as it is written in another place: Shall man be justified if he be compared with God, or shall he be purer than his Maker? Behold, they that serve him are not faithfull, and he hath found perversnesse in his Angels. How much more shall they that dwell in houses of clay, and that have an earthly foundation, be consumed with moths: they shall bee cut downe from the morning to the evening. Behold among his Saints there is none faithfull, and the heavens are not cleane in his sight: how much more is man abominable and unprofitable, which drinketh iniquitie as water? I grant indeed that in the booke of *Job* is mention made of a righteousnesse that is higher than the keeping of the Law. And it is good to understand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousnesse that passeth all senses. Therefore although *Job* bee cleare in his owne conscience, yet he is amased, and not able to speake, because he seeth that very Angell-like holinesse cannot appease God, if he exactly weigh their works. But I therefore will at this time overpasse that righteousnesse which I have spoken of, because it is incomprehensible: but onely this I say, that if our life be examined by the rule of the written Law, we are more than senslesse, if so many curses wherewith the Lord hath willed us to be awaked, doe not torment us with horrible feare, and among other this generall curse, Cursed is every one that doth not abide in all the things that are written in the Booke. Finally, all this discourse shall be but unsavoury and cold, unlesse every man yeeld himselfe guilty before the heavenly Judge, and willingly throw downe and abase himselfe, being carefull how he may be acquited.

Esay 33.14.

Psal.130.3.
Job 4.17.

Deut.27.26.

How righteous soever we be in comparison of other men, this in the sight of God is not able to make us blamelesse.

2. To this, to this I say, we should have lift up our eyes, to learne rather to tremble for feare, than vainly to rejoyce. It is indeed easie, so long as the comparison extendeth no further than men, for every man to thinke himselfe to have somewhat, which other ought not to despise. But when we rise up to have respect unto God, then suddenly that confidence falleth to the ground, and commeth to nought. And in the same case altogether is our soule in respect of God, as mans body is in respect of heaven. For the

the ſight of the eye, ſo long as it continueth in veiwing things that lie neere unto it, doth ſhew of what piercing force it is, but if it bee once directed up to the Sunne: then being dazeled & dulled with the too great brightneſſe thereof, it feeleth no leſſe feebleneſſe of it ſelfe in beholding of the Sun, than it perceived ſtrength in beholding inferiour things. Therefore let us not deceive our ſelves with vaine confidence, although we count our ſelves either equall or ſuperiour to other men: but that is nothing to God by whoſe will this knowledge is to be tried. But if our wildeneſſe cannot be tamed with theſe admonitions, he will anſwer to us as he ſaid to the Phariſees: you be they that juſtifie your ſelves before men: but that which is high to men is abominable to God. Now goe thy way and proudly boaſt, of thy righteouſneſſe among men, while God from heaven abhorreth it. But what ſay the ſervants of God that are truly inſtructed with his Spirit? Enter not into judgement with thy ſervant, becauſe every living man ſhall not be juſtified in thy ſight. Another ſaith, although in ſomewhat divers meaning: Man cannot be righteous with God: if he will contend with him, he ſhall not be able to anſwer one for a thouſand. Here we now plainly heare what is the righteouſneſſe of God, even ſuch as can be ſatisfied with no works of men, to whom when it examineth us of a thouſand offences, we cannot purge our ſelves of one. Such a righteouſneſſe had that ſame choſen inſtrument of God *Paul* conceived, when he profeſſed that he knew himſelfe guiltie in nothing, but that he was not thereby juſtified.

Luk. 16. 15.

Pſal. 143. 2. Job. 9 8.

1 Cor. 4 4.

3. And not onely ſuch examples are in the holy Scriptures, but alſo all godly writers doe ſhew that they were alway of this minde. So *Auguſtine* ſaith, All the godly that groane under this burden of corruptible fleſh, and in this weakneſſe of life have this only hope, that we have one Mediator, Jeſus Chriſt the righteous, and he is the appeaſement for our ſinnes. What ſaith he? If this be their onely hope, where is the confidence of works? For when he calleth it only, he leaveth none other. And *Bernard* ſaith. And indeed where is ſafe and ſtedfaſt reſt and aſſuredneſſe for the weake, but in the wounds of our Saviour? and ſo much the ſurer I dwell therein as he is mightier to ſave. The world rageth, the body burdeneth, the devill lieth in wait: I fall not, becauſe I am builded upon the ſure rocke: I have ſinned a grievous ſinne, my conſcience is troubled, but it ſhall not be overtroubled, becauſe I ſhall remember the wounds of the Lord. And hereupon afterward he concludeth, Therfore my merit is the Lords taking of mercy, I am not utterly without merit, ſo long as he is not without mercies. But if the mercies of the Lord be many, then I alſo have as many merits. Shall I ſing mine owne righteouſneſſe? Lord I will remember onely thy righteouſneſſe. For that is alſo my righteouſneſſe, for he is made unto me righteouſneſſe of God. Againe in another place, This is the whole merit of man, if he put his whole hope in him that ſaveth whole man. Likewiſe where retaining peace to himſelfe he leaveth the glory to God. To thee (ſaith he) let glory remaine undiminiſhed: it ſhall be well with me if I have peace, I forſweare glory altogether, leſt I wrongfully take upon me that which is not mine own, I loſe alſo that which is offered me. And more plainly in another place he ſaith: Why ſhould the Church be carefull of merits, which hath a ſurer and a ſafer way to glory upon the purpoſe of God? So there is no cauſe why thou ſhouldeſt aske, by what merits we hope for good things, ſpecially when thou heareſt in the Prophet, I will doe it not for your ſakes, but for mine owne ſake, ſaith the Lord. It ſufficeth for merit, to know what merits ſuffice not. But as it ſufficeth for merit not to preſume of merits, ſo to be without merits ſufficeth to judgement. Whereas he freely uſeth this word, merits, for good works, we muſt therein beare with the cuſtome. But in the end his purpoſe was to make hypocrites afraid, that wildly range with licentiouſneſſe of ſinning againſt the grace of God. As afterward he expoundeth himſelfe, ſaying: Happy is the Church, that neither wanteth merits without preſumption, nor preſumption without merits. It hath whereupon to preſume, but not merits. It hath merits, but to deſerve, not to preſume. Is not the very not preſuming a deſerving? Therefore it preſumeth ſo much the more boldly, becauſe it preſumeth not, having large matter to glory upon, even the many mercies of the Lord.

S. Auguſtine and S. Bernard how far from looking to be juſtified by their owne works.

Ad Boni. lib. 3. cap. 5.

Super Can. ſer. 61.

In Pſal. qui habitat ſer. 15.

In Cant. ſer. 13.

Ezc. 36. 22. & 32.

4. This is the truth. The exerciſed conſciences perceive this to bee the onely ſanctuarie of ſafety, wherin they may ſafely reſt themſelves when they have to do with

Men judged by their owne worthinesse, be they never so bel, shall be found unholy.
1 Cor. 4. 5.

the judgement of God. For if the starres that seemed most bright in the night season, doe lose their brightnesse with sight of the Sunne, what thinke we shall become even of the rarest innocencie of man, when it shall be compared with the pureneſſe of God? For that shall be a most severe examination, that shall pierce into the most hidden thoughts of the heart, and (as *Paul* saith) shall reveale the secrets of darkneſſe, and disclose the hidden things of the heart, which shall compell the lurking and unwilling conscience to utter all things that now are fallen out of remembrance. The devill our accuser will presse us, which is privie to all the wicked deeds that he hath moved us to doe. There the outward pompous shewes of good works which now onely are esteemed, shall nothing profit us. Onely the pureneſſe of will shall be required. Wherefore the hypocrisie, not onely whereby every man knowing himselfe guilty before God, desireth to boast himselfe before men, but also wherewith every man deceiveth himselfe before God (as wee be all inclined to stroke and flatter our selves) shall fall downe confounded, howsoever it now be proud with more than drunken boldneſſe. They that bend not their wit to such a sight, may indeed for a short time sweetly and pleasantly frame a righteousneſſe to themselves, but it is such a righteousneſſe as shall be by and by shaken away from them at the judgement of God: like as great riches heaped up in a dreame, doe vanish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteousneſſe, shall certainly finde that all the works of men, if they be judged by their owne worthinesse, are nothing but defilings and filthinesse: that that which among the common people is accounted righteousneſſe, is before God meere wickedneſſe: that that which is judged purity, is uncleanneſſe: that that which is reckoned glory, is but shame.

That partiall and and blinde affection which because we beare unto our selves when wee are our owne judges, maketh us soodly to imagine that such we shall seeme also when God judgeth us, must be shaken off.
Psa. 21. 2. & 16. 2.

5. From this beholding of the perfection of God, let it not grieve us to descend to look upon our selves without flatterie or blind affection of love. For it is no marvell if we be all so blinde in this behalfe, forasmuch as none of us doth beware of the pestilent tenderneſſe toward himselfe, which as the Scripture crieth out, naturally sticketh fast in us all. To every man (saith *Salomon*) his owne way is right in his owne eyes. Againe, All the wayes of man seeme cleane in his owne eyes. But what? Is he acquited by this blindneſſe? No, but (as hee further saith in the same place) the Lord weigheth the hearts, that is to say, while man flattereth himselfe by reason of the outward visor or righteousneſſe that he beareth in resemblance, in the meane time the Lord with his ballance examineth the hidden uncleanneſſe of the heart. Therefore sith we so nothing profit with such flatteries, let us not wilfully mocke our selves to our owne destruction. But that we may try our selves rightly, we must necessarily call back our conscience to the judgement seat of God. For we doe altogether need his light to disclose the secret foldings of our perverſneſſe, which otherwise lie too deeply hidden. For then, and never till then we shall clearely perceive what is meant hereby: that man being rottenneſſe and a worme, abominable and vaine, which drinketh wickedneſſe as water, is far from being justified before God. For who should make that cleane that is conceived of uncleane seed, not one man. Then shall we also finde that by experience, which *Job* said of himselfe? If I will goe about to shew my selfe innocent, mine owne mouth shall condemne me: If I will shew my selfe righteous: it will prove me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time complained of Israel, that all went astray like sheepe, that every one turned aside to his owne way. For he there comprehendeth all them, to whom the grace of redemption should come. And the rigorousneſſe of this examination ought to proceed so farre till it subdue us, so that we be fully throwne downe withall, and by that meane prepare us to receive the grace of Christ. For he is deceived that thinketh himselfe able to receive the enjoying of this grace, untill we have first throwne downe all haughtineſſe of minde. This is a knowne saying: that God confoundeth the proud, and giveth grace to the humble.

Job 15. 16.
Job 14. 4.
Job 9. 20.

Esay 53. 6.

1 Pet. 5. 5.

6. * But what way is there to humble our selves, but that we being altogether needy and emptie, should give place to the mercy of God? For I doe not call it humbleneſſe, if wee thinke that wee have any thing remaining with us. And hitherto they have taught a very hurtfull hypocrisie that have joyned these two things together, that we must thinke humbly of our selves before God, and that we must make some account of

* *We can neither be righteous till we be humble, nor humble as long as we make any reckoning or account at all of our owne righteousneſſe.*

of our owne righteouſneſſe. For if we confeſſe to God contrarie to our owne thinking, we do wickedly lie unto him: but we cannot thinke as we ought, but that by and by all that ſeemeth glorious in us muſt be troden under foote. Therefore when thou heareſt in the Prophet, that there is prepared ſalvation for the humble people, and abaſement for the eies of the wicked: First thinke, that there is no entrie open to ſalvation, untill thou have laid away all pride and taken to thee perfect humbleneſſe: then, that the ſame humbleneſſe is not a certaine modeſtie, whereby thou giveſt over to the Lord a haire breadth of thine owne right, as they are called humble before men that do neither preſumptuouſly advance themſelves, nor reprochfully triumph over other, although they ſtand upon ſome eſtimation of their owne excellencie: but an unfained ſubmiſſion of a mind throwen downe with feeling of his owne miſerie and needineſſe. For it is ſo eachwhere deſcribed in the word of God. When the Lord ſaith thus in *Zephanias*: I will take away out of thee him that outragiouſly rejoyceth, and I will leave in the mids of thee, the afflicted man, and the poore man, and they ſhall truſt in the Lord: doth he not there plainly ſhew who be humble? even they that lie afflicted with knowledge of their own povertie. On the other ſide he calleth the proude, outragious rejoycers, becauſe men joying in proſperitie are wont to rejoyce without meaſure. But to the humble whom he purpoſeth to ſave, he leaveth nothing but to truſt in the Lord. And likewiſe it is ſaid in *Eſay*: Whom ſhall I looke unto, but to the poore and contrite in ſpirit, and him that feareth my words? Againe: The high and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on high, and in the holie place, and with the contrite and humble ſpirit, to quicken the ſpirit of the humble and the hart of the contrite. When thou ſo oft heareſt the name of contrition, underſtand thereby the wound of the hart, that ſuffereth not a man throwen downe on the ground to riſe againe. With ſuch contrition ought thy hart to be wounded, if thou wilt according to the ſaying of God be advanced with the humble: If that be not done, thou ſhalt be brought low with the mightie hand of God to thy ſhame and diſgracement.

Pſal. 18. 28.

Zeph. 3. 11.

Eſay 66. Eſay 57. 5.

7 And our beſt Schoolemaſter thinking it not enough to ſhew it out in words, hath alſo ſet out unto us in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that ſtanding a ſtarre off, not daring to lift up his eies to Heaven, with much knocking his breſt, prayeth in this wiſe: Lord be mercifull to me a ſinner. Let us not thinke theſe to be tokens of fained modeſtie, that he dare not looke up to Heaven, nor to come neerer, that with knocking his breſt he confeſſeth himſelfe a ſinner: but let us know that they be teſtimonies of inward affliction. On the other ſide he ſetteth the Phariſee, which thanketh God that he is not of the common ſort of men, either an oppreſſor, or an unrighteous man, or an adulterer, becauſe he faſted twiſe on the Sabboth, and gave tithes of all that he poſſeſſed. He doth with open confeſſion acknowledge that the righteouſneſſe which he hath, is the gift of God: but becauſe he ſtandeth in confidence that he is righteous, he departeth from God unfavoured and in hatred. The Publicane by acknowledging of his owne wickedneſſe is juſtified. Hereby we may ſee, how great is the eſtimation of our humbling us before God: ſo that the hart cannot be open to receive his mercie, unleſſe it be firſt void of all opinion of his owne worthineſſe. When this opinion hath poſſeſſed the place, it ſhutteth up the way for Gods mercy to enter. And that no man ſhould doubt hereof, Chriſt was ſent of his Father into the earth with this commiſſion, to bring glad tidings to the poore, to heale the contrite in hart, to preach libertie to the captive, and deliverance to them that were ſhut up in priſon, and to comfort them that mourne: to give them glory for aſhes, oyle for mourning, the robe of praiſe for the ſpirit of ſorrow. According to this commiſſion, he calleth none but them that labour and are loden to take part of his liberalitie. And in another place he ſaith: I came not to call the righteous, but ſinners.

The Publicane a patterne of true humilitie. Luk. 18. 3.

Eſay 61. 1.

Matth. 11. 28. Matth. 9. 13.

8 Therefore if we will give place to the calling of Chriſt, let all arrogancie and careleſneſſe depart far away from us. Arrogancie groweth of a fooliſh perſwaſion of our owne righteouſneſſe, when a man thinketh himſelfe to have ſomewhat, by the deſerving whereof he may be commended before God, careleſneſſe may be even without any perſwaſion of workes. For many ſinners, becauſe being drunke with ſweetneſſe of vices, they thinke not upon the judgement of God, lie as it were ſenſeleſly amaſed

Both pride and careleſneſſe muſt be avoided.

with a diſeaſe of drouſineſſe, that they aſpire not to the mercy offered them. But we muſt no leſſe ſhake off ſuch dull ſluggiſhneſſe, than we muſt caſt away all vaine confidence of our ſelues, that we may without encombrance haſten to Chriſt, that we being emptie and hungrie may be filled with his good things. For we ſhall never ſufficiently haue truſt in him, unleſſe we utterly diſtruſt our ſelues, we ſhall never ſufficiently raiſe up our courages in him, unleſſe they be firſt throwne downe in our ſelues. We ſhall never ſufficiently haue conſolation in him, unleſſe we be firſt deſolate in our ſelues. Therefore we be then meete to take hold of and obtaine the fauour of God, caſting away all truſt of our ſelues, but truſting upon the onely aſſuredneſſe of his goodneſſe, when (as *Auguſtine* ſaith) forgetting our owne deſeruings, we embrace the gifts of Chriſt. Becauſe if he ſought deſeruings in us, we ſhould not come to his gifts. Wherewith *Bernard* very well accordeth, comparing proud men to unfaithfull ſeruants, that arrogantly claime any thing, be it never ſo little, to their owne deſeruings: becauſe they doe wrongfully keepe to themſelues the praiſe of grace paſſing by them, as if a wall would ſay that it bringeth forth the ſun-beame which it receiueth through a window. But, not to tarrie longer hereupon, let us take a ſhort but a generall and ſure rule, that he is prepared to take part of the fruits of Gods mercy, that hath vtterly emptied himſelfe, I will not ſay of righteouſneſſe, which is none at all, but of the vaine and windie image of righteouſneſſe. Becauſe every man ſo much hindereth his receiuing of the liberalitie of God as he reſteth in himſelfe.

De verbis Apoſt. cap. 8. Ser. 15. in Cā.

THE THIRTENTH CHAPTER.

That there are two things to be marked in free juſtification.

We cannot without robbing God of his glory challenge any thing to our ſelues. Rom. 3. 15.

AND here are alway two things to be principally looked vnto: that is to ſay, that there may remaine to the Lord his glorie vnminiſhed, and as it were wholy and perfectly maintained, and to our conſciences an vntroubled quietneſſe and calme tranquilitie before his iudgement. We ſee how oft and how earneſtly the Scripture exhorteth us, to giue onely to God a confeſſion of praiſe, when we entreat of righteouſneſſe. And the Apoſtle teſtifieth, that this was the Lords principal purpoſe of giuing us righteouſneſſe in Chriſt, that he might ſhew his owne righteouſneſſe. And what a ſhewing that ſhould be, he declareth immediatly after: that is, if he alone be knowne to be righteous, and that juſtified him that is of the faith of Jeſus Chriſt. Thou ſeeſt that the righteouſneſſe of God is not ſufficiently ſet out, unleſſe he alone be accounted righteous, and doe communicate the grace of righteouſneſſe to them that deſerue it not. By this meane he will haue every mouth to be ſtopped, and the whole world to be made ſubject to him. For while man hath any thing to ſpeake in his owne defence, ſo long there is ſomewhat taken away from the glorie of God. So in *Ezechiel* he teacheth how much we glorifie his name by reknowledging of our owne wickedneſſe. You ſhall remember (ſaith he) the waies and all the wicked doings wherewith ye haue beene defiled. And ye ſhall be diſpleaſed with your ſelues in your owne ſight, in all the euils that ye haue committed. And ye ſhall know that I am the Lord, when I ſhall doe good to you for mine owne names ſake, & not according to your moſt wicked offences. If theſe things be contained in the true knowledge of God, that we being bruiſed with knowledge of our owne iniquitie, ſhould conſider that he doth good to us whereas we be unworthy thereof: why then doe we to our great hurt attempt to ſteale away from the Lord any parcell, be it never ſo ſmall, of the praiſe of his free goodneſſe? Likewiſe *Jeremie* when he crieth out, Let not the wiſe man glory in his wiſdome, or the rich man in his riches, or the ſtrong man in his ſtrength, but let him that glorifieth, glory in the Lord: doth he not there declare that ſomewhat is diminiſhed from Gods glory, if man glory in himſelfe? To this purpoſe truly doth *Paul* apply thoſe words, when he teacheth that all the parts of our ſalvation are repoſed in Chriſt, that we ſhould not glorie but in the Lord. For his meaning is, that he riſeth up againſt God and darkeneth his glorie, whoſoever thinketh that he hath any thing be it never ſo little of his owne.

Ezec. 20. 43.

Jere. 9. 3.

1. Cor. 1. 30.

What it is not to glory in our ſelues.

2 This is the truth, we never truly glory in him, unleſſe we be utterly put from our owne glory. On the other ſide, this is to be holden for a catholike principle, that all they

they glory against God that glory in themselves. For *Paul* judgeth that onely by this meane the world is made subject to God, when all matter to glory upon is utterly taken from men. Therefore *Esay*, when he declareth that Israell shall have their justification in God, saith also that they shall there also have their praise: as though he should say, that the Lord to this end justifieth the elect that they should glorie in him and in nothing else. But how we ought to be praised in the Lord, he had taught in the verse next before: that is, that we should sweare that our righteousnesses and strength are in the Lord. Note that there is not required a bare confession, but confirmed with an oath, that a man should not thinke that he shall be discharged with I wot not what faigned humilitie. And let no man here alleadge for excuse that he doth not glorie, when without arrogancie he reknowledgeth his owne righteousnesse: for there can be no such estimation but it engendreth confidence, nor confidence but it breedeth glorie. Therefore let us remember that in all the disputation of righteousnesse, we must have regard to this end, that the praise thereof remaine with the Lord whole and perfect. Forasmuch as for declaration of his righteousnesse (as the Apostle testifieth) he hath powred out his grace upon us, that he might be just and justifying him, that is, of the faith of Christ. Wherefore in another place, when he had taught that the Lord gave us salvation, to set out the glorie of his name, afterward as it were repeating the same thing he addeth: ye are saved by grace, and by the gift of God, not by workes, that none should glory. And when *Peter* telleth that we are called unto hope of salvation, that we should declare the powers of him that hath called us out of darknesse into his marvellous light, without doubt his meaning is so to make the onely praises of God to sound in the eares of the faithfull, that they should with deepe silence oppresse all arrogancie of the flesh. In summe, man cannot without robberie of God chalenge to himselfe any one crum of righteousnesse: because even so much is plucked and taken away from the glorie of Gods righteousnesse.

Rom. 2. 29.
Esay 45 25.

Rom. 3. 26.
Eph. 1. 2.
Eph. 1. 8.

The opinion of righteousnesse by our owne workes troubleth the conscience, and bereaveth us of all tranquilitie of minde.
Pro. 20. 9.

3 Now if we aske by what meane the conscience may be quieted before God, we shall finde no other meane but if free righteousnesse be given us by the gift of God: Let us alway thinke upon this saying of *Salomon*, Who shall say, I have cleansed my heart, I am made cleane from my sinne? Truely there is no man that shall not be overwhelmed with infinite filthinesse. Therefore let even the perfectest man descend into his owne conscience, and call his doings to account: what end shall he have? Shall he sweetly rest as though all things were in good order betweene him and God? and shall he not rather be vexed with terrible torments, when he shall feele matter of damnation abiding in himselfe, if he be judged according to his workes? The conscience if it looke upon God, must of necessitie either have assured peace with his judgement, or be besieged with the terrours of hell. Therefore we profit nothing in disputing of righteousnesse, unlesse we stablish such a righteousnesse, with the stedfastnesse whereof our soule may be staied in the judgement of God. When our soule shall have whereby it may both without feare appeare before the face of God, and receive his judgement, unshaken, then, and not till then let us know that we have found an unfaigned righteousnes. Therefore not without cause the Apostle standeth so much upon this point, with whose wordes I had rather expresse it than with mine owne. If (saith he) the promise of inheritance be of the law, faith is made void, the promise is made abolished. He first inferreth that faith is disanulled and made void, if the promise of righteousnesse have respect to the deservings of our works, or doe hang upon the keeping of the law. For so could every man assuredly rest in it: because it could never come to passe that any man might assuredly determine with himselfe that he had satisfied the law, as indeede never any man doth by workes fully satisfie it. Whereof, that we should not needе to seeke far for testimonies to prove it, every man may be a witnesse to himselfe that will with a right eie behold himselfe. And hereby appeareth, in how deepe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselves, that they sticke not to set their owne flatteries against the judgement of God, as though they would binde to a stay his judiciall proceeding. But the faithfull that doe syncerely examine themselves, are grieved and tormented with a far other manner of carefulnesse. Therefore there should so enter into all mindes a doubting, and at length a very

Rom. 4. 14.

very despaire where each man for himselfe should make account, with how great a burden of debt he is still overpressed, and how far he is from the condition wherewith he is charged. Lo, how Faith is by this meane already expressed and extinguished. For to waver, to varie, to be carried up and downe, to sticke fast in doubting, to be holden in suspense, to stagger, and at length to despaire, is not to trust: but to strengthen thy minde with constant certaintie and perfect assuredness, and to have whereupon to rest and fasten thy foote.

To rest upon the worthines of our own works, is to make the promises of God ineffectuall.

4 He adjoyneth also another thing, that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof doe hang upon our deserving, when shall we come thus farre as to deserve the bountifulnesse of God? Also this second point hangeth upon the former: For the promise shall not be fulfilled, but to them that beleeve it. Therefore if Faith be fallen, there shall remaine no force of the promise. Therefore the inheritance is of Faith, that it may be according to grace, to stablish the promise. For it is abundantly well stablished when it resteth upon the onely mercie of God: becausé his mercie and truth are with a perpetuall knot joyned together, that is to say, whatsoever God mercifully promiseth, he also faithfully performeth. So *David* before that he required salvation by the word of God, first determineth the cause thereof to be in his mercy. Let thy mercies (saith he) come unto me, thy salvation according to thy word. And rightfully: becausé God is by no other meane perswaded to make the promise but of his owne meere mercie. Therefore we must herein stay, and deepely fasten all our hope and not to looke to our owne workes, to seeke any helpe of them. And that you should not thinke that I herein speake any new thing: *Augustine* doth also teach that we ought so to doe. Christ (saith he) shall reigne for ever in his servants, God hath promised it, God hath said it, & if that be not enough, God hath sworne it. Therefore forasmuch as the promise is stablished, not according to our deservings, but according to his mercie, no man ought to speake fearefully of that, of which he cannot doubt. *Bernard* also saith: The Disciples of Christ say, Who can be saved? But he answered, this is impossible with men, but it is not impossible with God. This is all our confidence, this is our onely comfort, this is the whole ground of our hope, but being assured of the possibilitie, what say we of his will? Who knoweth whether he be worthie of love or hatred? Who hath knowen the Lords meaning? Or who hath beene his counseller? Here now Faith must of necessitie helpe us, here must his truth succour us, that that which is hidden from us in the hart of the Father, may be revailed by the Spirit, and his Spirit testifying it may perswade our hearts that we are the Sonnes of God. And it may perswade us by calling and justifying us freely by Faith, in which things there is as it were a certaine meane passage from the eternall predestination to the glorie that is to come. Briefly let us thus conclude. The Scripture declareth that the promises of God are not stablished, unlesse they be taken hold of with assured affiance of conscience: and whereseever there is any doubting or uncertainties, it pronounceth that they be void. Againe it pronounceth that they doe nothing but stagger and waver, if they rest upon our own works. Therfore we must needs either lose righteousnesse, or we must not consider our owne works, but onely Faith must take place, whose nature is this, to lift up her eares and shut her eyes, that is to say, to be heedfully bent to the promise onely, and to turne away her thought from all mans worthinesse or deserving. So is that notable prophecie of *Zacharie* fulfilled, that when the wickednesse of the land shall be done away, a man shall call his friend under his vine & under his fig-tree, where the Prophet declareth that the faithfull doe no otherwise enjoy true peace, but after obtaining of the forgivenesse of sins. For this cavillation is to be remembred in the Prophets, that when they speake of the kingdome of Christ, they set out the outward blessings of God, as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, becausé he appeaseth all the troublesome motions of conscience. If we seeke by what meane he doth it, we must needs come to the sacrifice by which God is appeased. For he shall never ceasé to tremble for feare that shall not determine that God is appeased by the onely satisfactorie cleansing wherein Christ hath sustained his wrath. Finally peace is no where elsé to be sought for, but in the terrours of Christ our redeemer.

Psal. 119. 76.

In Psal. 88. tractatu priore.

In dedicat. templi. ser. 5.

Eccl. 9. 1. 1. Cor. 2. 16.

Zach 3. 9.

Esay 9. 6. Eph. 2. 14.

5 But

5. But why doe I uſe ſo darke a teſtimonie? *Paul* every where denieth that there is peace or quiet joy left to conſciences, unleſſe it be determined that we be juſtified by faith. And hee therewithall declareth whence that aſſuredneſſe commeth, namely, when the love of God is powred into our hearts by the holy Ghoſt: as if he had ſaid, that our conſciences cannot be otherwiſe quieted, unleſſe we be certainly perſwaded that we pleaſe God. Whereupon alſo in another place he crieth out in the perſon of all the godly, Who ſhall ſever us from the love of God which is in Chriſt? becauſe we ſhall tremble even at every little breath, till we be arrived into the haven: but we ſhall be without care even in the darkneſſe of death, ſo long as the Lord ſhall ſhew himſelfe a Paſtor to us. Therefore whoſoever prate that we are juſtified by faith, becauſe being regenerate we are juſt by living ſpiritually: they never taſted of the ſweetneſſe of grace, to conſider that God will be mercifull unto them. Whereupon alſo followeth, that they doe no more know the manner of praying rightly, than Turks, and whatſoever other prophane Nations. For (as *Paul* witneſſeth) it is no true faith unleſſe it teach and put us in minde of that moſt ſweet name of Father, yea, unleſſe it open our mouth freely to cry out *Abba* Father. Which in another place he more plainly expreſſeth, where he ſaith, that in Chriſt wee have boldneſſe and entry in confidence by the faith of him. Truly this commeth not to paſſe by the gift of regeneration, which as it is alway unperfect in the fleſh, ſo it containeth in it ſelfe manifold matter of doubting. Wherefore we muſt of neceſſity come to this remedie, that the faithfull ſhould determine, that they may by no other right, hope for the inheritance of the heavenly Kingdome, but becauſe being grafted into the body of Chriſt, they are freely accounted righteous. For as touching juſtification, faith is a thing meerly paſſive, bringing nothing of our owne to the recovering of the favour of God, but receiving of Chriſt that which we want.

Upon theſe two promiſes that wee ought to aſcribe all glory unto God, and ſeeke the aſſurance of our owne hearts which we cannot doe as long as we ſeeke righteouſneſſe in our owne works, it followeth that to be juſtified by faith, is not as ſome imagine to be juſt by living according to that ſpirit which the faithfull have received.
Rom. 5. 1.
Rom. 5.
Pſal. 23. 4.
Gal. 4. 6.

THE FOVRTEENTH CHAPTER.

What is the beginning of juſtification, and continuall proceedings thereof.

THat the matter may be made more plaine, let us ſearch, what may be the righteouſneſſe of man in the whole courſe of his life: and let us make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in Idolatry: or being entred into profeſſion by Sacraments, denying God with uncleannes of life, whom they confeſſe with mouth, they are Chriſts no further than in name: or they be hypocrites which cover the wickedneſſe of their hearts, with vaine deceitfull colours: or being regenerate by the ſpirit of God, they endevour themſelves to true holineſſe. Specially when they are to be judged by their naturall gifts, from the crowne of their head to the ſole of the foot, there ſhall not be found one ſparkle of goodneſſe, unleſſe peradventure we will accuſe the Scripture of falſhood, when it ſetteth out all the Sonnes of *Adam* with theſe titles, that they be of froward and ſtubborne heart, that all the imagination of their heart is evill from their infancie, that their thoughts be vaine, that they have not the feare of God before their eyes, that none of them underſtandeth or ſeeketh God, briefly, that they be fleſh, by which word are underſtood all thoſe works which *Paul* rehearſeth, fornication, uncleanneſſe, unchaſtity, riotouſneſſe, worſhipping of idols, witchcrafts, enmities, contentions, emulations, angers, diſſentions, ſects, envies, man-ſlaughters, and whatſoever filthineſſe and abomination may be deviſed. This forſooth is the worthineſſe, with confidence whereof they muſt be proud. But if any among them excell with ſuch honeſty of manners as may have ſome ſhew of holineſſe among men: yet becauſe we know that God regardeth not the outward gliſtering, we muſt ſearch the very fountaine of works, if we will have them to availe any thing to righteouſneſſe. We muſt (I ſay) throughly looke into them, from what affection of heart theſe works proceed. But although here lieth open a moſt large field to diſcourſe in, yet becauſe the matter may be declared in very few words, I will follow as much as I may, a briefneſſe in teaching.

Foure ſorts of men whoſe works are in this queſtion to be conſidered of, the firſt, ſuch as are not at all endued with any true knowledge of God.
Jer. 17. 9.
Gen. 8. 21.
Pſal. 84. 11. & 14. 2.
Gen. 6. 3.
Gal. 5. 19.

2. * Firſt I deny not that whatſoever excellent gifts appeare in the unbeleevers, they are the gifts of God. Neither doe I ſo differ from common judgement, that I would affirme

* *The vertues of unbeleevers, God both worketh and rewardeth.*

affirme that there is no difference betweene the justice, temperance and equity of *Titus* and *Trajanus*, and the rage, intemperance, and cruelty of *Caligula*, or *Nero*, or *Domitian*: betweene the filthy lusts of *Tiberius*, and in this behalfe the continencie of *Vespasian*: and (that we may not tarry upon some speciall vertues or vices) betweene the observing and despising of right and lawes. For there is so great difference of right and wrong, that it appeareth even in the dead image thereof. For what thing shall there remaine well ordered in the world, if we confound these together? Therefore such a difference betweene honest and unhonest doings, the Lord hath not onely engraven in the mindes of all men, but also doth oft confirme it with the dispensation of his providence. For we see how he extendeth many blessings of this present life to them that among men doe follow vertue. Not because that outward image of vertue deserveth so much as the least benefit of his: but so it pleaseth him to declare by proofe how much true righteousnesse pleaseth him, when he suffereth even outward and feigned righteousnesse not to be without reward. Whereupon followeth that which we even now confessed, that these vertues, such as they be, or rather images of vertues are the gifts of God, for as much as there is nothing in any wise praise-worthy, which proceedeth not from him.

There is a punishable wickednesse in the greatest righteousnesse of unbelievers. Lib. 4 cont. Jul anum.

3. But nevertheless it is true which *Augustine* writeth, that all they that are strangers from the true Religion of the one God, howsoever they be accountd worthy of admiration for opinion of vertue, are not onely worthy of no reward, but rather are worthy of punishment, because they doe with defiling of their heart, bespot the pure good things of God. For though they be the instruments of God to preserve, the fellowship of men with justice, continencie, temperance of minde, valiantnesse, and wisdome: yet they doe very evilly execute those good works of God: because they are restrained from evill doing, not by sincere love of goodnesse, but either by onely ambition, or by love of themselves, or by some other crooked affection. Whereas therefore they are corrupt by the very uncleannesse of heart, as by their beginning, they are no more to be reckoned among vertues, than those vices which are wont to deceive by reason of neerenesse and likenesse of vertue. Finally, when we remember that the end of that which is right, ever is that God be served: whatsoever tendeth to any other end, forthwith worthily loseth the name of right. Because therefore they have not respect to the marke which the wisdome of God appointeth, although the thing that they doe, seeme good in doing, yet by a wrongfull end it is sinne. He concludeth therefore that all the *Fabricii*, *Scipioes*, and *Catoes*, in all those excellent acts of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end which they ought to have applied them: and that for that cause true righteousnesse was not in them: for as much as duties are not weighed by the doings, but by the ends.

Whatsoever is done by men unreconciled unto God is ill done. 1 Joan. 5. 12. Lib. ad Boni. in cap. 5. Præfan. Psal.

4. Moreover if it be true which *John* saith; that there is no life without the Sonne of God: who so have set no part in Christ, what manner of men soever they be, whatsoever they doe or goe about, yet they runne forward with their whole course into destruction, and the judgement of eternall death. After this reason, is that said of *Augustine*: Our Religion discerneth the righteous from the unrighteous, not by law of works: but by the very law of faith, without which, those that seeme good works are turned into sinnes. Wherefore the same *Augustine* saith very well in another place, when hee compareth the endevour of such men to running out of the way. For how much faster a man runneth out of the way, so much further he is from the marke, and therefore is made so much more miserable. Wherefore hee affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is certaine that they are evill trees, forasmuch as without the communication of Christ there is no sanctification. They may therefore beare faire fruits, and beautifull to the eye, yea, and sweet in taste, but in no wise good fruit. Hereby we easily perceive that whatsoever man thinketh, purposeth or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnesse, but of certaine deserving to damnation. And why dispute wee hereof as of a doubtfull thing, sith it is already proved by the witnesse of the Apostle, that it is impossible that any man may please God without faith.

Heb. 11. 6.

5. But

5. But there ſhall yet appeare a plainer proofe, if the grace of God be in compariſon, directly ſet againſt the naturall ſtate of man. For the Scripture crieth out every where, that God findeth nothing in man whereby he may be provoked to doe good to him, but with his owne free goodneſſe preventeth him. For what can a dead man doe to attaine life? But when he lightneth us with the knowledge of himſelfe, he is ſaid to raiſe us from death, and to make us a new creature. For we ſee that oftentimes, ſpecially of the Apoſtle, the goodneſſe of God is ſet forth unto us by this title, God (ſaith he) which is rich in mercy, for the great love wherewith he loved us, even when we were dead by ſinnes, hath made us alive together in Chriſt, &c. In another place, where under the figure of *Abraham* he entreateth of the generall calling of the faithfull, hee ſaith; it is God that giveth life to the dead, and calleth thoſe things that are not, as though they were. If we be nothing, what (I beſeech you) can we doe? Wherefore the Lord ſtrongly beateth downe this arrogancie, in the Hiſtorie of *Job*, in theſe words; who preventeth me and I ſhall render it him? for all things are mine. Which ſentence *Paul* expounding applieth it to this, that wee ſhould not thinke that wee bring any thing to the Lord but meere ſhame of needineſſe and emptineſſe. Wherefore in the place above cited, to prove that we are come into the hope of ſalvation by his grace alone, not by works, he alleageth that we are his creatures, becauſe we are new begotten in Chriſt Jeſus, to the good works which he hath prepared that we ſhould walke in them. As if he had ſaid; Which of us may boaſt that he hath with his righteouſneſſe provoked God, ſith our firſt power to doe good proceedeth out of regeneration? For as we are made by nature, oyle ſhall ſooner be wrung out of a ſtone, than a good work out of us. Truly it is wonderfull, if man being condemned of ſo great a ſhame, dare yet ſay that there remaineth any thing with him. Therefore let us confeſſe with this noble inſtrument of God, that we are called of God with a holy calling, not according to our works, but according to his purpoſe and grace: and that the kindneſſe and love of God our Saviour toward us hath appeared, becauſe he hath ſaved us, not by the works of righteouſneſſe which we have done, but according to his owne mercie: that being juſtified by his grace, we might be made the heires of eternall life. By this confeſſion we diſpoile man of all righteouſneſſe, even to the leaſt little peece thereof, till he be by only mercie regenerate into the hope of eternall life: foraſmuchas if the righteouſneſſe of works doe bring any thing toward the juſtifying of us, it is falſly ſaid that we are juſtified by grace. Truly the Apoſtle had not forgotten himſelfe, when he affirmed juſtification to be of free gift, which in another place reaſoneth that grace is now not grace, if works doe any thing availe. And what other thing doth the Lord meane, when he ſaith, that he came not to call righteous men but ſinners? If onely ſinners are received, why ſeeke we an entry by feigned righteouſneſſe?

There is in us no more power to doe good till God in mercy have renewed us, than there is in a dead body to exerciſe any action of life.
Joh. 5.25.
Eph. 2.4.
Job 42.

Rom. 11.35.
Job 41.1.
Rom. 10.35.

Eph. 2.10.

1 Tim. 1.9.

Tit 3.4.

Rom. 11.6.
Matth. 9.13.

6. Still this ſame thought hath now and then recourſe to my minde, that it is perill leaſt I ſhould doe wrong to the mercies of God, which doe ſo carefully travell in proving of this thing as though it were doubtfull or darke. But becauſe our enviouſneſſe is ſuch, as unleſſe it be moſt ſtraitly thruſt out of place, it never yeeldeth to God that which is his, I am compelled to tarry ſomewhat the longer upon it. Yet foraſmuch as the Scripture is cleere enough in this matter, I will in fighting rather uſe the words thereof than mine owne. *Eſay*, when he hath deſcribed the univerſall deſtruction of mankinde, doth immediately after very fitly adjoyne the order of reſtoring. The Lord hath ſeene, and it ſeemed evill in his eyes. And he ſaw that there is no man: and he marvelled that there is none that offreth himſelfe: and he hath ſet ſalvation in his own arme, and hath ſtrenthened himſelfe with his owne righteouſneſſe. Where are our righteouſneſſes, if it be true as the Prophet doth ſay: that there is no man that helpeth the Lord in recovering his ſalvation? So another Prophet, where he bringeth in the Lord, diſcourſing of the reconciling of ſinners to himſelfe, ſaith; I will eſpouſe thee to mee for ever, in righteouſneſſe, judgement, grace and mercie. I will ſay to her that hath not obtained mercie, thou haſt obtained mercy. If ſuch covenant, which it is certaine to be the firſt conjoyning that we have with God, ſtandeth upon the mercie of God, there is left no foundation of our owne righteouſneſſe. And I would faine learne of thoſe men which feigne that man meeteth God with ſome righteouſneſſe of works, whether they thinke

God unſought unto by us, ſeeketh us of meere love, and doth not onely purpoſe a redemption which we by our owne works may obtaine in Chriſt, but by effectuall calling engroſſe us into Chriſt, by whoſe blood being ſo engroſſed, we are redeemed.
Eſay 56.15.
Oſee 2.19.

thinke that there is any righteouſneſſe at all, but that which is acceptable to God. If it be madneſſe to thinke ſo, what acceptable thing to God can proceed from his enemies, whom he wholly abhorreth with all their doings? That all we, I ſay, are the deadly and profeſſed enemies of our God, the truth it ſelfe teſtifieth, till being juſtified, we are receiued into friendſhip. If Juſtification be the beginning of loue, what righteouſneſſe of works ſhall goe before it. So *John*, to turne away that peſtilent arrogancie, doth diligently put us in minde how we did not firſt loue him. And the ſelfe ſame thing the Lord had long before taught by the Prophets: I will loue them, ſaith he, with a free loue, becauſe mine anger is turned. Certainly his loue is not prokoued by works, if it hath of his owne accord inclined it ſelfe unto us. But the rude common ſort of men thinke it to be nothing elſe, but that no man hath deſerued that Chriſt ſhould peforme our redemption: yet that to the entring into the poſſeſſion of redemption, wee be holden by our owne works. Yea, but howſoeuer we be redeemed of Chriſt, yet till we be by the calling of the Father graffed into the communion of him, we are both heires of darkneſſe and death, and the enemies of God. For *Paul* teacheth, that we are not cleanſed and waſhed from our uncleanneſſes by the bloud of Chriſt, untill the holy Ghoſt worketh that cleanſing in us. Which ſame thing *Peter* minding to teach, declareth that the ſanctifying of the ſpirit availeth unto obedience, and the ſprinkling of the bloud of Chriſt. If we be by the ſpirit ſprinkled with the bloud of Chriſt unto cleanſing, let us not thinke that before ſuch watering we be any other than a ſinner is without Chriſt. Let this therefore remaine certaine, that the beginning of our ſalvation is as it were a certaine reſurrection from death to life: Becauſe when for Chriſts ſake it is given to us to beleeve in him, then we firſt begin to paſſe from death to life.

Rom.5.6. Col.1.2.

1 Joh.4.10.

Oſee 14.15.

1 Cor.6.11.

1 Pet.1.2.

The ſecond and third ſorts of men mentioned Sect.1. having not faith, cannot haue righteouſneſſe, ſuch as doth ſanctifie them indeed.

7. Under this ſort are comprehended they which have in the diviſion above ſet, beene noted for the ſecond and third ſort of men. For the uncleanneſſe of conſcience proveth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this proveth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet juſtified in his ſight: foraſmuch as theſe good things are not attained to but by faith. What can ſinners, being eſtranged from God, bring forth, but that which is accurſed in his judgement? With this fooliſh boldneſſe in deed, both all wicked men are puffed up, and ſpecially hypocrites, becauſe howſoeuer they know that their whole heart ſwarmeth full of filthineſſe, yet if they doe any works that have a ſhew of goodneſſe, they thinke them worthy that God ſhould not deſpiſe them. Hereof groweth that pernitious error, that being proved guiltie of a wicked and miſchievous mind, yet they cannot be driven to confeſſe themſelves void of righteouſneſſe: but even when they acknowledge themſelves unrighteous, becauſe they cannot deny it, yet they arrogantly claime ſome righteouſneſſe unto them. This vanitie the Lord excellently well confuteth by the Prophet, Aske (ſaith he) the Prieſts, ſaying: if a man carry ſanctified fleſh in the hem of his garment, and putteth to it bread or other meat, ſhall it be ſanctified? The Prieſts anſwered: No. And *Haggee* ſaid. If a defiled man in ſoule touch any of theſe things, ſhall it be defiled? The Prieſts anſwered: it ſhall be defiled. *Haggee* ſaid: So is this people before my face, ſaith the Lord: and ſo all the workes of their hands: and all things that they offer to me ſhall be defiled. I would to God that this ſaying might either get full credit with us, or well be ſetled in our remembrance. For there is no man, though he be otherwiſe in his whole life never ſo hainous a wicked doer, that can abide to be perſwaded, that which the Lord here plainely pronounceth. The naughtieſt man, ſo ſoone as he hath performed one or two doubtfull deeds of the law, doubteth not that it ſhall be accounted to him for righteouſnes. But the Lord cryeth to the contrary, that there is no ſanctification gotten thereby, unleſſe the hart be firſt well cleanſed. And not contented therewith, he affirmeth that all the works whatſoever they be that proceed from ſinners, are as defiled with uncleannes of the heart. Therefore let the name of righteouſneſſe departe from theſe works which are by the Lords own mouth condemned of filthineſſe. And with how fit a ſimilitude doth he ſhew the ſame? For it might have been obiected, that whatſoever the Lord had commanded, was inviolably holy. But he on the contrary ſide ſetteth againſt them, that it is no marvell, if thoſe things that are hal-

Hagg.2.12.

lowed

lowed by the Law of the Lord, are defiled with the filthineſſe of naughtie men: whereas an uncleane hand prophaneth a holy thing with touching it.

8. The ſame matter he excellently well handleth in *Eſay*, Offer not (ſaith hee) ſacrifice in vaine: incenſe is abhomination to mee: my Soule hateth your Calends and ſolemnities. They are become tedious to mee, and I have beene wearie with bearing them: when you ſhall hold up your hands I will turne away mine eies from you: when you ſhall multiply prayer I will not heare: for your hands are full of blood. Be waſhed, be cleane, take away the evill of your thoughts. What meaneth this that the Lord ſo loatheth the obeying of his owne Law? Yea, but hee here refuſeth nothing that is of the naturall obſerving of the Law, the beginning whereof hee every where teacheth to be the unfained teare of his name. When that is taken away, whatſoever things are offered him are not onely trifles, but ſtinking and abhominable filthineſſe. Now let the hypocrites goe, and keeping perverſneſſe wrapped up in their heart, endevour to deſerve the favour of God with workes. But by this meane, they ſhall more and more provoke him to wrath. For to him the ſacrifices of the wicked are abhominable, and the onely prayer of upright men pleaſeth him. Therefore we hold that out of doubt, which ought to be moſt commonly knowne to him, that is even but meanely exerciſed in the Scriptures, that even thoſe works that gliſter moſt gloriouſly in men not yet truly ſanctified, are ſo farre from the righteouſneſſe in the ſight of the Lord, that they be judged ſinnes. And therefore they have ſaid moſt truely that have taught, that favour with God is not procured to any perſon by workes: but contrariwiſe that workes doe then pleaſe, and never till then, when the perſon hath firſt found grace in the ſight of God. And this order is religiouſly to be kept, to which the Scripture leadeth us by the hand. *Moſes* writeth that the Lord had reſpect to *Abel* and to his works. See you not how he declareth that God is favourable to the men, before that he had reſpect to their works? Wherefore the cleanſing of the heart muſt goe before, that the works which come from us, may be lovingly received of God: becauſe this ſaying of *Jeremie* is alway in force, that the works of God have reſpect unto truth. And that it is onely Faith by which the hearts of men are clenſed, the holy Ghoſt hath affirmed by the mouth of *Peter*: whereby it is certaine, that the firſt foundation is in true and lively Faith.

The hearts of hypocrites being not purged, their works in appearance faire, cannot in the ſight of God lovingly be accepted.
Eſay 1.13.

Prov. 15.8.

Aug. lib. de pœn. & Gre.

Gen. 4.4.

Act. 15.6. Jere. 5.3.

9. Now let us looke what righteouſneſſe they have, whom wee have ſet in the fourth degree. We grant that when God by the meane of the righteouſneſſe of Chriſt, reconcileth us to himſelfe, and giving us free forgiveneſſe of ſinnes, accounteth us for righteous, with ſuch mercy is alſo conjoyned that his beneficiall doing, that by his holy ſpirit he dwelleth in us, by the power whereof the luſts of our fleſh are daily more and more mortified, but wee are ſanctified: that is to ſay, hallowed to the Lord unto true pureneſſe of life, when our hearts are framed to the obedience of the law: that this may be our chiefe will, to ſerve his will, and by all meanes to advance onely his glory. But even while by the guiding of the holy Ghoſt we walke in the waies of the Lord, leaſt we yet forgetting our ſelves ſhould wax proud, there are left certaine remnants of imperfection, which may miniſter us matter of humilitie. There is none righteous, (ſaith the Scripture) that doth good and ſinneth not. What manner of righteouſneſſe therefore will they yet get by their workes? Firſt, I ſay, that the beſt worke that can be brought forth of them, is yet alway ſprinkled and corrupted with ſome uncleanneſſe of the fleſh, and hath as it were ſome dregs mingled with it. I ſay, let a holy ſervant of God chooſe out of all his life the moſt excellent thing that hee ſhall thinke that he hath done in the whole courſe thereof, and let him well conſider all the parts of it, without doubt hee ſhall finde ſomewhere ſomewhat ſavouring of the rottenneſſe of the fleſh, foraſmuch as to doing well, our cheerefull quickneſſe is never ſuch as it ought to bee, but in ſlacking our courſe, our weakneſſe is much. Although wee ſee that there are evident foule blots wherewith the works of the holy are beſpred, yet grant that they bee nothing but moſt little ſpots: ſhall they nothing offend the eies of God, before whom even the ſtarres are not cleane? Thus have we ſhewed that there commeth not ſo much as one good worke out of holy men, which if it be judged in it ſelfe, deſerveth not juſt reward of ſhame.

From the fourth ſort of men, ſuch as be truly juſtified through Chriſt there proceedeth no one good worke in all points holy and perfect.

1 Reg. 8.6.

If we could doe any thing perfectly good, yet the evill which we doe, would make it unavailable unto righteousnesse, God judging us according to the rigour of the Law which doth not require only some thing righteous, but forbiddeth every unrighteous thing under paine of death and condemnation.

Ezec. 18. 24.
Jac. 2. 10.

10. Secondly I say, that if it were possible that wee should have some throughly pure and perfect works, yet one sinne is enough to blot out and quench all the remembrance of the former righteousnesse, as the Prophet saith, With whom also *Iames* agreeth: He that offendeth (saith he) in one, is made guiltie of all. Now sith this mortall life is never pure or void from sinne, whatsoever righteousnesse we should purchase, being from time to time with sinnes following corrupted, oppressed and lost, it should not come into the sight of God, nor be accounted to us for righteousnesse. Finally when the righteousnesse of works is intreated of, we must not have respect to the workes of the Law, but to the commandement. Therefore if we seeke righteousnesse by the Law, we shall in vaine bring forth one or two works: but a perpetuall obedience of the Law is there necessarie. Wherefore the Lord doth not but once (as many foolishly thinke) impute to us for righteousnesse that same forgivenesse of sins whereof we have spoken, that having once obtained pardon of our life past, we should afterward seeke righteousnesse in the law, because he should so do nothing else but bring us into a false hope, and mocke and laugh us to scorne. For sith no perfection could come to us so long as wee are clothed with this flesh, and sith the Law threatneth death and judgement to all them that performe not full righteousnesse in worke: it shall alway have whereof it may accuse and condemne us, unlesse the mercy of God on the other side did withstand it, to acquite us from time to time with continuall forgivenesse of sinnes. Wherefore this standeth alway certaine which we said at the beginning, that if we be weighed by our owne worthinesse, whatsoever we purpose or goe about, yet we with all our travells and endevours are worthy of death and destruction.

11. Vpon these two points wee must strongly stand fast: that there was never any worke of a godly man, which if it were examined by the severe judgement of God, was not damnable. Againe, if there bee any such shew, (which is not possible for Man) yet being corrupted and defiled with the sinnes, wherewith it is certaine that the doer of it is loden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginning of justification there is no strife betweene us and the sounder sort of schoolemen, but that a sinner being freely delivered from damnation obtaineth righteousnesse, and that by the forgivenesse of sinnes: saving that they under the word of justification comprehend the renewing, wherewith we are newly formed by the spirit of God unto the obedience of the Law, and thus they describe the righteousnesse of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good workes judged righteous before God, and by their deserving is accepted. But the Lord contrariwise pronounceth that hee imputed to *Abraham* faith for righteousnesse, not at the time when he yet served idols, but when he had already many yeeres excelled in holinesse of life. Therefore *Abraham* had long worshipped God from a pure heart, and had performed the obedience of the law which may bee performed of a mortall man, yet he hath righteousnesse reposed in faith. Whereupon we gather, according to the argument of *Paul*, that it was not of workes. Likewise when it is said in the Prophet: The righteous man shall live by faith, it is not spoken of wicked and prophane men, whom the Lord justifieth by converting them to the faith, but the speech is directed to the faithfull, and to them is promised life by faith. *Paul* also taketh away all doubt, when for confirming of that sentence, he taketh this verse of *David*: Blessed are they whose iniquities are forgiven. But it is certaine, that *David* speaketh not of the wicked, but of the faithfull, such as himselfe was: because hee spake out of the feeling of his owne conscience. Therefore this blessednesse wee must not have once in our life, but hold it throughout all our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two daies, but is perpetuall in the Church. Therefore the faithfull have even to the end of their life no other righteousnesse than that which is there set forth. For Christ everlastingly remaineth the Mediator to reconcile the father to us, and the effectualnesse of his death is everlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewithall our iniquities are couered. Neither doth *Paul* to the Ephesians say, that we have the beginning of salvation out of grace, but that wee are saved by grace, not of workes, that no man should glorie.

Rom. 4. 13.
Heb. 11. 4.
Rom. 4. 7
Psa. 32.
2 Cor. 5. 18.

12. The

12. The ſtarting holes which the Scholemen doe here ſeeke to eſcape by, doe not deliver them. They ſay that good works are not by inward worthineſſe in themſelves of ſo great value, that they be ſufficient to purchaſe righteouſneſſe, but this, that they be of ſo great value, is of grace accepting them. Then, becauſe they be driven to confeſſe that the righteouſneſſe of works is in this life alway unperfect, they grant that we, ſo long as wee live, doe need forgiveneſſe of ſinnes, whereby the want of works may be ſupplied: but that the defaults which are committed, are recompenced with works of ſupererogation. For I anſwer, that the accepting grace as they call it, is none other than is free goodneſſe wherewith the Father embraceth us in Chriſt, when he clotheth us with the innocencie of Chriſt, and accounteth the ſame ours, that by the beneficiall meane therof hee may take us for holy, pure, and innocent. For, the righteouſneſſe of Chriſt (which as it onely is perfect, ſo onely can abide the ſight of God) muſt be ſet in our ſteed, and bee preſented at the barre as a ſuretie. Herewith we being furniſhed, doe obtaine continuall forgiveneſſe of ſinnes in Faith. With the pureneſſe hereof our filthineſſes and uncleanneſſes of imperfections being covered are not imputed: but are hidden as if they were buried. that they may not come into the judgement of God, untill the hower come, when the old man being ſlaine and utterly deſtroyed in us, the goodneſſe of God ſhall receive us into bleſſed peace with the new *Adam*, where let us looke for the day of the Lord, in which in receiving uncorrupt bodies, we ſhall bee removed into the glory of the heavenly kingdome.

The ſhifts of ſchoolemen in maintaining the righteouſneſſe of good works

13. If theſe things be true, verily no works of ours can of themſelves make us acceptable and pleaſing to God: neither can the workes themſelves pleaſe, but in reſpect that man being covered with the righteouſneſſe of Chriſt, pleaſeth God, and obtaineth forgiveneſſe of his ſinnes. For God hath not promiſed the reward of eternall life to ſome certaine works, but only pronounceth that he which doth theſe things ſhall live: ſetting the notable curſe againſt all them that continue not in all things. Whereby the deviſe of righteouſneſſe in part is largely confuted, ſith no other righteouſneſſe is admitted into heaven, but a whole obſerving of the Law. And no whit ſounder is that which they are wont to babble of ſupplying of recompence by works of Supererogation. For why? Doe they not ſtill returne to the ſame place from whence they are alreadie ſhut out: that hee which keepeth the law in part, is by works ſo farre righteous? That which no man of ſound judgement will grant them, they doe too ſhameleſly take for confeſſed. So oft the Lord teſtifieth that hee acknowledgeth no righteouſneſſe of works, but in the perfect obſerving of his law. What obſtinacy is it, that we when we are deſtitute of that obſerving, leaſt we ſhould ſeeme ſpoyled of all glorie, that is, to have altogether given place to God, doe boaſt our ſelves of I wot not what ſmall pieces of a few works, and goe about by ſatisfactions to redeeme that which wanteth. Satisfactions have already before beene ſufficiently overthrowne, that wee ought not now ſo much as to dreame of them. Onely this I ſay, that they which ſo play the fooles, do not weigh how deteſtable a thing ſin is before God: for truly they ſhould underſtand that the whole righteouſneſſe of men being laid upon a heape, is not ſufficient to make recompence for one ſinne. For we ſee that man was by one offence ſo caſt away and abandoned of God, that he therewithall loſt all meane to recover ſalvation. Therefore the power of ſatisfaction is taken away, wherewith they flatter themſelves, but ſurely ſhall never ſatisfie God, to whom nothing is pleaſant or acceptable that proceedeth from his enemies. And his enemies are all they to whom hee purpoſeth to impute ſinnes. Therefore our ſinnes muſt be covered and forgiven, before that the Lord have reſpect to any worke of ours. Whereupon followeth that the forgiveneſſe of ſins is of free grace which they doe wickedly blaſpheme that truſt in any ſatisfactions. Let us therefore, after the example of the Apoſtle, forgetting thoſe things that are behinde us, and haſtning forward to thoſe things that are before us, runne in our race, endevouring to the price of the high calling.

The imperfection of our works is not either by works of Supererogation or ſatisfaction ſupplied.

Levit. 18. 5.

Gen. 3 17.

Phil. 3. 13.

14. But how doth the boaſting of the works of ſupererogation agree with that rule which is taught us, that when we have done all things that are commanded us, we ſhould ſay that we are unprofitable ſervants, and that we have done no more than wee ought? To ſay before God, is not to faine or to lie, but to determine with thy ſelfe, that which

Works of Supererogation are works which we cannot worke.

Luk. 17. 10.

thou art assured of. The Lord therefore commanded us unfainedly to thinke and consider with our selves, that we doe not any free beneficiall doings to him, but to render due service. And worthily. For we are servants indebted in so many services, as we are not able to discharge, although all our thoughts and all our members, were turned into dutifull deeds of the law. And therefore that which he saith, When ye have done all things that are commanded you, &c. is as much in effect, as if the righteousnesse of one man were more than all the righteousnesse of men. How therefore may wee (of whom there is none that is not most farre distant from this marke) bee so bold as to boast that we have added a heape to the full measure? Neither is there any cause why any man may take exception and say, that nothing withstandeth but that his endevour may proceed beyond necessarie duties, which in some behalfe ceaseth those that bee from necessarie. For this we must altogether hold, that wee can imagine nothing that availeth either to the worship or the love of God, which is not comprehended under the Law of God. If it be a part of the law, let us not boast of voluntary liberality, where we are bound to necessitie.

Vnto God we can do no more than we owe: if we doe that which he requireth not, it is such as we cannot looke that ever hee will reward. 1 Cor. 6. 1.

15. And for this purpose that glorying of *Paul* is out of season alleaged. That among the Corinthians he did of his owne will yeeld of his right, which otherwise hee might have used if he had would, and that he hath employed upon them not only so much as he ought of dutie, but also hath given them his free travell beyond the bounds of duties. But they should have marked the reason there expressed, that he did this least hee should bee an offence to the weake. For false and deceitfull workemen did boast themselves with this alluring shew of liberality, whereby they might both procure favour to their poisonous doctrines, and raise up hatred to the Gospell, so that *Paul* was driven of necessitie either to bring the doctrine of Christ into danger, or to meete with such crafts. Go to: if it be to a Christian man an indifferent thing, to run into offence, when he may refraine it, then I grant that the Apostle did something of supererogation for the Lord. But if this were by right required of a wise distributer of the Gospell, then I say that he did that which was his dutie to doe. Finally, although there appeare no such cause, yet this saying of *Chrysostome* is alway true, that all our things are in the same case wherein are the proper possessions of bondmen, which it is certaine by the law to be due to their Lord. And Christ hath uttered the same in the Parable. Luk. 17. 7. For he asked what thanke we will give to a bondservant when having been all the day travailed with sundry labours he returneth home to us in the evening. But it is possible, that he hath laboured with greater diligence than we durst have required. Be it so: yet he hath done nothing but that which by his state of bondage he ought, for hee with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will boast of to God: for they bee trifles, such as hee neither hath at any time commanded, nor doth approve them, nor will allow them when account shall be made before him. In this signification onely wee will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands: But let them remember what is in another place spoken of these things: Wherefore doe yee weigh your silver and not in bread? Yee spend your labour and not in being satisfied. Psal. 1. 12. Psal. 35. 2. It is indeed not very hard for these idle Rabbines to dispute under the shadow in a soft chaire: but when the soveraigne judge shall sit in his judgement seat, such windie decrees shall of necessitie vanish away. This, was to bee sought what affiance of defence we may bring to his judgement seat, not what we may talke of in schooles and corners.

We must beware of trusting unto, and of glorying in our workes.

16. In this behalfe there are chiefly two pestilences to be driven out of our mindes: that we put no affiance in the righteousnesse of works. And that we ascribe no part of glorie to them. The Scriptures doe every where thrust us from all manner of affiance, when they teach that our righteousnesses doe stinke in the sight of God, unlesse they receive a good savour from the innocencie of Christ, and that they can doe nothing but provoke the vengeance of God, unlesse they be sustained by the tenderneesse of his mercy. Moreover they so leave nothing to us, but that wee should crave the mercy of our judge with that confession of *David*, that none shall bee justified before him, if hee require account of his servants. Psal. 143. 2. But where *Iob* saith: If I have done wickedly, woe to me: Iob 10. 15.

but

but if I doe righteouſly, yet I will not ſo lift up my head: though he meane of that moſt high righteouſneſſe of God, whereunto the very Angels anſwer not: yet he therewithall ſheweth that when they come to the judgement of God, there remaineth nothing for all mortall men, but to hold their peace as dumb. For it tendeth not only to this purpoſe that he had rather willingly yeeld, than dangerouſly ſtrive with the rigorouſneſſe of God: but he meaneth that he felt no other righteouſneſſe in himſelfe, than ſuch as at the firſt moment ſhould fall before the ſight of God. When affiance is driven away, all glorying muſt alſo neceſſarily depart. For who can give the praiſe of righteouſnes to theſe works, the affiance whereof trembleth before the ſight of God? We muſt therefore come whether *Eſay* calleth us, that all the ſeed of Iſrael may bee praiſed and glory in God: becauſe it is moſt true which hee ſaith in another place, that we are the planting of the glory of God. Our minde therefore ſhall then rightly be purged, when it ſhall neither in any behalfe reſt upon the confidence of works, nor rejoyce in the glory of them. But this errour encouraged fooliſh men to the puffing up of this falſe and lying affiance, that they alway ſet the cauſe of their ſalvation in works.

Eſay 46.10. Eſay 61.3.

17. But if we looke to the foure kinds of cauſes, which the Philoſophers teach us to conſider in the effect of things, wee ſhall finde that none of them doth accord with works in the ſtabliſhing of our ſalvation. For the Scripture doth every where report that the cauſe of procuring the eternall life to us, is the mercie of the heavenly Father and his free love toward us: the materiall cauſe is Chriſt with his obedience, by which he purchaſed righteouſneſſe for us. What alſo ſhall wee ſay to be the formall or inſtrumentall cauſe but faith? And theſe three cauſes *John* comprehendeth together in one ſentence, when he ſaith. God ſo loved the world, that he gave his onely begotten Son, that every one which beleeveth in him may not periſh, but may have everlaſting life. Now the finall cauſe the Apoſtle teſtifieth to bee both the ſhewing of the righteouſneſſe of God and the praiſe of his goodneſſe: where hee rehearſeth alſo the other three in expreſſe words. For he ſaith thus to the Romanes: all have ſinned and doe need the glorie of God: but they are juſtified freely by his grace. Here thou haſt the head and firſt fountaine, namely that God embraced us with his free mercie. Then followeth: by the redemption which is in Chriſt Jeſu. Heere thou haſt as it were the matter whereof righteouſneſſe is made for us through faith in his bloud. Here is ſhewed the inſtrumentall cauſe, whereby the righteouſneſſe of Chriſt is applied to us. Laſt of all he joyneth the end, when he ſaith, unto the ſhewing of his righteouſneſſe, that he may be righteous and the righteous maker of him that is of the faith of Chriſt. And (to touch by the way that this righteouſneſſe ſtandeth of reconciliation) he ſetteth expreſſly by name, that Chriſt was given to us for reconciliation. So in the firſt chapter alſo to the Epheſians he teacheth that we are received of God into favour by meere mercie: that the ſame is wrought by the interceſſion of Chriſt: received by faith: all to this end, that the glorie of the goodneſſe of God may fully ſhine. When we ſee that all the parts of our ſalvation are ſo without us, what cauſe is there that we ſhould now either have affiance or glorie in works? Neither can even the moſt ſworne enemies of the grace of God moove any controverſie with us about the efficient or finall cauſe, unleſſe they will denie the whole Scripture. In the Materiall and formall cauſe they caſt a falſe colour, as though our works have a halfe place with faith and righteouſneſſe of Chriſt. But this alſo they teach, the Scripture crying out againſt them, which ſimply affirmeth both that Chriſt is to us for righteouſneſſe and life, and that this benefit of righteouſneſſe is poſſeſſed by onely faith,

Works no way the cauſe of ſalvation.

Johu.3.16.

Rom.3.23.

18. But whereas the holy men doe oftentimes ſtrengthen and comfort themſelves with remembrance of their owne innocencie and uprightneſſe, and ſometime alſo forbeare not to report of it with praiſe, that is done two waies: either that in comparing their good cauſe with the evill cauſe of the wicked, they conceive thereby aſſured truſt of victorie, not ſo much for commending of their owne righteouſneſſe, as for the juſt and deſerved condemning of their adverſaries: or that even without compariſon other while they record themſelves before God, the pureneſſe of their owne conſcience bringeth to them both ſome comfort and affiance. Of the firſt of theſe two waies, wee ſhall ſee hereafter: Now let us briefly declare of the latter, how it agreeth with that

Why holy men doe comfort themſelves in the conſcience of their owne uprightneſſe.

which we have aboveſaid, that in the judgement of God we muſt reſt upon no affiance of works, and glorie upon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and ſtabliſhing of their ſalvation, doe without reſpect of works bend their eies to the onely goodneſſe of God. And they doe not only bend themſelves to it afore all things as to the beginning of bleſſednesſe, but doe reſt therein as in the fulfilling of it. A conſcience ſo founded, raiſed and ſtabliſhed, is alſo ſtabliſhed with conſideration of works: namely ſo far as they are the witneſſings of God, dwelling and raigning in us. Sith therefore this affiance of works hath no place, unleſſe thou have firſt caſt the whole affiance of thy minde upon the mercie of God: it ought not to ſeeme contrarie to that whereupon it hangeth. Wherefore when we exclude the affiance of works, we meane only this, that a Chriſtian minde may not bow to the merit of works, as to the ſuccour of ſalvation, but ſhould throughly reſt in the free promiſe of righteouſneſſe. But wee forbid not to underprop and ſtrengthen this faith with the ſignes of the good will of God toward it ſelfe. For if all the good gifts which God hath beſtowed upon us, when they be recorded in remembrance, are to us after a certaine manner as it were beames of the face of God, by which we are enlightned to behold that ſoveraigne light of goodneſſe: much more is the grace of good works, which ſheweth that the Spirit of adoption is given us.

The comfort which righteous men doe conceive by the conſcience of their integrity is grounded upon the knowledge of righteouſneſſe without reſpect of works.

19. When therefore the holy ones doe by innocencie of conſcience confirme their Faith, and gather matter of rejoycing, they doe nothing but call to minde by the fruit of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by *Salomon*, that in the feare of the Lord is ſtedfaſt aſſuredneſſe: and this that ſometime the holy ones uſe this proteſtation, to the intent that they may bee heard of the Lord, that they have walked before his face in uprightneſſe and ſimplicitie: have no place in laying the foundation of ſtabliſhing of conſcience: but are then onely of value, if they bee taken of the enſuing effect: becauſe both that feare is no where which may ſtabliſh a full aſſuredneſſe, and the holy ones are privie in their conſcience of ſuch an uprightneſſe, where with are yet mingled many remnants of the fleſh. But foraſmuch as of the fruits of regeneration they gather an argument of the holy Ghoſt dwelling in them, they doe thereby not ſlenderly ſtrengthen themſelves to looke for the helpe of God in all their neceſſities, when they by experience finde him their Father in ſo great a matter. And even this alſo they cannot doe, unleſſe they have firſt conceived the goodneſſe of God, ſealed with no other aſſuredneſſe, than of the promiſe. For if they begin to weigh it by good works, nothing ſhall be more uncertain nor more weake: foraſmuch as if works bee conſidered by themſelves, they ſhall no leſſe by their imperfection ſhew prooſe of the wrath of God, than they doe with howſoever imperfect puretneſſe teſtifie his good will. Finally they doe ſo ſet out the benefits of God, that yet they turne not away from the free favour of God, in which *Paul* teſtifieth that there is the length, bredth, depth, and height of them: as if hee ſhould ſay: Whatſoever the ſenſes of the godly doe turne themſelves, how high ſoever they climbe, how far and wide ſoever they extend them, yet they ought not to goe out of the love of Chriſt, but hold themſelves wholly in the meditation thereof, becauſe it comprehendeth all kinde of meaſures in it. And therefore he ſaith that it excelleth and ſurmounteth above all knowledge: and that when we acknowledge how much Chriſt hath loved us, we are fulfilled into all the fulneſſe of God. As in another place, when he glorieth that all the godly are vanquiſhers in battell, he by and by addeth a reaſon, becauſe of him that loved us.

2 King 20.3.

Eph.3.18.

Rom.8.37.

If we doe good it is Gods doing and not ours, and with the good which his his, there is much evill of ours mingled.

20. Wee ſee now that there is not in the holy ones that affiance of works, which either giveth any thing to the merit of them (foraſmuch as they regard them none otherwiſe than as the gifts of God, whereby they reknowledge his goodneſſe, none otherwiſe than as ſignes of their calling, whereby they may thinke upon their election) or which withdraweth not any thing from the free righteouſneſſe which wee obtaine in Chriſt, foraſmuch as it hangeth upon it, and ſtandeth not without it. The ſame thing doth *Auguſtine* in few words, but very well ſet out where he writeth, I doe not ſay to the Lord, deſpiſe not the works of my hands, or I have ſought the Lord with my hands and have not beene deceived. But I doe not commend the works of my hands: for I

feare

feare, leſt when thou haſt looked upon them, thou ſhalt finde moe ſins than Merits: onely this I ſay, this I aske, this I deſire, deſpiſe not the works of thy hands, behold in me thy worke, not mine. For if thou beholdeſt mine, thou damneſt me, if thou beholdeſt thine, thou crowneſt me. For alſo whatſoever good works I have, they are of thee. He ſetteth two cauſes, why he dare not boaſt of his works to God, becauſe if hee have any good workes, he ſeeth therein nothing his owne: ſecondly, becauſe the ſame is alſo overwhelmed with multitude of ſinnes. Whereupon commeth to paſſe that the conſcience feeleth thereby more feare and diſmaying than aſſuredneſſe. Therfore he would have God no otherwiſe to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begun.

In what ſenſe the good which we doe, is termed a cauſe of that good which God doth unto us.

21. But furthermore whereas the Scripture ſheweth that the good workes of the faithfull, are cauſes why the Lord doth good to them, that is ſo to be underſtood, that that which we have before ſet may ſtand unſhaken, that the effect of our ſalvation conſiſteth in the love of God the Father: the matter, in the obedience of the Sonne: the inſtrument, in the enlightening of the holy Ghoſt, that is to ſay, in Faith: that the end is the glory of the ſo great kindneſſe of God. Theſe things withſtand not, but that the Lord may embrace workes as inferiour cauſes. But whence commeth that? Namely, whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinary diſpenſation he doth by good works bring into the poſſeſſion thereof. That which goeth before in order of diſpenſation, he calleth the cauſe of that which followeth. After this manner he ſometime deriveth eternall life from works: not for that it is to bee aſcribed to them: but becauſe whom he hath choſen, them hee doth juſtifie, that he may at length glorifie them, he maketh the grace that goeth before which is a ſtep toward that which followeth after a certaine manner the cauſe of it. But ſo oft as he hath occaſion to aſſigne the true cauſe, he biddeth us not to flee to workes, but holdeth us in the onely thinking upon the mercy of God. For what manner of thing is this which he teacheth by the Apoſtle: The reward of ſin is death: the grace of the Lord, is life everlaſting? Why doth he not ſet righteouſnes in compariſon againſt ſin, as he ſetteth life againſt death? Why doth he not make righteouſnes the cauſe of life, as hee maketh ſin the cauſe of death? For ſo ſhould the compariſon of contraries have ſtood well together, which is much broken by this turning. But the Apoſtle meant by this compariſon to expreſſe that which was truth, that death is due to the deſervings of men: that life is repoſed in the onely mercy of God. Finally in theſe manners of ſpeaking is rather expreſſed the order than the cauſe: becauſe God in heaping graces upon graces, taketh cauſe of the firſt to adde the ſecond, that he may leave nothing undone to the enriching of his ſervants: and he ſo continually extendeth his liberalitie, that yet hee would have us alway to looke unto the free election which is the fountaine and beginning of it. For although he loveth the gifts that he daily giveth, in ſo much as they ſpring out of that fountaine: yet it is our part to hold faſt that free acceptation, which alone is able to uphold our ſoules: as for ſuch gifts of his Spirit as he afterward giveth us, ſo to adjoyne them to the firſt cauſe, that they miniſh nothing of it.

Rom. 8. 30.

Rom. 6. 23.

THE FIFTEENTH CHAPTER.

That theſe things that are commonly boaſted concerning the merits of works, doe overthrow as well the praiſe of God in giving of righteouſneſſe, as alſo the aſſuredneſſe of ſalvation.

Whether works though not juſtifying may notwithſtanding merit.

NOw wee have declared that which is the chiefe point in this matter: that becauſe if righteouſneſſe be upholden with workes, it muſt needs by and by fall downe before the ſight of God, it is contained in the onely mercie of God, the onely communicating of Chriſt, and therefore in onely faith. But, let us diligently marke that this is the chiefe ſtay of the matter, leaſt we be entangled with that generall errour, not only of the common people, but alſo of learned men. For ſo ſoone as queſtion is mooved of the juſtification of faith and workes, they flee to thoſe places which ſeeme to give to workes ſome merit in the ſight of God: as though the juſtification of workes were fully wonne, if it be once proved that they be of any value with God. But wee have

above

above plainely shewed that the righteousnesse of workes consisteth onely in the perfect keeping of the Law. Whereupon followeth that no man is justified by works, but he that having climbed up to the highest top of perfection, cannot be proved guiltie of any offence be it never so little. Therefore it is another and a severall question: Howsoever works suffice not to justifie a man, whether yet doe they not deserve favour with God?

The name of Merit although used by the ancient Fathers without prejudice to the truth might nevertheless have better beene spared.

2. First of the name of Merit I must needs say this afore hand, that whosoever first applied it to works of men compared to the judgement of God, he did very ill provide for the pureness of Faith. Truly I doe by my good will abstaine from strives about words, but I would wish that this sobrietie had alway beene used among Christian writers, that they would not have found in their hearts to use words strange from the Scriptures, which ingendred much offence and no fruit. For whereto, I beseech you, was it needfull to have the name of merit brought in, when the price of good works might bee fitly expressed by another name without offence? But how much offence that word containeth in it, is evident with the great hurt of the world. Surely as it is most proud it can doe nothing but darken the grace of God, and fill men with froward pride. The old writers of the Church, I grant, have commonly used it, and I would to God they had not with the abusing of one little word, given to posteritie matter of errour. Howbeit they themselves also doe in many places testifie, how in no case they meant to give any prejudice against the truth. For thus saith *Augustine* in one place. Let Merits of men here hold their peace, which have perished by *Adam*: and let the grace of God raigne, by Jesus Christ. Againe, the Saints give nothing to their owne Merits: they will give all to none but to thy mercy, O God. In another place. When man seeth that whatsoever good, hee hath: he hath it not from himselfe, but from his God, hee seeth that all that which is praised in him, is not of his owne merits, but of the mercy of God. You see how taking from men the power of well doing, hee also throweth downe the dignitie of merit. And *Chrysostome* saith, Our works, if there bee any, which follow the free calling of God, are repaiment and debt: but the gifts of God are grace and bountifulnesse, and the greatnesse of liberall giving: but leaving the name, let us rather looke upon the thing, I have verily before alleaged a sentence out of *Bernard*. As it sufficeth to merit, not to presume of merits: so to want merits, sufficeth to judgement. But by adding forth with an exposition, hee sufficiently mitigateth the hardnesse of the word, where he saith: Therefore care thou to have merits: when thou hast them, know that they are given hope for fruit, the mercy of God; and so thou hast escaped all danger, of povertie, unthankfulnesse and presumption. Happy is the Church which neither wanteth merits without presumption, nor presumption without merits. And a little before he had largely shewed, how godly a meaning hee used. For of merits (saith he) why should the Church be carefull, which hath a stedfaster and surer cause to glory of the purpose of God? God cannot denie himselfe, he will do that which he hath promised. If there be no cause why thou shouldest aske, by what merits may we hope for good things? specially sith thou heares it said, Not for your sakes, but for my sake: it sufficeth to merit, to know that merits suffice not.

De prædest. Sanct.
In Psal. 139.
In Psal. 88.

Hom. 33. in Gen.

Ezec. 36. 22.

Our works shall have reward, they deserve none.
Luk. 17. 10.

3. What all our works deserve, the Scripture sheweth, when it saith that they cannot abide the sight of God, because they are full of uncleannesse: then, what the perfect observing of the law (if any such could be found) shall deserve, when it teacheth that we should thinke our selves unprofitable servants, when we have done all things that are commanded us? because we shall have given nothing freely to the Lord, but onely have performed our due services, to which there is no thanke to be given. But those good works which he himselfe hath given us, the Lord both calleth ours, and testifieth that they are not onely acceptable to him, but also that they shall have reward. It is our dutie againe for our part, to be encouraged with so great a promise, and to gather up our hearts, that we be not wearied with well doing, and to yeeld true thankfulnesse to so great bountifulnesse of God. It is undoubted that it is the grace of God, whatsoever there is in works that deserveth praise: that there is not one drop, which we ought properly to ascribe to our selves. This if we doe truly and earnestly acknowledge, there vanisheth away not only all affiance, but also opinion of merit. Wee (I say)

doe

doe not part the praise of good works (as the Sophisters doe) betweene God and man: but we reserve it whole, perfect, and unminished to the Lord. Onely this wee assigne to man, that even the selfe-same works that were good, hee by his uncleanesse corrupteth and defileth. For nothing commeth out of man, how perfect soever hee be, that is not defiled with some spot. Therefore, let the Lord call into judgement even these things that are best in the works of men, hee shall verily espie in them his owne righteousnesse, but mans dishonestie and shame. Good works therefore doe please God and are not unprofitable to the doers of them, but rather they receive for reward the most large benefits of God: not because they so deserve, but because the goodnesse of God hath of it selfe appointed this price unto them, But what spitefulnesse is this, that men not contented with that liberalitie of God, which giveth undue rewards to works that deserve no such thing, doe with ambition full of sacriledge endevour further, that that which is wholly of the liberalitie of God, may seeme to be rendred to the merits of men. Heere I appeale to the common judgement of every man. If any man that hath a taking of profit in a piece of ground by another mans liberall grant, doe also claime to himselfe the title of proprietie: doth he not by such unthankfulnesse deserve to loose the very selfe possession which he had? Likewise, if a bond-slave being made free of his Lord, doe hide the baseneſse of the estate of a Libertine, and boast himselfe to be a free-man borne: is hee not worthy to bee brought backe into his former bondage? For this is the right use of enjoying a benefit, if wee neither claime to our selves more than is given, nor doe defraud the author of the benefit of his praise: but rather doe so behave our selves, that that which he hath given from himselfe to us, may seeme after a certaine manner to remaine with him. If this moderation be to bee kept toward men, let all men looke and consider what manner of moderation is due to God.

Libertine is he that is free by manumission, not by birth

4. I know that the Sophisters doe abuse certaine places, to prove thereby that the name of Merit toward God is found in the Scriptures. They alleage a sentence out of Ecclesiasticus, Mercy shall make place to every man, according to the Merit of his works. And out of the Epistle to the Hebrewes, Forget not doing good and communicating, for with such sacrifices men merit of God. As for my might in resisting the authoritie of Ecclesiasticus, I do now release it. Yet I deny that they faithfully alleage that which Ecclesiasticus, whatsoever writer yee were, hath written. For the Greeke copie is thus: ἔλεος ἀνταποδώσει τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. He shall make place to every mercy, and every man shall finde according to his works. And that this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these words, and by a longer joyning together of the sentence going before. In the Epistle to the Hebrewes, there is no cause why they should snare us in one little word, when in the Greeke words of the Apostle is nothing else but that such sacrifices doe please and are acceptable to God. This alone ought largely to suffice to subdue and beate downe the outragiousnesse of our pride, that wee faine not any worthinesse to works beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our good works are continually besprinkled with many filthie spots, wherewith God may be worthily offended and be angry with us: so farre is it off, that they bee able to win him to us, or to provoke his liberalitie toward us: Yet because hee of his tender kindnesse doth not examine them by extremitie of law, he taketh them as if they were most pure, and therefore though without merit, hee rewardeth them with infinite benefits both of this present life and of the life to come. For I do not allow the distinction set by men otherwise learned and godly: that good works deserve the graces that are given us in this life, and that eternall life is the reward of Faith alone. For the Lord doth commonly alway set in heaven the reward of labours and the crowne of battel. Againe to give it so to the merit of works, that it be taken away from grace, that the Lord heapeth us with graces upon graces, is against the doctrine of the Scripture. For though Christ saith that to him that hath, shall be given, and that the faithfull and good servant which hath shewed himselfe faithfull in few things, shall be set over many: yet he also sheweth in another place, that the encreases of the faithfull are the gifts of his free goodnesse. All yee that thirst (saith he) come to the waters: and yee that have not money, come and buy milke and honie without mony and without any exchange. Whatsoever

Testimonies abused for proofe of Merits: whereas the doctrine of Scripture doth indeed teach the cleane contrary, that our good works deserve nothing at the hands of God, either in this life or in the life to come.
Eccle. 16. 14.
Heb. 13. 6.

Matt. 25. 21 & 29.

Esa. 55. 1.

soever therefore is now given to the faithfull for helpe of salvation, yea and blessednesse it selfe, is the meere liberalitie of God: yet both in this and in those he testifieth that he hath consideration of works: because to testifie the greatnesse of his love toward us, hee vouchsafeth to grant such honour not onely to us, but also to the gifts which he hath given us.

Christ is such a foundation that being builded upon him we cannot rest any thing upon the worthinesse of our owne works. 1 Cor. 3. 11.

5. If these things had in the ages past beene handled and disposed in such order as they ought to have beene, there had never risen so many troubles and dissentions. *Paul* saith, that in the building of Christian doctrine, wee must keepe still that foundation which he had laid among the Corinthians, beside which no other can bee laid: and that the same foundation is Jesus Christ. What manner of foundation have we in Christ? is it that he was to us the beginning of salvation: that the fulfilling thereof should follow of our selves? and hath he but onely opened the way, by which wee should goe forward of our owne strength? Not so but as he said a little before, when we acknowledge him, he is to us righteousnesse. No man therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle saith not that he was sent to helpe us to obtaine righteousnesse, but that he himselfe might be our righteousnesse. Namely, that we are chosen in him from eternitie before the making of the world, by no deserving of ours, but according to the purpose of the good pleasure of God: that by his death we are redeemed from the damnation of death, and delivered from destruction: that in him we are adopted of the heavenly father into children and heires: that by his bloud we are reconciled to the Father: that being given to him to be kept we are delivered from perill of perishing and of being lost: that being so engraffed in him, we are alreadie after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that having obtained such partaking of him, howsoever wee bee yet fooles in our selves, hee is wisdome for us before God, howsoever we be sinners, he is righteousnesse for us: howsoever we be uncleane, he is cleannesse for us: howsoever we be weake, howsoever unarmed and lying open in danger of Satan, yet ours is the power which is given him in heaven and earth, whereby he may tread downe Satan for us, and breake the gates of hels: howsoever wee still carrie about with us the body of death, yet he is life for us: briefly that all his things are ours, and we in him have all things, in our selves nothing. Vpon this foundation, I say, it behoveth that we be builded, if we will encrease into a holy temple to the Lord.

1 Cor. 1. 30.

Eph. 1. 4. Col. 1. 14. & 20. Joan. 10. 28.

Matth. 28. 18.

Being without Christ we can do no worke that pleaseth God: being in him wee are not endued onely with an ability of meriting salvation for our selves, but possesse with that righteousnes and life which Christ hath merited for us. 1 John 5. 12. Rom. 14. 13. 1 John 5. 12. John 5. 24. Rom. 3. 24. 1 John 3. 23. Eph. 2. 6. Col. 1. 13.

6. But the world hath a long time beene otherwise taught. For there hath beene found out I wot not what morall good works, by which men may bee made acceptable to God before that they be graffed in Christ. As though the Scripture lieth, when it saith, that they are all in death which have not possessed the sonne. If they bee in death, how should they bring forth matter of life? As though it were of no more force, that whatsoever is done without faith, is sinne: as though there may be good fruits of an evill tree. But what have these most pestilent Sophisters left to Christ wherein hee may shew forth his power? They say that he hath deserved for us the first grace, namely the occasion of deserving: that it is now our part not to faile the occasion offered. O desperate shamelesnesse of ungodlinesse. Who would have thought that men professing the name of Christ, durst so strip him naked of his power, and in a manner tread him under foote? This testimonie is each where spoken of him, that all they are justified that beleeve in him; these fellowes teach, that there commeth from him no other benefit but this, that the way is opened to every man to justifie himselfe. But I would to God they tasted what these sayings meane: that all they have life that have the Son of God: that whatsoever beleeveth, is already passed from death into life, that wee are justified by his grace, that we might be made heires of eternall life: that the faithfull have Christ abiding in them, by whom they cleave fast to God: that they which are partakers of his life, doe sit with him in heavenly places: that they are transplanted into the kingdome of God, and have obtained salvation and innumerable other such. For they doe not declare, that there commeth by the faith of Christ nothing but the power to obtaine righteousnesse or salvation, but that they are both given to us. Therefore so soone as thou art by faith engraffed into Christ, thou art already made the son of God, the heire of heaven, partaker of righteousnesse, possessor of life, and (that their lies

may

may be better confuted) thou haſt not obtained the fit abilitie to deſerve, but even all the deſervings of Chriſt: for they are communicated to thee.

7. So the Sorbonicall ſchooles, the mothers of all errours, have taken from us the juſtification of faith which is the ſumme of all godlineſſe. They grant verily in word, that man is juſtified by formed faith: but this they afterward expound, becauſe good works have of faith this, that they availe to righteouſneſſe: that they ſeeme in a manner to name faith in mockage, ſith without great enviouſneſſe it could not be paſſed over in ſilence, ſeeing it is ſo oft repeated of the Scripture. And not yet contented, they doe in the praiſe of good works privily ſteale from God ſomewhat to give away to man. Becauſe they ſee that good works little availe to advance man, and that they cannot bee properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the ſtrength of free will, oile forſooth out of a ſtone. And they denie not in deed that the principall cauſe of them is in grace: but they affirme that thereby is not excluded free will, by which is all merit. And this not onely the latter Sophiſters doe teach, but alſo their *Pythagoras*, *Lombard*: whom if you compare with theſe men, you may ſay to bee ſound witted and ſober. It was truly a point of marvellous blindeneſſe, that when they had *Auguſtine* ſo oft in their mouth, they ſaw not with how great carefulneſſe that man provided, that no piece of the glorie of good works were it never ſo little, ſhould be conveied to men. Heere before where he entreated of free will, wee recited certaine teſtimonies of his to his purpoſe, of which ſort there are oftentimes found many like in his writings, as when hee forbiddeth us that wee ſhould no where boaſt of our merits, becauſe even they alſo are the gifts of God: And when he writeth that all our merit is onely of grace, that it is not gotten by our ſufficiencie, but is all made by grace, &c. It is no marvell that *Lombard* was blinde at the light of the Scripture, in which it appeareth that he was not ſo well practiſed. Yet nothing could be deſired more plaine againſt him and his diſciples, than this word of the Apoſtle. For when he forbiddeth Chriſtians all glorying, hee adjoyneth a reaſon why it is not lawfull to glory: becauſe we are that handworke of God, created to all good workes, that wee ſhould walke in them. Sith therefore there commeth out of us no good thing, but in ſo much as we be regenerate: and our regeneration is wholly of God without exception: there is no right why we ſhould claime to our ſelves one ounce in good works. Finally whereas they continually call upon good workes, in the meane time they ſo inſtruct conſciences, that they never dare have aſſiance, that they have God well pleaſed and favourable to their works. But contrariwiſe we without making mention of any Merit, doe yet by our doctrine raiſe up the courages of the faithfull with ſingular comfort, when wee teach them that in their works they pleaſe God, and are undoubtedly accepted unto him. Yea and alſo here we require that no man attempt or goe about any worke without faith, that is to ſay, unleſſe we doe firſt with aſſured confidence of minde determine that he ſhall pleaſe God.

The ſchoolemen though for faſhion ſake granting righteouſneſſe by faith in ſome ſort nevertheleſſe to eſtabliſh merits doe aſcribe unto mans free will, that whereby the grace and glory of God is much impaired, and mens conſciences bereaved of all aſſiance in the favourable acceptance of God.
Lib. 2. diſt. 28.

In Pſal. 144. Epiſt. 105.

Eph. 2. 10.

8. Wherefore let us not ſuffer our ſelves to be led ſo much as one haire bredth away from this onely foundation; which being laid, wiſe builders doe afterward well and orderly build upon it. For if there be need of doctrine and exhortation, they put men in minde, that the Sonne of God hath appeared to this end, that hee might deſtroy the works of the devill: that they ſhould not ſinne which are of God, that the time paſt is enough for the fulfilling of the deſires of the Gentiles: that the elect of God are veſſels of mercy choſen out unto honour, which ought to bee made cleane from all filthineſſe. But all is ſpoken at once, when it is ſhewed that Chriſt will have ſuch diſciples, which forſaking themſelves, and taking up their croſſe, doe follow him. Hee that hath forſaken himſelfe, hath cut off the roote of all evils, that he may no more ſeeke those things that are his owne. He that hath taken up his croſſe, hath framed himſelfe to all patience and mildeneſſe. But the example of Chriſt conteineth both theſe and all other duties of godlineſſe and holineſſe. He ſhewed himſelfe obedient to his father, even to the death: he was wholly occupied in doing the works of God: he with his whole hart breathed out the glory of his father: he gave his ſoule for his brethren: hee both did good and wiſhed good to his enemies. If there bee need of comfort, theſe will bring marvellous comfort, that we be in affliction, but we are not made carefull: that wee

The doctrine of free juſtification without reſpect of works a ground effectuall to minister both courage in doing well, and comfort in ſuffering.
1 Joh. 3. 8.
2 Per. 4. 3.
2 Tim. 2. 20.
Luk. 9. 23.

labour

2 Cor.4.8. labour, but we are not forsaken: we are brought low, but we are not confounded: wee are throwne downe, but we doe not perish: alway bearing about with us in our bodie the mortifying of Jesus Christ, that the life of Jesus may bee manifestly shewed in us, 2 Tim.2. Phil.3.10. that if we be dead with him, we shall also live together with him: if we suffer with him we shall also raigne together with him: that wee be so fashioned like to his sufferings, Rom.8.29. till we attaine to the likenesse of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his Sonne, whom, in him he hath chosen, that hee may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall sever us from the love of God which is in Christ: but rather all things shall turne to us to good and to salvation. Lo, we doe not justifie a man by works before God: but wee say, that all they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteousnesse, and that by this testimonie they make their calling certaine, and are judged as trees by the fruits. 2 Pet.1.10.

THE SIXTEENTH CHAPTER.

A confutation of the slanders, whereby the Papists goe about to bring this doctrine in hatred.

The doctrine of justification by Christ without works falsely accused as a meane to make men slacke and careless to doe well.

WIth this one word may the shamelessnesse of certaine ungodly men bee confuted, which slander vs with saying that we destroy good works, and doe draw men away from the following of them, when we say that they are not justified by works: nor doe deserve salvation: and againe, that we make too easie a way to righteousnesse, when we teach that it lieth in the free forgivenesse of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto alreadie. These slanders (I say) are with that one word sufficiently confuted: yet I will briefely answer to them both. They alleage that by the justification of faith, good workes are destroied. I leave unspoken, what manner of men bee these zealous lovers of good workes which doe so backebite us. Let them have licence as freely to raile as they doe licentiously infect the whole world with the filthinesse of their life. They faine that they bee grieved, that when Faith is so gloriously advanced, workes are driven downe out of their place. What if they bee more raised up, and stablished? For neither doe wee dreame of a faith void of good works, nor a justification, that is without them. This onely is the difference, that when wee confesse that faith and good workes doe necessarily hang together, yet wee set justification in faith, not in workes. For what reason wee doe so, wee have in readinesse easily to declare, if we doe but turne to Christ unto whom our faith is directed, and from whom it receiveth her whole strength. Why therefore are we justified by faith? because by faith we take hold of the righteousnesse of Christ, by which alone we are reconciled to God. But this thou canst not take hold of, but that thou must also therewithall take hold of sanctification. For hee was given to us, for righteousnesse, wisdome, sanctification, and redemption. Therefore Christ justifieth none whom he doth not also sanctifie. For these benefits are coupled together with a perpetuall and unseparable knot, that whom he enlightneth with his wisdome, them he redeemeth: whom he redeemeth he justifieth: whom hee justifieth he sanctifieth. But for as much as our question is onely of righteousnesse and sanctifying, let us stay upon these. Wee may put difference betweene them, yet Christ containeth them both unseparably in himselfe. Wilt thou therefore obtaine righteousnesse in Christ? Thou must first possesse Christ: and thou canst not possesse him, but that thou must bee made partaker of his sanctification: because he cannot be torne in peeces. Sith therefore the Lord doth grant us these benefits to be enjoyed none otherwise, than in giving himselfe, he giveth them both together, the one never without the other. So appeareth how true it is, that we are justified not without works, and yet not by works: because in the partaking of Christ, whereby we are justified, is no lesse contained sanctification than righteousnesse. 1 Cor.1.30.

2. That

2. That also is most false, that the mindes of men are withdrawne from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers must be warned, that they foolishly reason from reward to merit, as I shall afterward more plainely declare: namely, because they know not this principle, that God is no lesse liberall when he assigneth reward to workes, than when he giveth power to doe well. But this I had rather deferre to the place fit for it. Now it shall be enough to touch how weake their objection is: which shall be done two wayes. For first whereas they say that there shall be no care of well framing of life, but when hope of reward is set before them: they erre quite from the truth. For if this onely be intended when men serve God, that they looke to reward as let out to hire or sell their labours to him, they little prevaile: for God will be freely worshipped, freely loved: he (I say) alloweth that worshipper, which when all hope of receiving reward is cut off, yet ceaseth not to worship him. Moreover, if men be to be pricked forward, no man can put sharper spurres unto them, than those that are taken of the end of our redemption and calling: such as the word of God spurreth men withall, when it teacheth, that it is too wicked unthankfulnesse, not mutually to love him againe which first loved us: that by the blood of Christ our consciences are cleansed from dead workes to serve the living God: that it is a hainous sacrilege, if being once cleansed, we defile our selves with new filthinesse, and prophane that holy blood: that wee are delivered from the hands of our enemies, that wee may without feare serve him in holinesse and righteousnesse before him all the dales of our life: that we are made free from sinne, that we may with a free spirit follow righteousnesse: that our old man is crucified, that wee may rise againe into newnesse of life: againe, that if we be dead with Christ (as becommeth his members) we must seeke those things that are above, and must in the world bee waifaring men from home, that we may long toward heaven where is our treasure: that the grace of God hath appeared to this end, that forsaking all ungodlinesse and worldly desires, we may live soberly, holily, and godlily in this world, looking for the blessed hope and the appearing of the glorie of the great God and Saviour: therefore that we are not appointed that we should stirre up wrath to our selves, but that we may obtaine salvation by Christ: that we are the temples of the holy Ghost, which is not lawfull to be defiled: that we are not darknesse, but light in the Lord, which must walke as children of light, that we are not called to uncleannesse, but to holinesse: because this is the will of God, our sanctification, that we abstaine from unlawfull desires: that our calling is holie, that the same is not fulfilled but with pureneſſe of life: that wee are for this purpose delivered from sinne, that we should obey to righteousnesse. Can we bee pricked forward to charitie with any more lively argument than that of *John*, that we should mutually love one another as God hath loved us? that herein his children doe differ from the children of the divell, the children of light from the children of darknesse, because they abide in love? Againe with that argument of *Paul*, that wee if wee cleave to Christ, are the members of one body, which is meet to bee holpen one of another with mutuall duties? Can wee bee more strongly provoked to holinesse than when we heare againe of *John*, that all they that have this hope, do sanctifie themselves, because their God is holy? Againe of the mouth of *Paul*: that having the promise of adoption, we should cleanse our selves from all the defiling of the flesh and spirit? then when we heare Christ setting forth himselfe for an example unto us that wee should follow his steps.

Neither in the affection of well doing hereby could men be taught that the good which they doe, merited: but the reward which they shall receive for doing: the scripture hath other motions than this when it provoketh unto good workes.

Heb. 9.14.
Luk 1.74.

Rom. 6.18.

Col. 3.1.
Tit. 2.11.

1 Thes. 5.9.
1 Cor. 3.16.
Eph. 2.21. & 5.8.
2 Cor. 6.
1 Thes. 4.7.
2 Tim. 1.9.
Rom. 6.18.
John 13.10.
1 John 2.11.
1 Cor. 6.19. & 12.12.
1 John 3.3.
2 Cor. 7.1.

3. *And these few things I have set forth for a taste: For if I should entend to goe through all, I should be driven to make a long volume. The Apostles are all full of encouragements, exhortations and rebukings, whereby they may instruct the man of God to everie good worke, and that without any mention of merit. But rather they fetch their chiefe exhortations from this, that our salvation standeth upon the onely mercy of God and upon no merit of ours. As *Paul*, after that hee hath in a whole Epistle discoursed that there is no hope of life for us but in the righteousnesse of Christ, when he commeth downe to morall exhortations, hee beseecheth them by that mercie of God which hee hath vouchsafed to extend to us. And truly this one cause ought to have beene sufficient, that God may be glorified in us. But if any bee not so vehemently

**The Apostles in pricking men forward unto godlinesse, draw their exhortations principally from the greatnes of Gods mercies, and although they mention the rewards promised unto workes:*

yet are they farre from eſtabliſhing merits.
Rom. 12. 1.
Matth. 5. 16.
Chriſ. hom. in Gen.
2. Cor. 9. 7.

vehemently moved with the glory of God, yet the remembrance of his benefits ought to have beene moſt ſufficient to ſtirre up ſuch men to doe well. But theſe men, which do peradventure with thruſting in of merits, beat out ſome ſervile and conſtrained obediences of the law, doe falſly ſay that we have nothing whereby we may exhort men to good workes, becauſe we goe not the ſame way to worke. As though God were much delighted with ſuch obediences which proteſteth that he loveth a cheerefull giver, and forbiddeth any thing to bee given as it were of heavineſſe or of neceſſity. Neither doe I ſpeake this for that I doe either refuſe or deſpiſe that kinde of exhortation, which the Scripture oftentimes uſeth, that it may leave no meane unattempted every way to ſtir up our mindes. For it rehearſeth the reward which God will render to every man according to his works. But I deny that this is the onely thing, yea or the chiefe among many. And then I grant not that wee ought to take beginning thereat. Moreover I affirme that it maketh nothing to the ſetting up of ſuch merits as theſe men boaſt of, as we ſhall hereafter ſee. Laſt of all I ſay that it is to no profitable uſe, unleſſe this doctrine have firſt taken place, that wee are juſtified by the onely merit of Chriſt, which is conceived by faith but by no merits of our workes, becauſe none can be fit to the endevour of holineſſe, unleſſe they have firſt digeſted this doctrine. Which thing alſo the Prophet very well ſignifieth, when he thus ſpeaketh to God: With thee is mercy that thou maieſt be feared. For he ſheweth that there is no worſhipping of God, but when his mercy is acknowledged, vpon which alone it is both founded and ſtabliſhed. Which is very worthy to be noted, that we may know not onely that the beginning of worſhipping God aright is the affiance of his mercy, but alſo that the feare of God (which the Papiſts will have to be meritorious) cannot have the name of merit, becauſe it is grounded upon the pardon and forgiveneſſe of ſinnes.

To teach that God doth freely pardon ſinners is no allurement unto ſinne.

4. But it is a moſt vaine ſlander, that men are allured to ſinne, when wee affirme the free forgiveneſſe of ſins, in which we ſay that righteouſneſſe conſiſteth. For, we ſay that it is of ſo great value, that it can with no good of ours be recompenſed, and that therefore it ſhould never be obtained, unleſſe it were freely given. Moreover, that it is to us indeed freely given, but not ſo to Chriſt which bought it ſo deerely, namely with his owne moſt holy bloud, beſide which, there was no price of valew enough that might be paid to the judgement of God. When men are taught theſe things, they are put in minde that it is no thanke to them that the ſame moſt holy bloud is not ſhed ſo oft as they ſin. Furthermore we learne, that our filthineſſe is ſuch as is never waſhed away but with the fountaine of this moſt pure bloud. Ought not they that heare theſe things, to conceive a greater horrour of ſin, than if it were ſaid that it is wiped away with the ſprinkling of good workes? And if they have any thing of God, how can they but dread being once cleanſed, to wallow themſelves againe in the mire, as much as in them lyeth to trouble and infect the pureneſſe of this fountaine? I have waſhed my feete, (ſaith the faithfull ſoule in *Salomon*) how ſhall I againe defile them? Now it is evident, whether ſort doe both more abaſe the forgiveneſſe of ſinnes, and doe more make vile the dignity of righteouſneſſe. They babble that God is appeaſed with their owne trifling ſatisfaction, that is, their dung: We affirme that the guiltineſſe of ſinne is more grievous than can be Purged with ſo light trifles: that the diſpleaſure of God is more heavy then can be releaſed with theſe ſatisfactions of no value, and that therefore this is the prerogative of the only bloud of Chriſt. They ſay that righteouſneſſe (if it faile at any time) is reſtored and repaired by ſatisfactory works: we thinke it more precious than that it can be matched with any recompence of works, and that therefore for the reſtoring thereof wee muſt flie to the onely mercy of God. As for the reſt of thoſe things that pertaine to the forgiveneſſe of ſinnes, let them be ſought out of the next Chapter.

Cant. 5. 3.

THE SEVENTEENTH CHAPTER.

The agreement of the promiſes of the Law and the Goſpell.

Juſtification by faith alone doth not make the

NOw let us alſo goe through the other arguments wherewith Sathan by the ſouldiers of his guard, goeth about either to overthrow or batter the juſtification of faith. This I thinke wee have already wrung from the ſlaunderers, that they can no more

more charge us as enemies of good works. For, iuſtification is taken away, from good workes, not that no good workes ſhould be done, or that thoſe which bee done ſhould be denied to be good, but that we ſhould not put affiance in them, nor glory in them, nor aſcribe ſalvation unto them. For this is our affiance, this is our glory, and the only author of our ſalvation, that Chriſt the Sonne of God is ours, and we likewiſe are in him the ſonnes of God, and heires of the heavenly kingdome, being called by the goodneſſe of God, not by our owne worthineſſe into the hope of eternall bleſſedneſſe. But becauſe they doe beſide theſe aſſaile us, as we have ſaid, with other engines, goe to, let us goe forward in beating away theſe alſo. Firſt they come backe to the promiſes of the law, which the Lord did ſet forth to the keepers of his law: and they aske whether we will have them to be utterly void or effectuall. Becauſe it were an abſurditie and to be corned to ſay that they are void, they take it for confeſſed that they are of ſome effectualneſſe. Hereupon they reaſon that wee are not juſtified by onely Faith. For thus ſaith the Lord: and it ſhall be, if thou ſhalt heare theſe commandements and judgements, and ſhalt keepe them and doe them, the Lord alſo ſhall keepe with thee his covenant and mercy which he hath ſworne to thy fathers, he ſhall love thee and multiply thee, and bleſſe thee, &c. Againe, if yee ſhall well direct your waies and your endevours, if ye walke not after ſtrange Gods, if ye do judgement betweene man and man, and goe not backe into malice, I will walke in the middeſt of you. I will not recite a thouſand peeces of the ſame ſort, which ſith they nothing differ in ſenſe, ſhall bee declared by the ſolution of theſe. In ſumme, *Moſes* teſtifieth that in the law is ſet forth bleſſing and curſe, death and life. Thus therefore they reaſon, that either this bleſſing is made idle and fruitleſſe, or that juſtification is not of Faith alone. We have already before ſhewed, how if we ſticke faſt in the law, over us being deſtitute of all bleſſing, hangeth onely curſe which is threatned to all tranſgreſſors. For the Lord promiſeth nothing but to the perfect keepers of his law, ſuch as there is none found. This therefore remaineth, that all mankinde is by the law accuſed, and ſubject to curſe and the wrath of God: from which that they may bee looſed, they muſt needs goe out of the power of the law, and be as it were brought into liberty from the bondage thereof: not that carnall libertie which ſhould withdraw us from the keeping of the law, ſhould allure us to thinke all things lawfull and to ſuffer our luſt, as it were the ſtaies being broken and with looſe reines, to runne at riot: but the ſpirituall liberty, which may comfort and raiſe up a diſmaied and overthrowne conſcience, ſhewing it to be free from the curſe and damnation wherewith the Law held it downe bound and faſt tied. This deliverance from the ſubjection of the Law, and Manumiſſion (as I may call it) wee obtaine when by Faith wee take hold of the mercy of God in Chriſt, whereby wee are certified and aſſured of the righteouſneſſe of ſinnes, with the feeling whereof the law did pricke and bite us.

Deut. 7. 12.

Jer. 7. 3. & 23.

Deut. 11. 26.

2. By this reaſon even the promiſes that were offred us in the law ſhould bee all uneffectuall and void, unleſſe the goodneſſe of God by the Goſpell did helpe. For, this condition that we keepe the whole law, upon which the promiſes hang, and whereby alone they are to be performed, ſhall never be fulfilled. And the Lord ſo helpeth, not by leaving part of righteouſneſſe in our workes, and ſupplying part by his mercifull bearing with us, but when he ſetteth onely Chriſt for the fulfilling of righteouſneſſe. For the Apoſtle, when he had before ſaid that hee and other Jewes beleeved in Jeſus Chriſt, knowing that man is not juſtified by the workes of the law, addeth a reaſon: not that they ſhould bee holpen to fulneſſe of righteouſneſſe by the faith of Chriſt, but by it ſhould bee juſtified not by the workes of the law. If the faithfull remove from the Law into faith, that they may in Faith finde righteouſneſſe which they ſee to be abſent from the law: truly they forſake the righteouſneſſe of the law. Therefore now let him that liſt, amplifie the rewardings which are ſaid to bee prepared for the keeper of the law, ſo that hee therewithall conſider that it commeth to paſſe by our perverſneſſe, that wee feele no fruit thereof till wee have obtained an other righteouſneſſe of Faith. So *David* when hee made mention of the rewarding which the Lord hath prepared for his ſervants, by and by deſcendeth to the reknowledging of ſinnes, whereby that ſame rewarding is made void. Alſo in the xix. Pſalme, hee glorioufly

The promiſes offered in the law ſhould be uneffectuall if Chriſt did not ſtand us in ſtead of fulfilling that righteouſnes whereupon the promiſes hang.
Gal. 2. 16.

Pſal. 19. 12.

setteth forth the benefits of the law, but hee by and by crieth out: Who shall understand his faults? Lord cleanse me from my secret faults? This place altogether agreeth with the place before, where when he had said that all the waies of the Lord are goodnesse and truth to them that feare him, he addeth: For thy names sake Lord, thou shalt be mercifull to my perversnesse, for it is much. So ought we also to reknowledge, that there is indeede the good will of God set forth unto us in the law, if we might deserve it by workes, but that the same never commeth to us by the deserving of workes.

Psal. 19. 12.
Psal. 25. 10.

The unperfect works of beleevers rewarded with that which is promised unto the perfect observers of the law: whereof there are three causes.
Leu. 18.
Eze. 20. 11.
Rom. 10. 5.

3 How then? are they given that they should vanish away without fruit? I have even now already protested that the same is not my meaning, I say verily that they utter not their effectualnes towards us, so long as they have respect to the merit of works, and that therefore if they be considered in themselves, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise: I have given you commandements, which who so shall doe shall live in them, is of no valew if we stand still in it, and shall never a whit more profit than if it had not beene given at all: because it belongeth not even to the most holy servants of God, which are all far from the fulfilling of the law, but are compassed about with many transgressions. But when the promises of the Gospell are put in place of them, which doe offer free forgiveneſſe of sinnes, they bring to passe that not onely wee our selves be acceptable to God, but that our workes also have their thanke: and not this onely that the Lord accepteth them, but also extendeth to them the blessings which were by covenant due to the keeping of the law. I grant therefore, that those things which the Lord hath promised in his law to the followers of righteousnesse and holinesse, are rendered to the workes of the faithfull: but in this rendering the cause is alwaies to bee considered that powreth grace to workes. Now causes we see that there be three. The first is, that God turning away his sight from the workes of his servants, which alway deserve rather reproch than praise, embraceth them in Christ, and by the onely meane of Faith reconcileth them to himselfe without the meane of workes. The second, that of his fatherly kindnesse and tender mercifulneſſe, he lifteth up works to so great honour, not weighing the worthinesse of them, that he accounteth them of some value. The third, that he receiveth the very same workes with pardon, not imputing the imperfection, where-with they all being defiled should otherwise be rather reckoned among sins than vertues. And hereby appeareth how much the Sophisters have beene deceived, which thought they had gaily escaped all absurdities, when they said that workes doe not of their owne inward goodnesse availe to deserve salvation, but by forme of the covenant, because the Lord hath of his liberality so much esteemed them. But in the meane time they considered not, how far those works which they would have to be meritorious, were from the condition of the promises, unlesse there went before both justification grounded upon onely faith, and the forgiveneſſe of sins, by which even the good workes themselves have neede to bee wiped from spots. Therefore of three causes of Gods liberality, by which it is brought to passe that the workes of the faithfull are acceptable, they noted but one, and suppressed two, yea and those the principall.

The Testimonie of Peter and example of Cornelius perversly alleaged to prove that the mercy of God towards men is procured by some worthines of their owne.
Act. 10. 34.

4 These alleadge the saying of *Peter*, which *Luke* rehearseth in the Actes: I finde in truth that God is not an accepter of persons: but in every nation hee that doth righteousnesse is acceptable to him. And hereupon they gather that which seemeth to be undoubted, that if a man doth by right endevours get himselfe the favour of God, it is not the beneficiall gift of God alone that he obtaineth salvation: yea that God doth so of his mercy helpe a sinner, that he is by workes bowed to mercy. But you can in no wise make the Scriptures agree together, unlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby hee may bee inclined to mercy, but onely misery. If therefore it be certaine that man is naked and needy of all goodnesse, and on the other full stuffed and loaden with all kindes of evils, when God first receiveth them: for what quality, I pray you, shall wee say that hee is worthy of the heavenly calling? Away therefore with the vaine imagining of merits, where God so evidently setteth out his free mercifullneſſe. For, that which in the same place is said by the voice of the Angels to *Cornelius*, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested that man

by

by endevour of good workes is prepared to receive the grace of God. For it must needs bee that *Cornelius* was already enlightned with the spirit of wisdome, sith hee was endued with true wisdome, namely with the feare of God: that he was sanctified with the same spirit, sith he was a follower of righteousnesse, which the Apostle teacheth to be a most certaine fruit thereof. All these things therefore which are said to have pleased God in him, he hath of his grace, so farre is it off that he did by his owne endevour prepare himselfe to receive it. Truely there cannot one fillable of the scripture bee brought forth, that agreeth not with this doctrine, that there is none other cause for God to accept man unto him, but because he seeth that man should be every way lost, if he be left to himselfe: but because he will not have him lost, he useth his owne mercy in delivering him. Now we see how this accepting hath not regard to the righteousnesse of man, but is a meere token of the goodnesse of God toward men being miserable and most unworthie of so great a benefit. Gal. 5. 6.

5 But after that the Lord hath brought man out of the bottomlesse depth of destruction, and severed him to himselfe by grace of adoption: because he hath new begotten him & newly formed him into a new life, he now embraceth him, as a new creature with the gifts of his spirit. This is that accepting whereof *Peter* maketh mention, by which the faithfull are after their vocation allured of God even in respect also of works: for the Lord cannot but love and kisse those good things which he worketh in them by his spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of works, but in as much as for their cause & for their sakes, whatsoever good workes hee hath given them in increasing of his liberality, hee also vouchsafeth to accept. For whence have they good workes, but because the Lord, as hee hath chosen them for vessels unto honour, so will garnish them with true godlinesse? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to those deformities and spots that cleave to them? Summarily, he signifieth nothing else in this place, but that to God his children are acceptable and lovely, in whom he seeth the markes and features of his owne face. For wee have in another place taught that regeneration is a repairing of the image of God in us. For as much as therefore whersoever the Lord beholdeth his owne face, hee both worthily loveth it and hath it in honour: it is not without cause said, that the life of the faithfull being framed to holinesse and righteousnesse pleaseth him, but because the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begun and savouring of the faultinesse of the flesh: he cannot bee favourable neither to those nor to these: unlesse he more embrace them in Christ than in themselves. After this manner are those places to be taken, which testifie that God is kinde and mercifull to the followers of righteousnesse. *Moses* said to the Israelites. The Lord thy God keepeth covenant, to a thousand generations: which sentence was afterward used of the people for a common manner of speech. So *Salomon* in his solemne prayer, saith, Lord God of Israel, which keepest covenant and mercy to thy servants which walke before thee in their whole heart. The same words are also repeated of *Nehemias*. For, as in all the covenants of his mercy, the Lord likewise on their behalfes requireth of his servants uprightnesse and holinesse of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine rejoycing by reason thereof should blesse his owne soule, walking in the meane time in the perverseneſse of his owne heart: so his will is by this way to keepe in their duty them that are admitted into the communion of the covenant: yet nevertheless the covenant it selfe is both made at the beginning free, and perpetually remaineth such. After this manner, *David* when he glorieth that here was rendred to him reward of the cleanenesse of his hands, yet omitteth not that fountaine which I have spoken of, that hee was drawne out of the wombe, because God loved him: where he so setteth out the goodnesse of his cause, that he abateth nothing from the free mercy which goeth before all gifts, whereof it is the beginning.

The good works of faithfull men acceptable unto God howbeit not because they are worthy to be accepted, but for that the mercie of God loving their persons embraceth their workes, their unworthinesse notwithstanding.

Deut. 7. 9.

1 King. 8. 23.

Nehem. 1. 5. Deut. 29. 18.

6 And here by the way it shall bee profitable to touch what these formes of speaking doe differ from the promises of the law. I call promises of the law, not those which are each where commonly written in the bookes of *Moses*: (forasmuch as

The vertuous actions of faithfull men are assurances of

their rewards, and tokens that they are in the fauour of God, but no cauſes for the worthines wher of God ſhould favour them.

in them alſo are found many promiſes of the Goſpell) but thoſe which properly belong to the miniſterie of the law. Such promiſes, by what name ſoever you liſt to call them, doe declare that there is reward ready vpon condition if thou doe that which is commanded thee. But when it is ſaid, that the Lord keepeth the covenant of mercy to them which love him, therin is rather ſhewed what manner of men be his ſervants which have faithfully received covenant, than the cauſe is expreſſed why the Lord ſhould doe good to them. Now this is the manner of ſhewing it. As the Lord vouchſafeth to grant us the grace of eternall life, to this end that he ſhould be loved, feared, and honored of us: ſo whatſoever promiſes there are of his mercie in the Scriptures, they are rightfully directed to this end that we ſhould reverence and worſhip the Author of the benefites. So oft therefore as we heare that he doth good to them that keepe his law, let us remember that the children of God are there ſignified by the dutie which ought to be continuall in them: that we are for this cauſe adopted, that we ſhould honor him for our father. Therfore leaſt we ſhould diſherit our ſelves from the right adoption, we muſt alway indevour to this whereunto our calling tendeth. But let us againe keepe this in minde, that the accompliſhment of the mercie of God hangeth not upon the workes of the faithfull: but that he therfore fulfilleth the promiſe of ſalvation to them which anſwer to their calling in uprightneſſe of life, becauſe in them he acknowledgeth the naturall tokens of his children which are ruled with his Spirit unto good. Hereunto let that be referred which is in the xv. Pſalme ſpoken of the Citizens of the Church, Lord who ſhall dwell in thy tabernacle, and who ſhall reſt in thy holy hill? The innocent in hands and of a cleane heart, &c. Againe in *Eſay*, who ſhall dwell with deuouring fire? He that doth righteouſneſſe, he that ſpeaketh right things, &c. For, there isnot deſcribed the ſtay whereupon the faithfull may ſtand before the Lord, but the manner wherwith the moſt mercifull Father bringeth them into his fellowſhip, and therein defendeth and ſtrengthneth them. For becauſe hee abhorreth ſinne, he loueth righteouſneſſe, whom he ioyneth to himſelfe, them he clenſeth with his ſpirit, that he may make them of like faſhion to himſelfe and his kingdome. Therefore if the queſtion be of the firſt cauſe, whereby the entry is made open to the holy ones into the kingdome of God, from whence they haue that they may ſtand faſt and abide in it, we haue this anſwer readie, becauſe the Lord by his mercie both hath once adopted them, and perpetually defendeth them. But if the queſtion be of the manner, then we muſt come downe to regeneration and the fruites thereof, which are rehearſed in that Pſalme

Eſay 33.14.

In what ſenſe the commandements of God are called righteouſneſſe.

7 But there ſeemeth to be much more hardneſſe in theſe places, which doe both garniſh good works with the title of righteouſneſſe, and affirmeth that man is iuſtified by them. Of the firſt ſort there be very many places where the obſerving of the commandements are called iuſtifications or righteouſneſſes, of the other ſorte, that is an example which is in *Moſes*. This ſhall be our righteouſneſſe, if we keepe all theſe commandements. And if thou take exception, and ſay that this is a promiſe of the law which being knit to a condition impoſſible, proueth nothing. There be other of which you cannot make the ſame anſwer, as this: And that ſhall be to thee for righteouſneſſe before the Lord to redeliuer to the poore man his pledge. Againe, that which the Prophet ſaith, that that zeale in revenging the ſhame of *Iſrael*, was imputed to *Phinus* for righteouſneſſe. Therfore the Phariſees of our time thinke that here they haue a large matter to triumph upon. For when we ſay, that when the righeouſneſſe of Faith is ſet up, the iuſtification of workes giveth place, by the ſame right they make this argument: if righteouſneſſe be of works, then it is falſe that we are juſtified by Faith onely. Though I grant that the commandements of the law are called righteouſneſſes: it is no maruell: for they are ſo indeede. Howbeit wee muſt warne the Readers that the Grecians haue not fitly tranſlated the Hebrue word *Hucmi*, *Dekaiomata*, righteouſneſſe for commandements. But for the word, I willingly releaſe my quarell. For neither doe wee deny this to the Law of God, that it containeth perfect righteouſneſſe. For although, becauſe wee are debtors of all the things that it commandeth, therefore even when wee have performed full obedience thereof, we are unprofitable ſervants: yet becauſe the Lord vouchſafed to grant it the honour of righteouſneſſe,

Deut.6.25.

Deut.24.13. Pſal.106.30.

we

we take not away that which hee hath given. Therefore we willingly confeſſe that the full obedience of the law is righteouſneſſe, that the keeping of every commandement is a part of righteouſneſſe, if ſo bee that the whole ſumme of righteouſneſſe were had in the other parts alſo. But wee deny that there is any where any ſuch forme of righteouſneſſe. And therefore wee take away the righteouſneſſe of the law, not for that it is maimed and unperfect of it ſelfe, but for that by reaſon of the weakeneſſe of our fleſh it is no where ſeene. But the Scripture not onely calleth ſimply the commandements of the Lords righteouſneſſes: but it alſo giveth this name to the workes of the holy ones: As when it reporteth that *Zachary* and his wife walked in the righteouſneſſes of the Lord: truely when it ſo ſpeaketh it weigheth workes rather by the nature of the law, than by their owne proper ſtate. Howbeit here againe is that to bee noted, which I even now ſaid, that of the negligence of the Greeke tranſlator is not a law to be made. But foraſmuch as *Luke* would alter nothing in the received tranſlation, I will alſo not ſtrive about it. For God hath commanded theſe things that are in the law to men for righteouſneſſe: but this righteouſneſſe we performe not but in keeping the whole law: for by every tranſgreſſion it is broken. Whereas therefore the law doth nothing but preſcribe righteouſneſſe: if we have reſpect to it, all the ſeverall commandements thereof are righteouſneſſe: if wee have reſpect to men of whom they are done, they doe not obtaine the praiſe of righteouſneſſe by one worke, being treſpaſſers in many, and by that ſame worke which is ever partly faulty by reaſon of imperfections. Luke 1. 6.

8 But now I come to the ſecond kinde, in which is the chiefe hardneſſe. *Paul* hath nothing more ſtrong to prove the righteouſneſſe of faith: than that which is written of *Abraham*, that his faith was imputed to him for righteouſneſſe. Sith therefore it is ſaid that the act done by *Phinees* was imputed to him for righteouſneſſe: what *Paul* affirmeth of faith, the ſame may we alſo conclude of works. Wherupon our adverſaries, as though they had won the victory, determine that wee are indeed not iuſtified without faith, but that we are alſo not iuſtified by it alone, and that workes accompliſh our righteouſneſſe. Therefore here I beſeech the godly, that if they know that the true rule of righteouſneſſe is to be taken out of the Scripture onely, they will religiouſly and earneſtly weigh with me, how the Scripture may without cavillations bee rightly made to agree with it ſelfe. For aſmuch as *Paul* knew that the iuſtification of faith is the refuge for them that are deſtitute of their owne righteouſneſſe, he doth boldly conclude that all they that are juſtified by faith, are excluded from the righteouſneſſe of workes. But ſith it is certaine that the juſtification of faith is common to all the faithfull, he doth thereof with like boldneſſe conclude that no man is juſtified by workes, but rather contrariwiſe that men are juſtified without any helpe of workes. But it is one thing to diſpute of what value workes are by themſelves, and another thing what account is to be made of them after the ſtabliſhing of the righteouſneſſe of faith. If wee ſhould ſet a price upon workes according to their worthineſſe, we ſay that they are unworthy to come into the ſight of God: and therfore that man hath no workes whereof he may glory before God: then, that being ſpoiled of all helpe of workes, he is juſtified by onely faith. Now we define righteouſneſſe thus, that a ſinner being received into the communion of Chriſt, is by his grace reconciled to God, when being cleanſed with his bloud he obteyneth forgiveneſſe of ſinnes, and being clothed with his righteouſneſſe as with his owne, hee ſtandeth aſſured before the heavenly judgement ſeat. When the forgiveneſſe of ſinnes is ſet before, the good workes which follow have now another valuation then after their owne deſerving: becauſe whatſoever is in them unperfect, is covered with the perfection of Chriſt: whatſoever ſpots or filthineſſe there is, it is wiped away with his cleanneſſe, that it may not come into the examination of the judgement of God. Therefore when the guiltineſſe of all treſpaſſes is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is wont alſo to defile good workes: the good workes which the faithfull doe, are counted righteous, or (which is all one) are imputed for righteouſneſſe. *In what ſenſe man is ſaid to be juſt by workes, and the act of Phineas to have beene imputed unto righteouſneſſe.* Gen. 4. 4. Pſal. 106. 31.

9 Now if any man object this againſt me to aſſoyle the righteouſneſſe of faith, firſt

It commeth of the righteousnes which is by faith without works that the works of faithfull men are accounted righteous.
Deut.27.
Job.4.18.

I will aske whether a man be counted righteous for one or two holy workes, being in the rest of the workes of his life a trespasser of the law. This is more than an absurdity. Then I will aske if he be counted righteous for many good workes, if he be in any part found guilty. This also he shall not bee so bold to affirme, when the penall ordinance of the law crieth out against it, and proclaimeth all them accursed which have not fulfilled all the commandements of the law to the uttermost. Moreover, I will goe further and aske, whether there be any worke that deserveth to bee accused of no uncleanneſſe or imperfection. And how could there bee any such before those eies, to whom even the very starres are not cleane enough, nor the Angels righteous enough? So shall he be compelled to grant that their is no good worke which is not so defiled with transgressions adjoyned with it, and with the corruptneſſe of it selfe, that it cannot have the honour of righteousneſſe. Now if it bee certaine that it proceedeth from the righteousneſſe of faith, that workes which are otherwise impure, uncleane, and but halfe workes, not worthy of the sight of God, much lesse of his love, are imputed to righteousneſſe, why doe they with boasting of the righteousneſſe of workes destroy the iustification of faith, whereas if this iustification were not, they should in vaine boast of that righteousneſſe? Will they make a vipers birth: For thereto tend the saying of the ungodly men. They cannot deny that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousneſſe of workes: yet they conclude that man is not iustified by faith, because good workes also are accounted for righteousneſſe. Therefore let us passe these follies and confesse as the truth is, that if the righteousneſſe of workes of what sort soever it be accounted, hangeth upon the justification of faith, it is by this not onely nothing minished but also confirmed, namely, whereby the strength thereof appeareth more mighty. Neither yet let us thinke that workes are so commended after free justification, that they also afterward come into the place of justifiyng a man, or doe part the office betweene them and faith. For unleſſe the justification remaine alway whole, the uncleanneſſe of workes shall be uncovered. And it is no absurdity, that a man is so justified by faith, that not onely hee himselfe is righteous, but also his workes are esteemed righteous, above their worthineſſe.

Not onely we but our workes also justified by faith in Christ: and therefore the righteousneſſe of workes alsoing both under and after the righteousneſſe of faith.

10. After this manner wee will grant in workes not onely a righteousneſſe in part (as our adversaries themselves would have) but also that it is allowed of God, as if it were a perfect and full righteousneſſe. But if we remember upon what foundation it is upholden, all the difficulty shall be dissolved. For then and not till then it beginneth to be an acceptable worke, when it is received with pardon. Now whence commeth pardon, but because God beholdeth both us and all our things in Christ? Therefore as wee, when we are graffed into Christ, doe therefore appeare righteous before God, because our wickednesses are covered with his innocency, so our workes are and be taken for righteous, because whatsoever faultineſſe is otherwise in them, being buried in the cleanneſſe of Christ, it is not imputed. So wee may rightfully say, that by onely Faith, not onely we, but also our works are justified. Now if this righteousneſſe of works of what sort soever it be, hangeth upon Faith and free iustification, and is made of it: it ought to bee included under it, and to bee set under it as the effect under the cause thereof, as I may so call it: so farre is it off that it ought to be raised up either to destroy or darken it. So *Paul* to drive men to confesse that our blessednesse consisteth of the mercy of God, not of workes, chiefly enforceth that saying of *David*. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is he to whom the Lord hath not imputed sinne. If any man doe thrust into the contrary innumerable sayings wherein blessednesse seemeth to bee given to workes, as are these: Blessed is the man which feareth the Lord, which hath pity on the poore, which hath not walked in the counsell of the wicked, which beareth temptation: Blessed are they which keepe judgement, the undefiled, the poore in Spirit, the meeke, the mercifull, &c. They shall not make but that it shall be true which *Paul* saith: For because those things that are there commended are never so in man, that he is therefore allowed of God, it followeth that man is alway miserable, unleſſe he be delivered from misery by forgiveneſſe of sinnes. For asmuch as therefore all the kindes of blessednesse which are extolled

Rom.4.7.
Psal.32.

Psal.113.
Psal.14.21.
Psal.1.1.
Iam.1.12.
Psa 106.3.
& 119.1.
Mat.5.3.

extolled in the Scriptures, doe fall downe void, ſo that man receiveth fruit of none of them, till he have obtained bleſſedneſſe by forgiveneſſe of ſinnes, which may afterward make place for them: it followeth that this is not only the higheſt and the chiefe, but alſo the onely bleſſedneſſe: unleſſe peradventure you will have that it be weakened of thoſe which conſiſt in it alone. Now there is much leſſe reaſon why the calling of men righteous ſhould trouble us, which is commonly given to the faithfull. I grant verily that they are called righteous of the holineſſe of life: but foraſmuch as they rather endevour to the following of righteouſneſſe, than doe fulfill righteouſneſſe it ſelfe, it is meete that this righteouſneſſe ſuch as it is, give place to the juſtification of Faith, from whence it hath that which it is.

S. Iames maketh nothing againſt juſtification by faith alone without workes. For he ſpeaketh not of ſuch a faith as is meant by S. Paul in delivering this doctrine.

11 But they ſay that wee have yet more buſineſſe with *Iames*, namely which with open voice fighteth againſt us. For hee teacheth both that *Abraham* was juſtified by workes, and alſo that all wee are juſtified by workes, not by faith onely, what then? will they draw *Paul* to fight with *Iames*? If they hold *Iames* for a miniſter of Chriſt, his ſaying muſt bee ſo taken that it diſagree not from Chriſt ſpeaking by the mouth of *Paul*: The holy Ghoſt affirmeth by the mouth of *Paul*, that *Abraham* obtained righteouſneſſe by Faith not by workes: and wee alſo doe teach that all are juſtified by Faith without the workes of the law. The ſame holy Ghoſt teacheth by *Iames* that both *Abrahams* righteouſneſſe and ours conſiſteth of workes, not of onely Faith. It is certaine that the holy Ghoſt fighteth not with himſelfe. What agreement ſhall there be therefore of theſe two? It is enough for the adverſaries, if they plucke the righteouſneſſe of Faith which we would have to be faſtened with moſt deepe rootes: but to render to conſciences their quietneſſe, they have no great care. Whereby verily you may ſee that they gnaw the juſtification of faith, but in the meane time do appoint no marke of righteouſneſſe where conſciences may ſtay. Therefore let them triumph as they liſt, ſo that they may boaſt of no other victory than that they have taken away all certainty of righteouſneſſe. And this wretched victory they ſhall obtaine, where the light of truth being quenched, the Lord ſhall ſuffer them to overſpread the darkeneſſe of lies. But whereſoever the truth of God ſhall ſtand, they ſhall nothing prevaile. I deny therefore that the ſaying of *Iames* which they ſtill continually hold up againſt us as it were the ſhield of *Achilles*, doth any thing at all make for them. That this may bee made plaine, firſt wee muſt looke at the marke that the Apoſtle ſhooteth at: and then wee muſt note where they be deceived. Becauſe there were then many (which miſchiefe is wont to be continuall in the Church) which openly bewrayed their infidelity, in neglecting and omitting all the proper workes of the faithfull, and yet ceaſed not to boaſt of the falſe name of faith: *Iames* doth here mocke the fooliſh boldneſſe of ſuch men. Therefore it is not his purpoſe in any point to diminiſh the force of true faith, but to ſhew how fondly thoſe triflers did challenge ſo much the vaine image of it, that being contented herewith, they careleſly ranne diſſolutely abroad into all licentiouſneſſe of vices. This ground being conceived, it ſhall bee eaſie to perceive where our adverſaries doe miſſe. For they fall into two deceits in the word, the one in the name of faith, the other in the word of juſtifying. Whereas the Apoſtle nameth faith a vaine opinion far diſtant from the truth of faith, it is ſpoken by way of granting, which is no derogation to the matter: which he ſheweth at the beginning in theſe words. What profiteth it, my brethren, if any man ſay that he hath faith, and hath no workes? Hee doth not ſay, if any have faith without workes, but if any man boaſt. More plainely as alſo he ſpeaketh a litte after, where he in mockery maketh it worſe than the devils knowledge: laſt of all, when he calleth it dead. But by the definition you may ſufficiently perceive what hee meaneth. Thou beleeveſt (ſaith he) that there is a God. Truely if nothing be contained in this faith but to beleeve that there is a God, it is now no marvell if it doe not juſtifie. And when this is taken from it, let us not thinke that any thing is abated from the chriſtian faith, the nature whereof is far otherwiſe. For after what manner doth true faith juſtifie us, but when it conjoyneth us with Chriſt, that being made one with him we may enjoy the partaking of his righteouſneſſe? It doth not therefore juſtifie us by this, that it conceiveth a knowledge of the being of God, but by this, that it reſteth upon the aſſurednes of the mercy of God.

12 We

Neither doth S. Iames use the word Iustification, as S Paul doth, but in a meaning far different: S. Paul meaning thereby the imputation of righteousnesse and S. Iames the declaration of that righteousnes by works, which without workes was imputed.

12. We have not yet the worke, unlesse wee examine also the other deceit in the word, forasmuch as *James* setteth part of justification in works. If you will make *James* agreeing both with the rest of the Scriptures, and with himselfe, you must of necessitie take the word of justifying in another signification than it is taken in *Paul*. For *Paul* saith that we are justified, when the remembrance of our unrighteousnesse being blotted out, we are accounted righteous. If *James* had meant of that taking, he had wrongfully alleaged that out of *Moses*: *Abraham* beleeved God, &c. For hee thus framed it together. *Abraham* by workes obteined righteousnesse, because hee sticked not at the commandement of God to offer up his sonne. And so the scripture was fulfilled, which saith, that he beleeved God, and it was imputed to him for righteousnesse. If it be an absurditie, that the effect is before his cause, either *Moses* doth in that place falsely testifie, that faith was imputed to *Abraham* for righteousnesse: or he deserved not righteousnesse by that obedience which he shewed in offering up of *Isaac*. *Abraham* was justified by his faith, When *Ismael* was not yet conceived, which was now growne past childhood before that *Isaac* was borne. How therefore shall we say, that he got to himselfe righteousnesse by obedience which followed long afterward? Wherefore either *James* did wrongfully misturne the order (which it is a wickednesse to thinke) or he meant not to say that he was justified, as though he deserved to bee accounted righteous. How then? Truly it appeareth that hee speaketh of the declaration of righteousnesse and not the imputation: as if he had said: Who so are righteous by true faith they doe prove their righteousnesse with obedience and good workes, not with a bare and image-like visor of faith. In summe, he disputeth not by what meane wee are justified, but he requireth of the faithfull a working righteousnesse. And as *Paul* affirmeth that men be justified without the helpe of works: so *James* doth here suffer them to be accounted righteous which want good workes. The considering of this end, shall deliver us out of all doubt. For our adversaries are hereby chiefly deceived, that they think that *James* defineth the maner of justifying, whereas he travelleth about nothing but to overthrow their perverse carelesnesse, which did vainely pretend faith to excuse their despising of good works. Therefore into how many waies soever they wrest the words of *James*, they shall wring out nothing but two sentences: that a vaine bodilesse shew of faith doth not justifie, and that a faithfull man not contented with such an imaginative shew, doth declare his righteousnesse by good workes.

That the doers of the law are justified and not the bare hearers helpeth nothing to the overthrow of justification by faith alone. Rom. 2. 13.

13. As for that which they alleage out of *Paul*, the same meaning, that the doers of the law, not the hearers, are justified, it nothing helpeth them. I will not escape away with the solution of *Ambrose*, that, that is therefore spoken because the fulfilling of the law is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Jewes from foolish confidence, which boasted themselves of the onely knowledge of the law, when in the meane time they were the greatest despisers of it. Therefore that they should not stand so much in their owne conceit for the bare knowledge of the law, he warneth them, that if righteousnes be sought out of the law, not the knowledge but the observing of it is required. We verily make no doubt of this that the righteousnes of the law standeth in works: nor yet of this also, that the righteousnesse consisteth in the worthinesse and merits of workes. But it is not yet proved, that we are justified by workes, unlesse they bring forth some man that hath fulfilled the law. And that *Paul* meant none otherwise, the hanging together of the text shall bee a sufficient testimonie. After that he had generally condemned the Gentiles and the Jewes of unrighteousnes, then he descended to the particular shewing of it, and saith, that they which sinned without the Law, doe perish without the law: which is spoken of the Gentiles, but they which have sinned in the law, are iudged by the law: which pertaineth to the Jewes. Now because they winking at their owne trespassings proudly gloried of the onely law: hee adjoyneth that which most fitly agreed, that the law was not therefore made, that men should bee made righteous by only hearing of the voice thereof: but then and not till then when they obeyed, as if he should say: Seekest thou righteousnesse in the law: alleage not the hearing of it, which of it selfe is of small importance, but bring works, by which thou maist declare that the law was not set for thee in vaine.

vaine. Of theſe workes becauſe they were all deſtitute, it followed that they were ſpoiled of the glorying of the law. Therefore we muſt of the meaning of *Paul* rather frame a contrary argument. The righteouſneſſe of the law conſiſteth in the perfection of workes. No man can boaſt that he hath by works ſatisfied the law. Therefore there is no righteouſneſſe by the law.

The proteſtations which faithfull men do make of their innocency in the ſight of God are no arguments that they ſuppoſed themſelves thereby juſtified before him.

14. Now they alleadge alſo theſe places, wherein the faithfull do boldly offer their righteouſneſſe to the judgement of God to be examined, and require that ſentence be given of them according to it. Of which ſort are theſe: Iudge me O Lord according to my righteouſneſſe, and according to my innocency, which are in me. Againe, heare my righteouſneſſe, O God: Thou haſt proved my heart, and haſt viſited it in the night, and there was no wickedneſſe found in me. Againe, the Lord ſhall render to me according to my righteouſneſſe, and hee ſhall recompence me according to the cleanneſſe of my hands. Becauſe I have kept the waies of the Lord, and have not wickedly departed from my God. And I ſhall bee unſpotted, and ſhall keepe mee from my iniquity. Againe, Iudge me, Lord, becauſe I have walked in mine innocency. I have not ſit with lying men: I will not enter in with them that doe wicked things. Deſtroy not my ſoule with the ungodly, my life with men of bloud in whoſe hands are iniquities: whoſe right hand is filled with gifts. But I have walked innocently. I have above ſpoken of the affiance which the holy ones doe ſeeme ſimply to take to themſelves of works. As for theſe teſtimonies that wee have here alleaged, they ſhall not much accomber us if they bee underſtood according to their compaſſe, or (as they commonly call it) their circumſtance. Now the ſame is double. For neither would they have them to be wholly examined that they ſhould bee either condemned or acquitted according to the continuall courſe of their whole life: But they bring into judgement a ſpeciall cauſe to be debated. Neither doe they claime to themſelves righteouſneſſe in reſpect of the perfection of God, but by compariſon of naughty and wicked men. Firſt when the juſtifying of man is intreated of, it is not onely required that hee have a good cauſe in ſome particular matter, but a certaine perpetuall agreement of righteouſneſſe in his whole life. But the holy ones, when they call upon the judgement of God to approve their innocency, doe not offer themſelves free from all guiltineſſe and in every behalfe faultleſſe: but verily when they have faſtened their affiance of ſalvation in his goodneſſe onely, yet truſting hee is the revenger of the poore afflicted againſt right and equity, they commend to him the cauſe wherein the innocent are oppreſſed. But when they ſet their adverſaries with them before the judgement ſeat of God, they boaſt not of ſuch an innocency as ſhall anſwer to the pureneſſe of God if it be ſeverely ſearched, but becauſe in compariſon of the malice, obſtinacy, ſubtlety, and wickedneſſe of their adverſaries, they know that their plaineneſſe, righteouſneſſe, ſimplicity, and cleanneſſe is knowne and pleaſing to God: they feare not to call upon him to bee judge betweene themſelves and them. So when *David* ſaid to *Saul*: The Lord render to every man according to his righteouſneſſe and truth: he meant not that the Lord ſhould examine by himſelfe and reward every man according to his deſervings, but he tooke the Lord to witneſſe, how great his innocency was in compariſon of the wickedneſſe of *Saul*. And *Paul* himſelfe, when he boaſteth with his glorying that he hath a good witneſſe of conſcience, that hee hath travelled with ſimplicity and uprightneſſe in the Church of God, meaneth not that he ſtandeth upon ſuch glorying before God, but being compelled with the ſlanders of the wicked, he defendeth his faithfull and honeſt dealing, which he knew to be pleaſing to the mercifull kindneſſe of God, againſt all evill ſpeaking of men whatſoever it be. For we ſee what he ſaith in another place, that he knoweth no evill by himſelfe, but that he is not thereby juſtified, namely, becauſe he knew that the judgement of God farre ſurmounteth the bleare-eyed ſight of men. Howſoever therefore the Godly doe defend their innocency againſt the hypocriſie of the ungodly, by the witneſſing and judgement of God: yet when they have to doe with God alone, they all cry out with one mouth: If thou marke iniquity, Lord, Lord, who ſhall abide it? Enter not into judgement with thy ſervants: becauſe every one that liveth ſhall not be juſtified in thy ſight: and diſtruſting their owne workes, they gladly ſing, Thy goodneſſe is better than life.

1 Sam. 26. 23.

2 Cor. 1. 12.

1 Cor. 4. 4.

Pſal. 130. 3. & 140. 2.

Pſal. 36. 4.

15 There

15 There are also other places not unlike to these before, in which a man may yet tarry. *Salomon* saith, that hee which walketh upin his uprightnesse, is righteous. Againe, That in the path of righteousnesse is life. and that in the same is not death. After which manner *Ezechiel* reporteth that hee shall live that doth judgement and righteousnesse. None of these doe we either deny or darken. But let there come forth one of the sonnes of *Adam* with such an uprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuary of mercy. Neither doe wee in the meane time deny but that to the faithfull their uprightnesse, though it be but halfe and unperfect, is a step toward immortality. But whence commeth that but because whom the Lord hath taken into the covenant of grace, he searcheth not their workes according to their deservings, but kisseth them with fatherly kindenesse? Whereby wee doe not onely understand that which the schoolemen doe teach, that workes have their value of the accepting grace. For they meane that workes which are otherwise insufficient to purchase righteousnesse by the covenant of the law, are by the accepting of God advanced to the value of equality. But I say that they being defiled both with other trespassings and with their owne spots, are of no other valew at all, than insomuch as the Lord tenderly granteth pardon to both: that is to say, giveth free righteousnesse to man. Neither are here those praiers of the Apostle seasonably thrust in place, where he wisheth so great perfection to the faithfull, that they may be faultlesse and unblameable in the day of the Lord: These words indeed the Celestines did in old time turmoile, to affirme a perfection of righteousnesse in this life. But which wee thinke to be sufficient, we answer briefly after *Augustine*, that all the godly ought indeed to endevour toward this marke, that they may one day appeare spotlesse and faultlesse before the face of God: but because the best and most excellent manner of this life is nothing but a going forward, we shall then and not till then attaine to this marke, when being unclothed of this flesh of sinne, we shall fully cleave to the Lord. Yet will I not stiffely strive with him which will give the title of perfection to the holy ones, so that hee also limit the same with the words of *Augustine* himselfe. When (saith he) we will call the vertue of the holy ones, perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth & humility.

Mans righteousnesse neither is life worthily promised if we unde standing it given thereunto not for merit but of mercy: neither is perfection justly attributed unto saints if a part thereof be the feruent acknowledging of their imperfection.
Pro 20.7.
& 2.15.
Ezec 18.9.
& 33.15.
Ephes.1 4.
1 Thes 3 13.
Lib. ad Boni-3.cap.

THE EIGHTEENTH CHAPTER.

That of the reward, the righteousnesse of works is ill gathered.

NOw let us passe over those sayings which affirme, that God will render to every man according to his works: of which sort are these. Every man shall beare away that which hee hath done in the body, either good or evill. Glory and honour to him that worketh good: trouble and distresse upon every soule of him that worketh evill. And they which have done good things, shall goe into the resurrection of life: they which have done evill, into the resurrection of judgement. Come ye blessed of my father: I have hungred and ye gave me meat: I have thirsted, and ye gave me drinke, &c. And with them let us also joyne these sayings, which call eternall life the reward of works. Of which sort are these. The rendring of the hands of a man shall be restored to him. Hee that feareth the commandement shall bee rewarded. Be glad and rejoyce behold your reward is plentifull in heaven. Every man shall receive reward according to his labour. Where it is said that God shall render to every man according to his works, the same is easily assoyled. For that manner of speaking doth rather shew the order of following, than the cause. But it is out of doubt, that the Lord doth accomplish our salvation by these degrees of his mercy, when those whom he hath chosen he calleth to him: those whom he hath called hee justifieth: those whom hee hath justified, he glorifieth. Although therefore he doe by his onely mercy receive them that be his into life, yet because hee bringeth them into the possession thereof by the race of good workes, that he may fulfill his worke in them by such order as hee hath appointed: it is no marvell if it be said that they be crowned according to their works, by which without doubt they are prepared to receive the crowne of immortality. Yea, and after this manner

When reward are propounded unto men according to their works, it is not to shew that good works are the cause but the way to salvation.
Mat.16.27.
2 Cor.5.10.
Rom.2 6.
Iohn 5 29.
Mat.25.34.
Pro. 12. 14.
& 13.13.
Mat h.5.12.
Luk.6.23.
2 Cor.9.8.
Rom 2 6.
& 8.30.

manner it is fitly ſaid that they worke their owne ſalvation, when in applying themſelves to good workes, they practiſe themſelves toward eternall life: namely as in another place they are commanded to worke the meat which periſheth not, when by beleeving in Chriſt they get to themſelves life: and yet it is by and by afterward added: Which the ſonne of man ſhall give you. Whereby appeareth that the word of Working is not ſet as contrary to grace, but it is referred to endevour: and therefore it followeth not, that either the faithfull are themſelves authours of their owne ſalvation or that the ſame proceedeth from their works. How then? So ſoone as they are taken into the fellowſhip of Chriſt, by knowledge of the Goſpell, and the enlightening of the holy Ghoſt, eternall life is begun in them. Now the ſame good worke which God hath begun in them, muſt alſo bee made perfect untill the day of the Lord Jeſu. And it is made perfect, when reſembling the heavenly father in righteouſneſſe and holineſſe, they prove themſelves to be his children not ſwarved out of kinde.

Phil.2.12.

John 6.27.

2. There is no cauſe why wee ſhould of the name of reward gather an argument that our workes are the cauſe of ſalvation, Firſt let this bee determined in our hearts, that the kingdome of heaven is not a reward of ſervants, but an inheritance of children, which they onely ſhall enjoy, that are adopted of the Lord to bee his children: and for no other cauſe, but for this adoption. For, the ſonne of the bond-woman ſhall not bee heire, but the ſonne of the free-woman. And in the very ſame places, in which the holy Ghoſt promiſeth to workes eternall glorie for reward, in expreſſing the inheritance by name, hee ſheweth that it commeth from elſewhere. So Chriſt rehearſeth works, which he recompenſeth with the rewarding of heaven, when he calleth the elect to the poſſeſſion thereof: but he therewithall adjoyneth that it muſt bee poſſeſſed by right of inheritance. So *Paul* biddeth ſervants, which doe their dutie faithfully, to hope for reward of the Lord: but he addeth of inheritance. We ſee how they doe as it were by expreſſe words provide that we impute not eternall bleſſednеſſe to workes, but to the adoption of God. Why therefore doe they therewithall together make mention of works? This queſtion ſhall be made plaine with one example of Scripture. Before the birth of *Iſaac*, there was promiſed to *Abraham* a ſeed in which all the nations of the earth ſhould be bleſſed: and a multiplying of his ſeed, which ſhould match the ſtarres of the skie, and the ſands of the ſea, and other like. In many yeeres afterward, *Abraham*, as he was commanded by the oracle, prepared himſelfe to offer up his ſonne in ſacrifice. When hee had performed this obedience, hee received a promiſe. I have ſworne by my ſelfe (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine owne onely begotten ſonne, I will bleſſe thee, and multiply thy ſeed as the ſtarres of the skie, and the ſands of the ſea: thy ſeed ſhall poſſeſſe the gates of their enemies, and all the nations of the earth ſhall be bleſſed in thy ſeed, becauſe thou haſt obeyed my voyce. What heare wee? Hath *Abraham* by his obedience deſerved the bleſſing, the promiſe whereof hee had received before that the commandement was given? Heere verily wee have it without circumſtances ſhewed, that the Lord rewardeth the workes of the faithfull with thoſe benefits which he had alreadie given them before that the works were thought of, having yet no cauſe why he ſhould doe good to them but his owne mercie.

The rewarding of works with ſalvation doth not argue theſe works to be the cauſe of that ſalvation wherewith they are rewarded, more than Abrahams obedience in offering his ſon a cauſe of that bleſſing whereof he had the promiſe before he obeyed.
Epheſ.1.18.
Gala.4.30.
Matth.25.34.
Col.3.24.
Gen.13.5. & 17.1.
Gen.22.3. & 17.

3. Yet doth the Lord not deceive nor mocke us when he ſaith, that hee rendreth for reward to works the ſame thing which he had before works freely given. For, becauſe he will have us to be exerciſed with good works, to thinke upon the delivery or enjoying (as I may ſo call it) of theſe things which hee hath promiſed, and to runne through them to the bleſſed hope ſet before us in heaven, the fruit of the promiſes is alſo rightly aſſigned to them, to the ripeneſſe whereof they doe not bring us. The Apoſtle very fitly expreſſed both theſe points, when hee ſaid that the Coloſſians apply themſelves to the duties of charity, for the hope which is laid up for them in heaven, of which they had before heard by the word of the true ſpeaking Goſpell. For when hee ſaith that they knew by the Goſpell, that there was hope laid up for them in heaven, hee declareth that the ſame is by Chriſt onely, not underpropped with any workes. Wherewith accordeth that ſaying of *Peter*, that the godly are kept by the power of God, through faith, unto the ſalvation which is readie to bee manifeſtly ſhewed at

We are not mocked when that is promiſed to our workes wherein we are intereſſed by faith alone
Col.1.4.

1 Pet.1.5.

at the time appointed for it. When he ſilth that they labour for it, he ſignifieth that the faithfull muſt run all the time of their life, that they may attaine to it. But leſt we ſhould thinke that the reward which the Lord promiſeth us, is reduced to the meaſure of merit, hee did put forth a parable, in which hee made himſelfe a houſholder, which ſent all them that he met, to the trimming of his Vineyard, ſome at the firſt houre of the day, ſome at the ſecond, ſome at the third, yea and ſome at the 11. At evening hee paid to every one equall wages. The expoſition of which parable, that ſame old writer whatſoever he was, whoſe booke is carried abroad under the name of *Ambroſe* of the calling of the Gentiles, hath briefly and truly ſet out. I will uſe rather his words than mine owne. The Lord (ſaith he) by the rule of this compariſon hath ſtabliſhed the diverſitie of manifold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. houre, are made equal with them that had wrought the whole day, doe repreſent the eſtate of them, whom for the advancing of the excellencie of grace, the tender kindneſſe of the Lord hath rewarded at the waining of the day, and at the ending of their life: not paying wages for their labour, but pouring out the riches of his goodneſſe upon them whom hee hath choſen without workes, that even they alſo which have ſwet in great labour, and have received no more than the laſt, may underſtand that they have received a gift of grace not a reward of workes. Laſt of all, this alſo is worthie to bee noted in theſe places, where eternall life is called the reward of workes, that is not ſimply taken for the communicating which wee have with God to bleſſed immortalitie, when hee embraceth with fatherly good will in Chriſt: but for the poſſeſſing or enjoying (as they call it of bleſſedneſſe, as alſo the verie words of Chriſt doe ſound, In time to come life everlaſting. And in another place, Come and poſſeſſe the kingdome, &c. After this manner *Paul* calleth adoption, the revealing of the adoption which ſhall bee made in the reſurrection: and afterward expoundeth it the redemption of our bodie. Otherwiſe as eſtranging from God is eternall death, ſo when man is received of God into favour, that hee may enjoy the communicating of him and be made one with him, he is received from death to life: which is done by the beneficiall meane of adoption onely. And if, as they are wont, they ſtifly enforce the reward of workes, wee may turne againſt them that ſaying of *Peter* that eternall life is the reward of faith.

Matth. 12. 1.

Lib. cap. 3.

Matth. 10. 32. Matth. 25. 34. Rom. 8. 18.

1 Pet. 1. 9.

4. Therefore let us not thinke, that the holy Ghoſt doth with ſuch promiſe ſet forth the worthineſſe of our works, as if they deſerved ſuch reward. For the Scripture leaveth nothing to us, whereof wee may be advanced in the ſight of God. But rather it wholly endevoureth to beate downe our arrogancie, to humble us, to throw us downe, and altogether to breake us in peeces. But our weakeneſſe is ſo ſuccoured, which otherwiſe would by and by ſlip and fall downe, unleſſe it did ſuſtaine it ſelfe with this expectation, and mitigate her tedious griefes with comfort. Firſt how hard it is for a man to forſake and denie not onely all his things, but alſo himſelfe, let every man conſider for himſelfe. And yet with this introduction Chriſt traineth his ſchollers, that is, all the godly. Then throughout all their life he ſo inſtructeth them under the diſcipline of the croſſe, that they may not ſet their heart either to the deſire or confidence of preſent good things. Briefely hee ſo handleth them for the moſt part that which way ſoever they turne their eies throughout the whole wideneſſe of the world, they have on every ſide nothing but deſperation preſent before them: ſo that *Paul* ſaith, that we are more miſerable than all men if our hope bee onely in this world. That they ſhould not faint in theſe ſo great diſtreſſes, the Lord is preſent with them, which putteth them in mind to lift up their head higher, to caſt their eies further, that they finde with him the bleſſedneſſe which they ſee not in the world. This bleſſedneſſe he calleth, reward, wages, recompence, not weighing the merit of workes, but ſignifying that it is a recompenſing to their troubles, ſufferings, ſlanders, &c. Wherefore nothing withſtandeth, but that wee may after the example of the Scripture, call eternall life a rewarding, becauſe in it the Lord receiveth his from labours into reſt, from affliction into proſperous and happie ſtate, from ſorrow into gladneſſe, from povertie into flowing wealth, from ſhame into glorie, and changeth all the evils which they have ſuffered for greater good things. So it ſhall alſo bee no inconvenience, if wee thinke

Rewards are ſet before us, not to the end we ſhould glorie in our works, but leſt we ſhould faint in the midſt of our trials.

1 Cor. 15. 19.

holineſſe

holineſſe of life to be a way, not which openeth an entry into the glory of the heavenly kingdome, but whereby the elect are led of their God into the diſcloſing of it: for as much as this is his good will to glorifie them whom he hath ſanctified. Onely let us not imagine a correlation of merit and reward, wherein the Sophiſters do fondly ſticke faſt, becauſe they conſider not this end which wee ſet forth. But how unorderly is it, when the Lord calleth us to one end, for us to looke to another? Nothing is more evident, than that reward is promiſed to good workes, to releeve the weakeneſſe of our fleſh with ſome comfort, not to puffe up our mindes with glorie. Whoſoever therefore doth thereby gather the merit of works, or doth in one balance weigh worke with reward, he erreth farre from the right marke of God. Rom. 8. 30.

5. Wherefore when the Scripture ſaith that God the juſt Judge will one day render to his a crowne of righteouſneſſe, I doe not onely take exception with *Auguſtine*, and ſay: To whom ſhould he being a juſt judge, render a crowne, if hee had not being a mercifull father given grace? and how ſhould there bee righteouſneſſe, unleſſe grace went before which juſtifieth the unrighteous? How ſhould theſe due things bee rendered, unleſſe theſe undue things were firſt given? But alſo I adde another thing. How ſhould he impute righteouſneſſe to our workes, unleſſe his tender mercifulneſſe, did hide the unrighteouſneſſe that is in them? How ſhould he judge them worthie of reward, unleſſe he did by immeaſurable bountifulneſſe take away that which is worthie of puniſhment? For hee is wont to call eternall life, grace: becauſe it is rendered to the free gifts of God when it is repaied to works. But the Scripture doth further humble us, and therewithall raiſe us up. For beſides this that it forbiddeth us to glorie in works, becauſe they are the free gifts of God, it therewithall teacheth that they are alwaies defiled with ſome dregs, that they cannot ſatisfie God, if they bee examined by the rule of his judgement: but leaſt our courage ſhould faint, it teacheth that they pleaſe by onely pardon. But although *Auguſtine* ſpeaketh ſomewhat otherwiſe than we doe: yet that he doth not ſo diſagree in the matter, ſhall appeare by his words in his third booke to *Boniface*. Where when he had compared two men together, the one of a life even miraculouſly holie and perfect, the other honeſt in deed and of uncorrupt manners, but not ſo perfect but that much wanteth in him: at the laſt hee concludeth thus. Even this man which in manners ſeemeth much inferiour, by reaſon of the true faith in God whereof hee liveth and according to which hee accuſeth himſelfe in all his offences, in all his good works praiſeth God, giving to himſelfe the ſhame, and to him glorie, and taking from himſelfe both the pardon of ſinne, and the love of weldoings, when he is to bee delivered out of this life, hee paſſeth into the fellowſhip of Chriſt. Wherefore, but becauſe of faith? Which although it ſave no man without works, (for it is it, which worketh by love, not a reprobate faith) yet by it alſo ſinnes are releaſed, becauſe the righteous man liveth of faith: but without it even the ſame which ſeeme good works are turned into ſinnes. Heere verily he doth plainely confeſſe that which we ſo much travell to prove, that the righteouſneſſe of good works hangeth hereupon that they are by pardon allowe d of God.

God as a juſt judge ſhall render a crowne to our righteouſnes but not unleſſe he doe firſt grant unto our unrighteouſneſſe a gracious pardon.
2 Tim. 4. 8.
Aug. ad Valent de grat. & lib. arbit.
Cap. 5.
Heb. 2. 4.

6. A very neere ſenſe to the places above recited, have theſe: Make to your ſelves friends of the Mammon of wickedneſſe, that when you ſhall faile, they may receive you into everlaſting tabernacles. Command the rich men of this world not to bee proudly minded, nor to truſt in uncertaine riches but in the living God, to doe well, to become rich in good works, to lay up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life. For good workes are compared to the riches, which wee may enjoy in the bleſſednes of eternall life. I anſwer, that we ſhall never come to the true underſtanding of them, unleſſe we turne our eies to the marke whereunto the holy Ghoſt directeth his words. If it bee true which Chriſt ſaith that our mind abideth there where our treaſure is, as the children of the world are wont to bee earneſtly bent to the getting of thoſe things which ſerve for the delights of this preſent life: ſo the faithfull muſt looke ſith they have learned that this life ſhall by and by vaniſh away like a dreame, that they ſend thoſe things which they would enjoy thither where they ſhall have perfect life. We muſt therefore do as they do which purpoſe to remove into any place, where they have choſen to reſt their whole life.

By ſerving God we doe eternally enrich our ſelves not that our ſervice is worthy as much as once to be regarded, but that his mercie ſuffereth not his ſervants to looſe their labors
Luk. 16. 9.
1 Tim. 6. 17.

They ſend their goods before, and doe not miſcontentedly want them for a time: becauſe they thinke themſelves ſo much more happie, how much more goods they have, where they ſhall tarrie long. If we beleeve that heaven is our countrey, it behooveth us rather to ſend away our riches thither, than to keepe them heere where wee muſt loſe them with ſudden removing. But how ſhall we ſend them thither? If we communicate to the neceſſities of the poore: to whom whatſoever is given, the Lord accounteth it given to himſelfe. Whereupon commeth that notable promiſe, He that giveth to the poore, lendeth for gaine to the Lord. Againe, he that liberally ſoweth, ſhall liberally reape. For thoſe things are delivered into the hand of the Lord to keepe, which are beſtowed upon our brethren by the dutie of charitie. He, as he is a faithfull keeper of that which is delivered to him, will one day reſtore it with plentiful gaine. Are then our dutifull doings of ſo great value with God, that they be as riches laid up in ſtore for us in his hand? Who ſhall feare ſo to ſay, when the Scripture doth ſo oft and plainely witneſſe it? But if any man will leape from the meere goodneſſe of God to the worthineſſe of works, he ſhalbe nothing holpen by theſe teſtimonies to the ſtabliſhing of his errour. For you can gather nothing rightly thereof but the meere inclination of Gods tenderneſſe toward us: For as much as to encourage us to well doing although the ſervices which we doe to him are not worthie of ſo much as his only looking upon them, yet he ſuffereth none of them to be loſt.

Matth. 5.40. Prov. 19.17. 2 Cor. 9.6.

This doctrine not ſhaken by the Apoſtle, either when he teacheth that afflictions are ſent that they which are afflicted may be accounted worthy of a kingdome, nor when he denieth that God is ſo unrighteous to forget the good we doe for his ſake.

7. But they more enforce the words of the Apoſtle, which when hee comforteth the Theſſalonians in troubles, teacheth that the ſame are ſent to them, that they may be accounted worthie of the kingdome of God, for which they ſuffer. For (ſaith hee) it is righteous with God, to render trouble to them that trouble you: but to you, reſt with us when the Lord Jeſus ſhall bee ſhewed from heaven. But the authour of the Epiſtle to the Hebrewes ſaith, God is not unrighteous, that hee ſhould forget your worke, and the love which you have ſhewed in his name, for that you have miniſtred to the Saints. To the firſt place I anſwer, that there is no worthineſſe of merits ſpoken of: but becauſe God the Father willeth that we whom he hath choſen to bee his children, ſhould be made like to Chriſt his firſt begotten ſonne: as it behooved that hee ſhould firſt ſuffer, and then enter into the glorie appointed for him: ſo muſt wee alſo by many tribulations enter into the kingdome of heaven. Therefore when wee ſuffer tribulations for the name of Chriſt, there are as it were certaine markes printed upon us, wherewith God uſeth to marke the ſheepe of his flocke. After this manner therefore wee are accounted worthie of the kingdome of God, becauſe wee beare in our body the markes of our Lord and maſter which are the ſignes of the children of God. To this purpoſe make theſe ſayings: That we beare about in our body the mortification of Jeſus Chriſt that his life may be ſhewed in us: That wee bee faſhioned like to his ſufferings, that wee may come to the likeneſſe of his reſurrection from the dead. The reaſon which is adjoyned ſerveth not to proove any worthineſſe, but to confirme the hope of the kingdome of God: as if hee had ſaid, As it agreeth with the juſt judgement of God to take vengeance of your enemies for the vexations that they have done o you: ſo agreeth it alſo to give to you releaſe and reſt from vexations. The other place, which teacheth that it ſo becommeth the righteouſneſſe of God not to forget the obedience of them that be his, that it declareth it to be in a manner unrighteous if he ſhould forget them, hath this meaning: God to quicken our ſlothfulneſſe, hath given us aſſurance that the labour ſhall not be in vaine which we ſhall take for his glory. Let us alway remember that this promiſe, as all other ſhould bring us no profit, unleſſe the free covenant of mercy went before, whereupon the whole aſſuredneſſe of our ſalvation ſhould reſt. But ſtanding upon that covenant, wee ought aſſuredly to truſt, there ſhall alſo not want reward of the liberalitie of God to our works howſoever they bee unworthie. The Apoſtle to confirme us in that expectation, affirmeth that God is not unrighteous, but will ſtand to his promiſe once made. Therefore this righteouſneſſe is rather referred to the truth of Gods promiſe, than to his juſtice of rendring due. According to which meaning there is a notable ſaying of *Auguſtine*, which as the holy man ſticketh not to rehearſe often as notable, ſo I thinke it not unworthie that wee ſhould continually remember it. The Lord (ſaith hee) is faithfull, which hath

Gal. 6.17.

1 Cor. 4.10.

In Pſal. 32. & 109.

made

made himſelfe debtor to us, not by receiving any thing of us, but by promiſing all things to us.

8. There are alſo alleaged theſe ſayings of *Paul*, If I have all faith, ſo that I remove mountaines out of their place, but have not charity, I am nothing. Againe, Now there remaine hope, faith, and charitie, but the greateſt among theſe is charitie. Againe, Above all things have charitie, which is the bond of perfection. By the firſt two places our Phariſees affirme that wee are rather juſtified by charity than by faith, namely by the cheifer vertue as they ſay. But this fond argument is eaſily wiped away. For wee have in another place alreadie declared, that thoſe things which are ſpoken in the firſt place pertaine nothing to true faith. The other place wee alſo expound of true faith, than which he ſaith that charitie is greater: not that it is more meritorious, but becauſe it is more fruitful, becauſe it extendeth further, becauſe it ſerveth moe, becauſe it remaineth alway in force, whereas the uſe of faith continueth but for a time. If we have regard to excellencie, the love of God ſhould worthily have the chiefe place, of which *Paul* here ſpeaketh not. For hee enforceth this thing onely that we ſhould with mutuall charitie edifie one another in the Lord, but let us imagine that charitie doth every where excell faith: yet what man of ſound judgement, yea, or of ſound braine, will gather hereof that it doth more juſtifie? The power of juſtifying which faith hath, conſiſteth not in the worthineſſe of the worke. Our juſtification ſtandeth upon the onely mercy of God and the deſerving of Chriſt, which juſtification when faith taketh hold of it, is ſaid to juſtifie. Now if you aske your adverſaries in what ſenſe they aſſigne juſtification to charitie, they will anſwer that becauſe it is a dutifull doing acceptable to God, therefore by the deſerving thereof righteouſneſſe is imputed to us by the acceptation of the goodneſſe of God. Here you ſee how well the argument proceedeth. We ſay that faith juſtifieth, not becauſe by the worthineſſe of it ſelfe it deſerveth righteouſneſſe to us, but becauſe it is an inſtrument by which we freely obtaine the righteouſneſſe of Chriſt. Theſe men, omitting the mercy of God, and paſſing over Chriſt (where the ſum of righteouſneſſe ſtandeth) do affirme that we are juſtified by the benefit of charitie becauſe it excelleth above faith: even as if a man ſhould reaſon that a king is fitter to make a ſhooe than is a ſhoomaker, becauſe he is an infinit way more excellent. This onely argument is a plaine example that all the Sorbonicall ſchooles doe not ſo much as taſte with the uttermoſt part of their lips what the juſtification of faith is. But if any wrangler do yet carp and aske, why in ſo ſmall diſtance of place wee take the name of faith in *Paul* ſo diverſely: I have a weighty cauſe of this expoſition. For ſith thoſe gifts which *Paul* rehearſeth are after a certaine manner under faith and hope, becauſe they pertaine to the knowledge of God, he comprehendeth them all by way of recapitulation under the name of faith and hope: as if hee ſhould ſay, both prophecie, and tongues, and the grace and knowledge of interpretation tend to this marke to leade us to the knowledge of God. And wee know God in this life none otherwiſe but by hope and faith. Therfore when I name faith & hope, I comprehend all theſe things together. And ſo there remaine theſe three, Hope, Faith, Charitie: that is to ſay, how great diverſitie of gifts ſoever there be, they are all referred to theſe. Among theſe the chiefe is Charitie, &c. Out of the third place they gather, If Charitie bee the bond of perfection, then it is alſo the bond of righteouſneſſe, which is nothing elſe but perfection. Firſt, to ſpeake nothing how *Paul* there calleth perfection, when the members of the Church well ſet in order doe cleave together, and to grant that wee are by charitie made perfect before God: yet what new thing bring they forth? For I will alway on the contrary ſide take exception and ſay that wee never come to this perfection unleſſe we fulfill all the parts of charitie, and thereupon I will gather, that ſith all men are moſt far from the fulfilling of charitie, therefore all hope of perfection is cut off from them.

9. I will not goe through all the teſtimonies which at this day the fooliſh Sorboniſts raſhly ſnatch out of the Scriptures, as they firſt come to hand, and doe throw them againſt us. For, ſome of them are ſo worthie to be laughed at, that I my ſelfe alſo cannot rehearſe them, unleſſe I would worthily be counted fond. Therefore I will make an end, when I ſhall have declared the ſaying of Chriſt, wherewith they marvellouſly pleaſe themſelves. For, to the Lawyer which asked him what was neceſſarie to ſalvation,

The advancement of Charitie is no diſgrace to the doctrine of juſtification by faith.
1 Cor. 13.
Col. 3. 14.

* *Nothing contrary hereunto taught by Chriſt in ſaying to a doctor of the law ſwelling with a vaine conſcience of his works, If thou wilt enter into life keepe the commandements.* Mat. 19. 17.

ſalvation, hee anſwered: if thou wilt enter into life keepe the commandements. What would we more (ſay they) when we are commanded by the Authour of grace himſelfe to get the kingdome of God by the keeping of his commandements? As though, forſooth it were not certaine, that Chriſt tempered his anſwers to them with whom hee ſaw that he had to doe. Here a doctor of the Law asketh of the meane to obtaine bleſſednesse, and not that only, but with doing of what thing men may attain unto it. Both the perſon of him that ſpake and the queſtion it ſelfe led the Lord ſo to anſwer. The Lawyer being filled with the perſwaſion of the righteouſnes of the Law, was blinde in confidence of workes. Againe, he ſought nothing elſe but what were the works of righteouſneſſe, by which ſalvation is gotten. Therefore he is worthily ſent to the law, in which there is a perfect mirrour of righteouſneſſe. We alſo do with a loud voice pronounce that the commandements muſt be kept, if life be ſought in works. And this doctrine is neceſſarie to bee knowne of Chriſtians. For how ſhould they flee to Chriſt if they did not acknowledge that they are fallen from the way of life into the headlong downe-fall of death? But how ſhould they underſtand how farre they have ſtraied from the way of life, unleſſe they firſt underſtand what is that way of life? For then they are taught that the ſanctuarie to recover ſalvation is in Chriſt, when they ſee how great difference there is between their life and the righteouſnes of God, which is contained in the keeping of the Law. The ſumme is this, that if ſalvation be ſought in works, we muſt keepe the commandements by which we are inſtructed to perfect righteouſnes. But we muſt not ſticke faſt here, unleſſe we will faint in our midde courſe: for none of us is able to keepe the commandements. Sith therefore we are excluded from the righteouſneſſe of the law, we muſt of neceſſitie reſort to another helpe, namely to the faith of Chriſt. Wherfore as here the Lord calleth backe the doctor of the law, whom he knew to ſwel with vaine confidence of works, to the law, wherby he may learne that he is a ſinner ſubject to dreadfull judgement of eternall death: ſo in other places without making mention of the law, he comforteth other that are alreadie humbled with ſuch knowledge, with promiſe of grace, as, Come to mee all yee that labour and are loaden, and I will refreſh you, and yee ſhall finde reſt for your ſoules.

Mat. 11. 39.

Neither is faith by it owne worthineſſe, of force to make us righteous, nor good works to juſtifie becauſe evill are to condemne.

Joh. 6. 29.

10. At the laſt when they are weary of wreſting the Scripture, they fall to ſubtleties and Sophiſticall arguments. They cavill upon this that faith is in ſome places called a worke, and thereupon they gather that we doe wrongfully ſet Faith as contrarie to works. As though forſooth Faith in that it is an obeying of the will of God, doth with her owne deſervings procure unto us righteouſneſſe, and not rather becauſe by imbracing the mercy of God, it ſealeth in our hearts the righteouſneſſe of Chriſt offered to us of it in the preaching of the Goſpell. The readers ſhall pardon me if I doe not tarry upon confuting of ſuch follies, for they themſelves without any aſſault of other, are ſufficiently overthrowne with their owne feebleneſſe. But I will by the way confute one objection which ſeemeth to have ſome ſhew of reaſon, leſt it ſhould trouble ſome that are not ſo well practiſed. Sith common reaſon teacheth that of contraries is all one rule, and all particular ſinnes are imputed to us for unrighteouſneſſe, they ſay it is meete that to all particular good works be given the praiſe of righteouſneſſe. They doe not ſatisfie me which anſwer, that the damnation of men properly proceedeth from onely unbeleefe, not from particular ſinnes. I doe indeed agree to them, that unbeleefe is the fountaine and roote of all evils. For it is the firſt departing from God, after which doe follow the particular treſpaſſings againſt the law. But whereas they ſeeme to ſet one ſelfe-ſame reaſon of good and evill works in weighing of righteouſnes or unrighteouſneſſe, therein I am compelled to diſagree from them. For the righteouſneſſe of works is the perfect obedience of the law. Therefore thou canſt not bee righteous by works, unleſſe thou doe follow it as a ſtreight line in the whole continuall courſe of thy life. From it ſo ſoone as thou haſt ſwarved thou art fallen into unrighteouſneſſe. Hereby appeareth that righteouſneſſe commeth not of one or a few works, but of an unſwarving and unwearied obſerving of the will of God. But the rule of judging unrighteouſneſſe is moſt contrarie. For he that hath committed fornication, or hath ſtollen, is by one offence guiltie of death, becauſe hee hath offended againſt the majeſtie of God. Therefore theſe our ſubtle arguers doe ſtumble, for that they marke not this ſaying of

James

James, that he which sinneth in one, is made guiltie of all, because hee that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurditie, when we say that death is the just reward of every sinne, because they are everie one worthy of the just displeasure and vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather that by one good work, man may be reconciled to God, which with many sinnes deserveth his wrath. Jam. 2. 10.

THE NINETEENTH CHAPTER.

Of Christian liberty.

The necessity of handling the question that concerneth christian libertie.

NOw we must entreat of Christian libertie: the declaration whereof hee must not omit, whose purpose is to comprehend in an abridgement the summe of the doctrine of the Gospel. For it is a thing principally necessarie, and without the knowledge whereof consciences dare in a manner enterprise nothing without doubting they stumble and start backe in many things, they alway stagger and tremble: but especially it is an appendant of justification, and availeth not a little to the understanding of the strength thereof. Yea they that earnestly feare God, shall heereby receive an incomparable fruit of that doctrine which the wicked and Lucinianicall men doe pleasantly taunt with their scoffes, because in the spirituall darknesse wherewith they bee taken, every wanton railing is lawfull for them. Wherefore it shall now come forth in fit season: and it was profitable to defferre to this place the plainer discoursing of it (for wee have alreadie in divers places lightly touched it) because so soone as mention is brought in of Christian libertie, then either filthie lusts doe boile, or madde motions do rise, unlesse these wanton wits be timely met withall, which doe otherwise most naughtily corrupt the best things. For, some men by pretence of this libertie, shake off all obedience of God, and breake forth into an unbrideled licentiousnesse: and some men disdaine it, thinking that by it all moderation, order and choise of things is taken away. What should we here doe, being compassed in such narrow straites? Shall we bid Christian libertie farewell, and so cut off all fit occasion for such perils? But, as we have said, unlesse that bee fast holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly knowne: Rather we must endevour that so necessarie a part of doctrine be not suppressed, and yet that in the meane time those fond objections may be met withall which are wont to rise thereupon.

The first part of Christian liberty the freedome from the bondage and tyranny of the law.

2. Christian libertie (as I thinke) consisteth in three parts. The first, that the consciences of the faithfull, when the affiance of their justification before God is to bee sought, may raise and advance themselves above the law, and forget the whole righteousnesse of the law. For sith the law (as we have already in another place declared) leaveth no man righteous; either we are excluded from all hope of justification, or wee must be loosed from the law, and so that there be no regard at all had of workes. For who so thinketh that he must bring somewhat, bee it never so little of good workes, to obtaine righteousnesse, hee cannot appoint any end or measure of them, but maketh himselfe debtor to the law. Therefore taking away all mention of the Law, and laying aside all thinking upon works, we must embrace the onely mercie of God, when wee intreat of justification: and turning away our sight from our selves, wee must behold Christ alone. For there the question is not how wee be righteous: but how although we be unrighteous and unworthy, we bee taken for worthy. Of which thing if consciences will attaine any certaintie, they must give no place to the law. Neither can any man hereby gather that the Law is superfluous to the faithfull, whom it doth not therfore cease to teach, and exhort, and pricke forward to goodnesse, although before the judgement seat of God it hath no place in their consciences. For these two things as they are most divers, so must they bee well and diligently distinguished of us. The whole life of Christians ought to bee a certaine meditation of godlinesse, because they are called into sanctification. Heerein standeth the office of the law, that by putting them in minde of their dutie, it should stirre them up to the endevour of holinesse and innocencie. But when consciences are carefull how they may have God mercifull, what they shall answer, and upon what affiance they shall stand if they bee called

Eph. 1. 4.
1 Thes. 4. 3.

called to his judgement, there is not to be reckoned what the law requireth, but onely Christ must be set forth for righteousnesse, which passeth all perfection of the law.

The libertie disputed of in the Epistle to the Galathians. Gal.3.13. & 5.1.

3. Upon this point hangeth almost all the argument of the Epistle to the Galathians. For, that they be fond expositors which teach that *Paul* there contendeth onely for the libertie of ceremonies, may be proved by the places of the arguments. Of which sort are these. That Christ was made a curse for us, that he might redeeme us from the curse of the law. Againe, Stand fast in the libertie wherewith Christ hath made you free, and be not againe entangled with the yoke of bondage. Behold, I *Paul* say, if yee be circumcised, Christ shall nothing profit you. And hee which is circumcised is debtor of the whole law. Christ is made idle to you whosoever yee be that are justified by the law: ye are fallen away from grace. Wherein truly is contained some higher thing than the libertie of ceremonies. I grant indeed that *Paul* there entreateth of ceremonies, because he contendeth with the false Apostles, which went about to bring againe into the Christian Church the old shadowes of the law which were abolished by the comming of Christ. But for the discussing of this question, there were higher places to bee disputed, in which the whole controversie stood. First because by those Jewish shadowes the brightnesse of the Gospell was darkened, he sheweth that wee have in Christ a full giving indeed of all those things which were shadowed by the ceremonies of *Moses*. Secondly, because these deceivers filled the people with a most naughty opinion, namely that this obedience availed to deserve the favour of God: Here he standeth much upon this point, that the faithfull should not thinke that they can by any workes of the law, much lesse by those little principles, obtaine righteousnesse before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the law, which otherwise hangeth over all men, that they should with full assuredneſse rest in Christ alone. Which place properly pertaineth to this purpose. Last of all he maintaineth to the consciences of the faithfull their libertie, that they should not be bound with any religion in things not necessarie.

The second part of Christian libertie free and by the law unconstrained obedience.

4. The second part, which hangeth upon that former part, is that consciences obey the law, not as compelled by the necessitie of the law: but being free from the yoke of the law it selfe, of their owne accord they obey the will of God. For because they abide in perpetuall terrors, so long as they be under the dominion of the law, they shall never be with cheerefull readinesse framed to the obedience of God, unlesse they first have this libertie given them. By an example wee shall both more briefly, and more plainly perceive what these things meane. The commandement of the law is, that we love our God with all our heart, with all our soule, and with all our strengths. That this may be done, our soule must first be made void of all other sense and thought, our heart must be clensed of all desires, all our strengths must bee gathered up and drawne together to this only purpose. They which have gone most far before other in the way of the Lord, are yet very far from this marke. For though they love God with their mind, and with sincere affection of heart, yet they have still a great part of their heart and soule possessed with the desires of the flesh, by which they are drawne backe and staied from going forward with hastie course to God. They doe indeed travell forward with great endevour: but the flesh partly feebleth their strengths, and partly draweth them to it selfe. What shall they here doe, when they feele that they doe nothing lesse than performe the law? They will, they covet, they endevour, but nothing with such perfection as ought to be. If thou looke upon the law, they see that whatsoever worke they attempt or purpose, is accursed. Neither is there any cause why any man should deceive himselfe with gathering that the work is therefore not altogether evill, because it is unperfect: and therefore that God doth nevertheleſse accept that good which is in it. For, the law requiring perfect love, condemneth all imperfection, unlesse the rigour of it be mitigated. Therefore his workes should fall to nought which he would have to seeme partly good: and he shall finde that it is a transgression of the law, even in this because it is unperfect.

Deut.6.5.

5. Loe, how all our works are subject to the curse of the law, if they bee measured by the rule of the law. But how should then unhappie soules cheerefully apply themselves to worke, for which they might not trust that they could get any thing but curse?

On

On the other ſide, if being delivered from this ſevere exacting of the law, or rather from the whole rigour of the law, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cheerefulneſſe anſwer his calling and follow his guiding. In a ſumme, they which are bound to the yoke of the law, are like to bond-ſervants, to whom are appointed by their lords certaine taskes of worke for every day. Theſe ſervants thinke that they have done nothing, nor dare come in the ſight of their Lords, unleſſe they have performed that full taske of their workes. But children, which are more liberally and more freeman-like handeled of their fathers, ſticke not to preſent to them their begun and halfe unperfect workes, yea and thoſe having ſome fault, truſting that they will accept their obedience and willingneſſe of minde, although they have not exactly done ſo much as their good will was to doe. So muſt we be, as we may have ſure affiance, that our obediences ſhal be allowed of our moſt kind father, how little ſoever, and how rude and unperfect ſoever they be. As alſo he aſſureth to us by the Prophet: I will ſpare them (ſaith he) as the father is wont to ſpare his ſon that ſerveth him. Where this word Spare, is ſet for to beare withall, or gently to winke at faults, for as much as he alſo maketh mention of ſervice. And this affiance is not a little neceſſarie for us, without which we ſhall goe about all things in vaine. For God accounteth himſelfe to be worſhipped with no worke of ours but which is truly done of us for the worſhipping of him. But how can that be done among theſe terrors, where it is doubted whether God be offended or worſhipped without our worke?

Men freed from the exactions of the law are as children ſweetly wone unto cheerfull obedience by the fatherly gentleneſſe wherewith they know that God hath promiſed to intreat them.

Mal. 3. 17.

6. And that is the cauſe why the author of the Epiſtle to the Hebrewes, referreth all the good works which are read of in the holy fathers, to faith, and weigheth them only by faith. Touching this liberty there is a place in the Epiſtle to the Romanes, where *Paul* reaſoneth that ſinne ought not to have dominion over us, becauſe we are not under the law, but under grace. For when hee had exhorted the faithfull that ſin ſhould not reigne in their mortall bodies, and that they ſhould not give their members to bee weapons of wickedneſſe to ſinne, but ſhould dedicate themſelves to God, as they that are alive from the dead, and their members, weapons of righteouſneſſe to God: and whereas they might on the other ſide object that they do yet carry with them the fleſh full of luſts, and that ſinne dwelleth in them, hee adjoyneth that comfort by the liberty of the law, as if he ſhould ſay. Though they doe not yet througly feele ſinne deſtroyed and that righteouſneſſe yet liveth not in them, yet there is no cauſe why they ſhould feare and be diſcouraged as though hee had beene alway diſpleaſed with them for the remnants of ſinne, foraſmuch as they are by grace made free from the law, that their workes ſhould not bee examined by the rules of the law. As for them that gather that we may ſin becauſe we are not under the law, let them know that this liberty pertaineth nothing to them, the end whereof is to encourage us to good.

The liberty which we have in the ſtate of grace a ſpeciall encouragement to ſtrive that we be not overruled with ſin.
Rom. 11. 2.
Rom. 6. 12.

7. The third part is, that we be bound with no conſcience before God of outward things which are by themſelves indifferent, but that we may indifferently ſometime uſe them, and ſometime leave them unuſed. And the knowledge of this liberty alſo is very neceſſary for us, for if it ſhall be abſent, there ſhall bee no quiet to our conſciences, no end of ſuperſtitions. Many at this day doe thinke us fond to move diſputation about the free eating of fleſh, about the free uſe of daies, and garments, and ſuch other ſmall trifles as they indeed thinke them: but there is more weight in them than is commonly thought. For when conſciences have once caſt themſelves into the ſnare, they enter into a long and cumborſome way, from whence they can afterward finde no eaſie way to get out. If a man begin to doubt whether hee may occupie linnen in ſheets, ſhirts, handkerchiefes, and napkings, neither will he be out of doubt whether hee may uſe hempe, and at the laſt he will alſo fall in doubt of matters, for he will weigh with himſelfe whether he cannot ſup without napkins, whether he may not be without handkerchiefes. If any man thinke dainty meat to be unlawfull, at length he ſhall not with quietneſſe before the Lord eate either brown-bread or common meats, when hee remembreth that he may yet ſuſtaine his body with baſer food. If he doubt of pleaſant wine, afterward he will not drinke dead wine with good peace of conſcience, laſt of all he will not bee ſo bold to touch ſweeter and cleanner water than other. Finally, at the length he will come to this point, to thinke it unlawfull (as the common ſaying is) to tread upon

The third part of chriſtian liberty is freedome of conſcience touching the uſe of indifferent things, as cloth, meat, drinke, wherein it is unneceſſary to know how much is permitted us, leſt too much ſtraitneſſe drive us to inconvenience.

upon a straw lying a crosse For here is begun no light strife, but this is in question, whether God will have us to use these or those things, whose will ought to guide all our counsels and doings. Heereby some must needs bee carried with desperation into a confuse devouring pit: some must, despising God, and casting away his feare, make themselves away through destruction when they have no ready way: For whosoever are entangled with such doubting, which way soever they turne themselves, they see every where present offence of conscience.

We cannot with thankefulnesse unto God enjoy the use of outward things, unlesse the knowledge of our libertie remove all scruple of conscience and trouble of mind from us. Rom. 14. 14.

8. I know (saith *Paul*) that nothing is common (meaning by common, unholy) but who so thinketh any thing common, to him it is common. In which words he maketh all outward things subject to our libertie, provided alway that our minds have the assurance of the libertie before God. But if any superstitious opinion cast into us any doubt, those things which of their owne nature were cleane, are defiled to us. Wherefore he addeth: blessed is he that judgeth not himselfe in that which he alloweth. But he that judgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrow straits, who so nevertheless with carelessly venturing on all things shew themselves bolder, doe they not as much turne themselves away from God? But they which are throughly peirced with some feare of God, when they themselves also are compelled to doe many things against their conscience, are discouraged and doe fall downe with feare. All that are such, doe receive none of the gifts of God with thanksgiving, by which alone yet *Paul* testifieth that they all are sanctified to our use: I meane the thanksgiving that proceedeth from a heart that acknowledgeth the liberalitie and goodnesse of God in his gifts. For many of them indeed doe understand that those are the benefits of God which they use, and they praise God in his workes: but sith they are not perswaded that they are given to themselves, how should they thanke God as the giver of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should use the gifts of God to such use as he hath given them unto us, without any scruple of conscience, without any trouble of minde, by which confidence our soules may both have peace with him, and acknowledge his liberalitie toward us. For heere are comprehended all ceremonies that are at libertie to be observed, that our consciences should not be bound with any necessitie to keepe them, but should remember that the use of them is by Gods benefit subject to themselves unto edification.

The use and abuse of the doctrine which concerneth Christian liberty.

9. But it is diligently to be noted, that Christian libertie is in all the parts of it a spirituall thing, the whole strength, whereof consisteth in appeasing fearefull consciences before God, if either they be unquieted, or carefull for the forgivenesse of sinnes, or if they be pensive, whether our imperfect workes and defiled with the faults of our flesh doe please God, or if they be troubled about the use of indifferent things. Wherefore they doe wrongfully expound it, which either doe make it a cloake for their owne desires, that they may abuse the gifts of God o their owne lust, or which doe thinke that there is no liberty but that which is used before men, and therefore in using it have no regard of the weake brethren. In the first kinde, men doe at this day much offend. There is almost no man which may by his ability of wealth be sumptuous, which delighteth not in excessive gorgiousnesse, in furniture of bankets, in apparell of body, in building of houses, which hath not a will to excell other in all kind of statelinesse: which doth not marvellously flatter himselfe in his fineneſse. And all these things are defended under the pretence of Christian liberty. They say that they are things indifferent, I grant, so that a man indifferently use them. But when they are too greedily coveted, when they are proudly boasted, when they are wastfully spent, it is certaine that those things which otherwise were of themselves lawfull, are by these faults defiled. This saying of *Paul*, doth very well put difference betweene things indifferent. All things are cleane to the cleane: but to the defiled and unbeleeving nothing is cleane, because their minde and conscience is defiled. For why are accursed the rich men, they which have their comfort, which are satisfied with meat, which doe now laugh, which sleepe in beds of Ivory, which joyne land to land, whose bankets have Lute, Harpe, Taber, and Wine? Verily both Ivory, and Gold, and riches are the good creatures of God, permitted yea and appointed by the providence of God for men to use. Neither is it

Tit. 1. 15. Luk. 6. 24. Amos 6. 1. Esay 5. 8.

any

any where forbidden either to laugh, or to be satisfied with meat, or to joyne new possessions to their owne old possessions or of their ancesters, or to be delighted with musicall melody, or to drinke wine. This is true indeed. But when they have plenty of things, to wallow in delights, to glut themselves, to make their wit and minde drunke with present pleasures and alway to gape for new, these doings are most farre from the lawfull use of the gifts of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely use the gifts of God. When the minde shall be framed to this sobriety, they shall have a rule of the lawfull use. On the other side let this moderation be wanting, even base and common delicates are too much. For this is truly said; that oftentimes in freese and course cloth dwelleth a purple heart, and sometime under silke and purple, lieth simple humility. Let every man in his degree so live either poorely, or meanely, or plentifully, that they all remember that they are fed of God to live, not to be riotous: and let them thinke, that this is the law of Christian liberty: if they have learned with *Paul* to bee contented with those things which they presently have: if they can skill both to bee humble and to excell: if they bee taught in all places and in all things to bee both full and hungry, to have plenty and to suffer want. Philip. 4.

13. Herein also many men doe erre, because as though their liberty should not bee sound and safe unlesse it had men witnesses of it, they doe undiscreetly and unwisely use it. By which unseasonable using they many times offend the weake brethren. You may see at this day some, which thinke that their liberty cannot stand, unlesse they take possession of it by eating of flesh on Friday. I blame not that they eat: but this false opinion must be driven out of their mindes. For they ought to thinke that by their liberty they obtaine no new thing in the sight of men but before GOD, and that it standeth as well in abstaining as in using. If they understand that it maketh no matter before GOD, whether they eat flesh or egges, whether they weare red or blacke garments, that is enough. The conscience is now free, to which the benefit of such liberty was due. Therefore although they doe afterward abstaine all their life long from flesh and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. But they doe most hurtfully offend because they nothing regard the weakenesse of their brethren, which wee ought so to beare with, that we rashly commit nothing with offence of them. But sometime also it behooveth that our liberty bee set forth before men. And this I grant. But there is a measure most heedfully to be kept, that we cast not away the care of the weake of whom the Lord hath so earnestly given us charge. *Vndiscreet and unseasonable using of liberty.*

11. I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be avoided, and which to be neglected: whereupon we may afterward determine what place there is for our libertie among men. I like well that common division, which teacheth that there is of offences one sort given, another taken: forasmuch as it both hath a plaine testimony of the Scripture, and doth not unfitly expresse that which it meaneth. If thou doe any thing by unseasonable lightnesse, or wantonnesse, or rashnesse, not in order, not in fit place, whereby the ignorant and weake are offended, that same may be called an offence given by thee: because it came to passe by thy fault that such offence was stirred up. And it is alway called an offence given in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not evilly done nor out of time is by evill will or by some wrongfull malitiousnesse of minde drawne to occasion of offence. For in this case was not offence given, but these wrongfull construers doe without cause take one. With that first kind of offence none are offended but the weake? but with this second kinde sowre natures and Pharisaicall scornefull heads are offended. Wherefore wee shall call the one the offence of the weake: the other of the Pharisees: and we shall so temper the use of our liberty, that it ought to give place to the ignorance of the weake brethren, but in no wise to the rigorousnesse of the Pharisees. For what is to be yeelded to weakenesse, *Paul* sheweth in very many places. Beare (saith he) with the weake in Faith. Againe, Let us not hereafter judge one another, but this rather, *Of offences rising unto others in the use of our liberty.* Rom 14. 1. & 13.

rather let there not be laid before our brother any offence or occasion of falling: and many other sayings to the same intent, which are more fit to be read in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenesse of our brethren, and not please our selves, but everie one of us please his neighbour unto good for edifying. In another place, But see that your libertie bee not in any wise an offence to them that are weake, Againe, Eate ye all things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally bee yee such, that yee give no offence, neither to the Jewes nor to the Greekes, nor to the Church of God. Also in another place. Yee are called, brethren, into libertie: onely give not your libertie to bee an occasion to the flesh, but by charitie serve ye one another. Thus it is. Our libertie is not given toward our weake neighbours, whose servants charity maketh us in all things: but rather, that having peace with God in our mindes, wee may also live peaceably among men. As for the offence of the Pharisees, how much it is to bee regarded, wee learne by the words of the Lord, whereby hee biddeth them to bee let alone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees, were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

1 Cor. 8 9.
1 Cor. 10. 25.
Gal. 5. 13.
Mat. 15. 14.

How far our liberty extendeth in respect of others whom it may offend.
Act. 16. 3.
Galat. 2. 3.
Cor. 9. 19. & 21.

12. But yet still the matter hangeth doubtfull, unlesse we know who are to bee taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what use at all of libertie remaineth, which might never be used without great danger. But it seemeth to mee that *Paul* hath most plainely declared both by doctrine and by examples, how far our libertie is either to be tempered or to be defended though with offences. When he tooke *Timothie* into his companie, hee circumcised him: but he could not be brought to circumcise *Titus*. Here were divers doings, and no change of purpose or of mind: namely in circumcising *Timothy*, when hee was free from all men, he made himselfe a servant to all men: and he was made to the Jewes, as a Iew, that he might winne the Jewes: to them that were under the law, as if hee himselfe were under the law, that hee might win them which were under law: all things to all men, that he might save many, as he writeth in another place. Thus we have a right moderation of liberty, if it may be indifferently restrained with some profit. What hee had respect unto, when he stoutly refused to circumcise *Titus*, hee himselfe testifieth, writing thus: But neither was *Titus*, which was with me, although hee was a Grecian, compelled to be circumcised, because of the false brethren which were come in by the way, which had privily crept in, to espy our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave not place by subjection so much as for a time, that the truth of the Gospell might continue with you. There is also a time when we must of necessity defend our liberty, if the same bee in weake consciences endangered by the unjust exactings of false Apostles. Wee must in every thing study to preserve charity, and have regard to the edifying of our neighbour. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawful for me, but all things doe not edifie. Let no man seeke that which is his owne, but that which is anothers. There is nothing now plainer by this rule, then that wee must use our liberty, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbeare it. There bee some which counterfeit the wisdome of *Paul* in forbearing of liberty, while they doe nothing lesse than apply the same to the duties of charity. For so that they may provide for their owne quietnesse, they wish all mention of liberty to be buried, whereas it is no lesse behovefull for our neighbours, sometime to use libertie for their benefit and edification, than in fit place to restraine it for their commodity. But it is the part of a godly man to thinke, that free power in outward things is therefore granted him, that he may be the freer to all duties of charity.

Gal. 2. 4.
1 Cor. 10. 23.

Intolerable halting covered with pretence of not offending the weake.

13. But whatsoever I have spoken of avoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessary to bee done, are not to be left undone for feare of any offence. For as our liberty is to bee submitted to charity, so charity it selfe likewise ought to be under the pureness of faith.

Verily

Verily heere alſo ought to bee had regard of charitie, but ſo farre as to the altars, that is that for our neighbours ſake we offend not God. Their intemperance is not to bee allowed, which doe nothing but with troubleſome turmoiling, and which had rather raſhly to rend all things, than leiſurely to rip them. Neither yet are they to be harkened to, which when they be leaders of men into a thouſand ſorts of ungodlineſſe, yet doe faigne that they muſt behave themſelves ſo that they bee none offence to their neighbors. As though they doe not in the meane edifie the conſciences of their neighbours to evill, ſpecially whereas they ſticke faſt in the ſame mire without any hope of getting out. And the pleaſant men forſooth, whether their neighbour bee to bee inſtructed with doctrine or example of life, ſay that hee muſt be fed with milke, whom they fill with moſt evill and poyſonous opinions. *Paul* reporteth that hee fed the Corinthians with drinking of milke: but if Popiſh Maſſe had then beene among them, would he have ſacrificed to give them the drinke of milke? No: For milke is not poyſon. Therefore they lie in ſaying that they feed them whom under a ſhew of flattering allurements they cruelly kill. But, granting that ſuch diſſembling is for a time to be allowed, how long yet will they feed their children with milke? For if they never grow bigger, that they may at the leaſt be able to beare ſome light meate, it is certaine that they were never brought up with milke. There are two reaſons that moove mee why I doe not now more ſharply contend with them: firſt, becauſe their follies are ſcarcely worthie to be confuted, ſith they worthily ſeeme filthie in the ſight of all men that have their ſound wit: ſecondly, becauſe I have ſufficiently done it in peculiar bookes, I will not now doe a thing alreadie done. Only let the readers remember this, that with whatſoever offences Satan and the world goe about to turne us away from the ordinances of God, or to ſtay us from following that which he appointeth, yet we muſt nevertheleſſe goe earneſtly forward: and then, that whatſoever dangers hang upon it, yet is it not at our libertie to ſwarve one haire breadth from the commandement of the ſame God, neither is it lawful by any pretence to attempt any thing but that which he giveth us leave. 1 Cor. 3.2.

14. Now therefore ſith faithfull conſciences, having received ſuch prerogative of libertie as we have above ſet forth, have by the benefit of Chriſt obtained this that they be not entangled with any ſnares of obſervations in thoſe things in which the Lord willed that they ſhould be at libertie: wee conclude that they are exempt from all power of men. For it is unmeete, that either Chriſt ſhould loſe the thanke of his ſo great liberalitie, or conſciences their profit. Neither ought wee to thinke it a ſlight matter, which we ſee to have coſt Chriſt ſo deere: namely which hee valued not with gold or ſilver, but with his owne blood: ſo that *Paul* ſticketh not to ſay, that his death is made void, if we yeeld our ſoules into ſubjection to men. For he travelleth about nothing elſe in certaine Chapters of the Epiſtle to the Galathians, but to ſhew that Chriſt is darkned or rather deſtroyed to us, unleſſe our conſciences ſtand faſt in their libertie, which verily they have loſt if they may at the will of men bee ſnared with the bonds of lawes and ordinances. But as it is a thing moſt worthie to bee knowne, ſo it needeth a longer and plainer declaration. For ſo ſoone as any word is ſpoken of the abrogating of the ordinances of men, by and by great troubles are raiſed up partly by ſeditious men, partly by ſlanderers, as though the whole obedience of men were at once taken away and overthrowne.

The conſciences of faithfull men exempted from humane power.

1 Pet. 1.18. Gal. 5.1. & 4.

15. Therefore that none of us may ſtumble at this ſtone, firſt let us conſider, that there are two ſorts of governement in man: the one ſpirituall, whereby the conſcience is framed to godlineſſe and to the worſhip of God: the other civill, whereby man is trained to the duties of humanitie and civility which are to bee kept among men. They are commonly by not unfit names called the Spirituall and Temporall juriſdiction, whereby is ſignified, that the firſt of the two formes of government pertaineth to the life of the Soule, and the latter is occupied in the things of this preſent life: not only in feeding and clothing, but in ſetting forth of lawes whereby a man may ſpend his life among men holily, honeſtly, and ſoberly. For, that firſt kinde hath place in the inward minde, this latter kinde ordereth onely the outward behaviours. The one wee may call the ſpirituall kingdome, the other the civill kingdome. But theſe two, as wee have divided them, muſt be either of them alway ſeverally conſidered by themſelves,

Chriſtians are not therefore according to the outward behaviour of their perſons privileged from ſubjection to the lawes of men, becauſe their conſciences are at liberty before God.

and when the one is in considering, wee must withdraw and turne away our mindes from the thinking upon the other. For there are in man as it were two worlds, which both divers Kings and divers Lawes may governe. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spirituall liberty, we shall not wrongfully draw to the civill order, as though Christians were according to the outward government lesse subject to the lawes of men, because their consciences are at liberty before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Againe, because even in those ordinances which seeme to pertaine to the spirituall kingdome, there may be some errour; we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, and on the other side which ought not to have place among the godly. Of the Civill governement there shall bee elsewhere place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entreating of it shall bee fit for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I have said) of it selfe not very darke or entangled, doth for this cause accumber many, because they doe not subtilly enough put difference betweene the outward court as they call it, and the court of conscience. Moreouer this encreaseth the difficultie, that *Paul* teacheth, that the magistrate ought to be obeied, not onely for feare of punishment, but for conscience. Whereupon followeth that consciences are also bound by the civill lawes. If it were so, all should come to naught which wee both have spoken and shall speake of the spirituall governement. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to bee fetched from the derivation of the word. For, as when men doe with minde and understanding conceive the knowledge of things, they are thereby said (*Scire*) to know, whereupon also is derived the name of Science: Knowledge: so when they have a feeling of the judgement of God, as a witnesse joyned with them, which doth not suffer them to hide their sinnes but that they be drawne accused to the judgement seate of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppresse in himselfe that which hee knoweth but pursueth him so far till it bring him to guiltinesse This is it which *Paul* meaneth, where he saith that conscience doth together witnesse with men, when their thoughts doe accuse or acquit them in the judgement of God. A simple knowledge might remaine as enclosed within man. Therefore this feeling which presenteth man to the judgement of God, is as it were a keeper joyned to man, to mark and espie all his secrets, that nothing may remaine buried in darkenesse. Whereupon also commeth that old Proverbe, Conscience is a thousand witnesses. And for the same reason *Peter* hath set the examination of a good conscience for the quietnesse of minde, when being perswaded of the grace of Christ, wee doe without feare present our selves before God. And the author of the Epistle to the Hebrewes, setteth to have no more conscience of sinne, insteed of, to be deliverd or acquited that sinne may no more accuse us.

Rom. 13. & 5.

Rom. 2 15.

1 Pet. 3. 21.

Heb. 10. 2.

In what sort the conscience is bound or free.

16. Therefore as worke, have respect to men, so conscience is referred to God, so that a good conscience is no thing else but the inward pureneſſe of the heart. In which sense *Paul* writeth that charity is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from understanding, saying that some had suffered shipwracke from the faith, because they had forsaken a good Conscience. For in these words he signifieth it is a lively affection to worship God, and a syncere endevour to live holily and godlily. Sometime indeed it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endevoured himselfe to walke with a good conscience toward God and men. But this was therefore said, because the fruits of a good conscience doe flow and come even to men. But in speaking properly, it hath respect to God onely, as I have already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of men, or without having any consideration of them. As for example: God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth all manner of filthinesse of words and outward

1 Tim. 1. 5.

Act. 24. 16.

outward wantonneſſe whatſoever it be. To the keeping of this law my conſcience is ſubject although there lived not one man in the world, So hee that behaveth himſelfe intemperately, not only ſinneth in this that he giveth an evill example to the brethren, but alſo hath his conſcience bound with guiltineſſe before God. In things that are of themſelves meane, there is another conſideration. For we ought to abſtaine from them if they breed any offence, but the conſcience ſtill being free. So *Paul* ſpeaketh of fleſh conſecrate to Idols. If any (ſaith he) moove any doubt, touch it not for conſcience ſake: I ſay for conſcience, not thine but the others. A faithfull man ſhould ſinne, which being firſt warned ſhould nevertheleſſe eate ſuch fleſh. But howſoever in reſpect of his brother, it is neceſſarie for him to abſtaine as it is preſcribed of God, yet hee ceaſeth not to keepe ſtill the libertie of conſcience. Thus wee ſee how this law binding the outward worke, leaveth the conſcience unbound. 1 Cor. 10. 28.

THE TWENTIETH CHAPTER.

Of Prayer, which is the chiefe exerciſe of faith, and whereby we daily receive the benefits of God.

Our owne emptineſſe and the fulneſſe of all riches laid up in Chriſt ſhould allure us unto prayer.

OF theſe things that have beene hitherto ſpoken, wee plainly perceive how needy and void man is of all good things, and how hee wanteth all helps of ſalvation. Wherefore if he ſeeke for releeſes, whereby he may ſuccour his needineſſe, hee muſt goe out of himſelfe and get them elſe where. This is afterward declared unto us, that the Lord doth of his own free will and liberality give himſelfe to us in his Chriſt, in whom he offereth us in ſtead of our miſerie, all felicitie, in ſteed of our need, wealthineſſe, in whom hee openeth to us the heavenly treaſures: that our whole faith ſhould behold his beloved Sonne, that upon him our whole expectation ſhould hang, in him our whole hope ſhould ſticke and reſt. This verily is the ſecret and hidden Philoſophie, which cannot be wrung out with Logicall arguments: but they learne it whoſe eyes God hath opened that they may ſee light in his light. But ſince that wee are taught by faith to acknowledge that whatſoever wee have need of, whatſoever wanteth in us, the ſame is in God and in our Lord Jeſus Chriſt, namely in whom the Lord willed the whole fulneſſe of his largeſſe to reſt, that from thence wee ſhould all draw as out of a moſt plentifull fountaine: now it remaineth that wee ſeeke in him, and with prayers crave of him that which we have learned to be in him. Otherwiſe to know God to bee the Lord and giver of all good things, which allureth us to pray to him, and not to goe to him and pray to him: ſhould ſo nothing profit us, that it ſhould be all one as if a man ſhould neglect a treaſure ſhewed him buried and digged in the ground. Therefore the Apoſtle to ſhew that true faith cannot be idle from calling upon God, hath ſet this order: that as of the Goſpell ſpringeth faith, ſo by it our hearts are framed to call upon the name of God. And this is the ſame thing which he had a little before ſaid, that the ſpirit of adoption, which ſealeth in our hearts the witneſſe of the Goſpell, raiſeth up our ſpirits that they dare ſhew forth their deſires to God, ſtirre up unſpeakeable gronings, and cry with confidence Abba Father. It is meete therefore that this laſt point, becauſe it was before but onely ſpoken of by the way and as it were lightly touched, ſhould now be more largely intreated of. Rom. 8. 26.

By prayer we are both enriched with grace, and in diſtreſſes quieted.

2. This therefore we get by the benefit of prayer, that wee attaine to thoſe riches which are laid up for us with the heavenly father. For there is a certaine communicating of men with God, whereby they entring into the ſanctuarie of heaven, doe in his owne preſence call to him touching his promiſes; that the ſame thing which they beleeved him affirming onely in word not to bee vaine, they may when need ſo requireth finde in experience. Therefore wee ſee that there is nothing ſet forth to us to be looked for at the hand of the Lord, which wee are not alſo commanded to crave with prayers: ſo true it is that by prayers are digged up the treaſures, which our faith hath looked upon being ſhewed to it by the Goſpell of the Lord. Now how neceſſarie and how many waies profitable this exerciſe of prayer is, it can by no words bee ſufficiently declared. Undoubtedly it is not without cauſe that the heavenly father teſtifieth, that the onely fortreſſe of ſalvation is in the calling upon his name, namely

whereby we call to us the preſence both of his providence, by which hee watcheth to take care of our matters: and of his power, by which hee ſuſtaineth us being weake and in a manner fainting: and of his goodneſſe, by which hee reciveth us into favour being miſerably loaden with ſinnes: finally whereby wee call him all whole, to give himſelfe preſent to us. Hereby groweth ſingular reſt and quietneſſe to our conſciences. For when wee have diſcloſed to the Lord the neceſſitie which diſtreſſed us, wee largely reſt though it were but in this onely that none of our evils is hidden from him, whom we are perſwaded both to be moſt well willing toward us, and moſt able to provide well for us.

It is not a needleſſe thing to pray even for thoſe things which before we pray, we know that God is purpoſed to beſtow.

3. But (will ſome man ſay) did not he know without any to put him in minde of it, both in what part we be diſtreſſed, and what is expedient for us: ſo that it may ſeeme after a certaine manner ſuperfluous, that he ſhould bee troubled with our prayers, as though he winked or ſlept, untill he were awaked with our voyce? But they which ſo reaſon, marke not to what end the Lord hath inſtructed them that bee his to pray: for he ordeined it not ſo much for his owne cauſe as rather for ours. Hee willeth in deed as right it is, that his due be rendred to him, when they acknowledge to come from him whatſoever men require or doe perceive to make for their profit, and doe teſtifie the ſame with wiſhings. But the profit alſo of this ſacrifice wherewith he is worſhipped, commeth to us. Therefore how much more boldly the holy fathers glorioufly talked both to themſelves and others of the benefits of God, ſo much the more ſharply they were pricked forward to pray. The onely example of *Elias* ſhall bee enough for us, which being ſure of the counſell of God, after that hee not raſhly had promiſed raine to *Achab*, yet buſily prayeth betweene his knees, and ſendeth his ſervant ſeven times to eſpie it: not for that hee did diſcredit the oracle of God, but becauſe he knew that it was his dutie, leaſt his faith ſhould wax drowſie and ſluggiſh, to lay up his deſires with God. Wherefore although while we lie ſenſeleſſe and ſo dull that we perceive not our owne miſeries, he waketh and watcheth for us, and ſometime alſo helpeth us undeſired, yet it much behoveth us, that he be continually called upon of us, that our heart may bee enflamed with earneſt and fervent deſire to ſeeke, love, and worſhip him, while we accuſtome our ſelves in every neceſſitie to flee to him as to our ſhoote-anchor. Againe, that no deſire and no wiſh at all may enter into our minde, whereof we ſhould be aſhamed to make him witneſſe, while wee learne to preſent our wiſhes, yea and to poure out our whole heart before his eies. Then that wee may bee framed to receive all his benefits with true thankefulneſſe of minde, yea and with outward thankſgiving, of which wee are put in minde by our prayer that they come to us from his hand. Moreover, that when we have obtained that which wee deſired, being perſwaded that hee hath anſwerd to our prayers, wee may bee thereby the more fervently caried to thinke upon his kindneſſe, and therewithall embrace with greater pleaſure thoſe things which we acknowledge to have been obteined by prayer. Laſt of all, that very uſe and experience may according to the meaſure of our weakeneſſe, aſſure our minds of his providence when wee underſtand that he not onely promiſeth that he will never faile us, and that he doth of his owne accord open us the entrie to call to him in the very point of neceſſity, but alſo hath his hand alway ſtretched out to help them that be his, and that he doth not feed them with words, but defendeth them with preſent help. For theſe cauſes, the moſt kind Father, although hee never ſleepeth or is ſluggiſh, yet oftentimes maketh a ſhew as though hee ſlept and were ſluggiſh, that ſo he may exerciſe us, which are otherwiſe ſlothfull and ſluggiſh to come to him, to aske of him, to require him to our owne great benefit. Therefore they doe too fooliſhly, which to call away the mindes of men from prayer, babble that the providence of God, which maketh for the ſafe keeping of all things, is in vaine wearied without callings upon him: Whereas the Lord contrariwiſe not in vaine teſtifieth that he is nigh to all them that call upon his name in the truth. And of none other ſort is that which other doe triflingly ſay, that it is ſuperfluous to aske thoſe things which the Lord is of his owne will readie to give: whereas even the very ſame things which flow to us from his owne free liberalitie, hee will have us acknowledge to bee granted to our prayers. Which thing that notable ſentence of the Pſalme doth teſtifie, where-

1 King. 18.42.

Pſal. 145. 18.

wherewith many like sayings doe accord. The eyes of the Lord are upon the righteous, and his eares unto their prayers. Which saying so setteth out the providence of God, bent of his owne accord to provide for the safety of the godly, that yet he omitteth not the exercise of faith, whereby slothfulnesse is wiped from the minds of men. The eyes of God therefore doe wake, that he may succour the necessity of the blinde: but he will againe on our behalfes heare our groanings, that hee may the better prove his love toward us. And so both are true, that the watchmen of *Israel* sleepeth not, nor slumbereth, and yet that he sitteth still as having forgotten us when he seeth us dull and dumbe. Psal 34.16. Psal.121.8.

4. Now to frame prayer rightly and well, let this be the first rule, that wee be no otherwise framed in minde and heart, than becommeth them that enter in to talke with God. Which verily we shall attaine as touching the minde, if the same being free from fleshly cares and thoughts, wherewith it may be called away or withdrawne from the right and well beholding of God, doe not onely bend it selfe wholly to prayer, but also so much as is possible be lifted up and carried above it selfe. Neither doe I here require a minde so at liberty, that it be pricked and nipped with no care, whereas contrariwise the ferventnesse of prayer must by such carefulnesse be kindled in us (as we see that the holy servants of God doe sometime declare great torments, much more carefulnesses, when they say they utter to the Lord a bewailing voice out of the deepe depth, and out of the middest of the jawes of death.) But I say that all strange and forren cares must be driven away, wherewith the minde it selfe wandring hither and thither, is carried about, and being drawne out of heaven, is pressed downe to the earth. I meane by this that it must be lifted up above it selfe, that it may not bring into the sight of God any of those things which our blinde and fooliſh reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanity, but rise up to pureneſſe worthy for God. *The first rule of framing rightly our prayers is to void our cogitations as much as may be from all fleshly and earthly cares.*

5. Both these things are specially worthy to be noted, that whosoever prepareth himselfe to pray, should thereto apply all his senses and endevours, and not (as men are wont) be diversly drawne with wandering thoughts: because there is nothing more contrary to the reverence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse, and loose from all feare. In which thing we must so much more earnestly labour as we finde it more hard. For no man can be bent so to pray, but that he shall feele many by thoughts to creepe upon him, either to breake off, or by some bowing and swarving to hinder the course of his prayer. But here let us call to minde, how great an unworthinesse it is, when God receiveth us unto familiar talke with him, to abuse his so great gentlenesse, with mingling holy and prophane things together, when the reverence of him holdeth not our minds fast bound unto him: but as if wee talked with some meane man, we doe in the middest of our prayer, forsaking him, leape hither and thither. Let us therefore know that none doe rightly and well prepare themselves to prayer, but they whom the Majestie of God pierceth, that they come to it uncumbred of earthly cares and affections. And that is meant by the ceremony of lifting up of hands, that men should remember that they be farre distant from God, unlesse they lift up their senses on high. As also it is said in the Psalme. To thee have I lifted up my soule. And the Scripture oftentimes useth this manner of speech, to lift up prayer: that they which desire to be heard of God, should not sit still in their dregs. Let this bee the summe: that how much more liberally God dealeth with us, gently alluring us to unload our cares into his bosome, so much lesse excusable are we, unlesse his so excellent and uncomparable benefit doe with us over-weigh all other things, and draw us unto it selfe, that we may earnestly apply our endevours and senses to pray: which cannot bee done unlesse our minde by strong wrastling with the hinderances doe rise up above them. Another point wee have set forth, that wee aske no more than God giveth leave. For though he biddeth us to powre out our hearts, yet he doth indifferently give loose reines to fooliſh and froward affections: and when he promiseth that he will doe according to the will of the godly, he proceedeth not to so tender bearing with them, that he submitteth himselfe to their will. But in both these points men doe commonly much offend. For not only the most part of men *The preparation of the minde unto prayer is a thing of great both weight and difficulty.* Psal 25.14.

Psal.62.9. presume without shame, without reverence, to speake to God for their follies, and shamelesly to present to his throne whatsoever liked them in their dreame: but also so great foolishnesse or senslesse dulnesse possesseth them, that they dare thrust into the hearing of God, even all their most filthy desires, whereof they would bee greatly ashamed to make men privie. Some prophane men have laughed to scorne, yea and detested this boldnesse, yet the vice it selfe hath alwayes reigned. And hereby it came to passe that ambitious men have chosen *Jupiter* to bee their Patron: covetous men, *Mercury*: the desirous of learning, *Appollo* and *Minerva*: warriers, *Mars*: and lecherous people, *Venus*. Like as at this day (as I have even now touched) men doe in prayers grant more licence to their unlawfull desires, than when they sportingly talke with their egals. But God suffereth not his gentlenesse to bee so mocked: but claiming to himselfe his right, maketh our prayers subject to his authority, and restraineth them witha bridle. Therefore we must keepe fast this saying of *John*; This is our affiance, 1 Joh.5.14. that if we aske any thing according to his will, he heareth us. But for as much as our abilities are farre from being sufficient to performe so great perfection, we must seeke a remedy to helpe us. As we ought to bend the sight of our minde to God, so the affection of the heart ought also to follow to the same end. But both doe stay farre beneath it, yea rather doe faint and faile, or be carried a contrary way. Wherefore God to succour this weaknesse, in our prayers giveth the spirit to be our Schoolemaster, to instruct us what is right, and to governe our affections. For, because we know not what we ought to pray as we ought, the spirit commeth to our succour, and maketh intercession for us Rom.8.26. with unspeakable groanes, not that it indeed either prayeth or groaneth, but stirreth up in us affiance, desires, and sighings, which the strength of nature were not able to conceive. And not without cause *Paul* calleth them unspeakable groanings which so the faithfull send forth by the guiding of the spirit, because they which are truly exercised in prayers, are not ignorant that they be so holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea, while they goe about to utter stammering words they sticke fast incumbred. Whereupon it followeth, that the gift of praying rightly is a sigular gift. These things are not spoken to this purpose, that we favouring our owne slothfulnesse, should give over the charge of praying to the spirit of God, and lie dull in that carelesnesse, to which we are too much inclined (as there are heard the wicked sayings of some, that we must lie negligently gaping to wait untill hee prevent our mindes occupied elsewhere) but rather that we loathing our owne slothfulnesse and sluggishnesse, should crave such helpe of 2 Cor.14.26. the Spirit. Neither doth *Paul*, when he biddeth us to pray in spirit, therefore cease to exhort us to wakefulnesse: meaning that the instinct of the spirit so useth his force to frame our prayers, that it nothing hindereth or slacketh our owne endevour: because God will in this behalfe prove how effectually faith moveth our hearts.

A second rule for direction of praier in the sense and feeling of our owne wants.

6. Let also another law be, that in praying we alway feele our owne want, and that earnestly thinking how we stand in need of those things that we aske, we joyne with our prayer an earnest yea fervent affection to obtaine. For many doe slightly for manner sake receite prayers after a prescribed forme, as though they rendred a certaine taske to God: and although they confesse that this is a necessary remedie for their evils, because it is to their destruction to be without the helpe of God which they crave: yet it appeareth that they doe this duty for custome, forasmuch as in the meane time their minds are cold, and doe not weigh what they aske. The generall and confuse feeling indeed of their necessitie leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their need. Now what thinke we to be more hatefull and more detestable to God than this faining, when a man asketh forgivenesse of sinnes, in the meane time either thinking that he is not a sinner, or not thinking upon this, that he is a sinner, even wherewith God himselfe is plainly mocked? But of such perversnesse (as I have said) mankinde is full, that for manners sake they many times aske many things of God, which they certainly judge that without his liberalitie to come unto them from some other where, or that they have them already remaining with them. The fault of some other seemeth to bee lighter, and yet not tolerable, that they which have onely conceived this principle, that

that we must sacrifice to God with prayers, doe mumble up prayers without any musing of minde upon them. But the godly must principally take heed, that they never come into the sight of God to aske any thing, but because they doe both boile with earnest affection of heart, and doe therewithall desire to obtaine it of him. Yea, and also though in those things which we aske onely to the glory of God, we seeme not at the first sight to provide for her owne necessitie, yet the same ought to be asked with no lesse ferventnesse and vehementnesse of desire. As, when we pray that his name be hallowed, we must (as I may so speake) fervently hunger and thirst for that hallowing.

7. If any men object, that we are not alway driven with the like necessity to pray, I grant the same indeed: and this difference is profitably taught us of *James*: Is any man heavie among you? Let him pray. Who so is merry, let him sing. Therefore even common feeling teacheth us, that because we are too slothfull, therefore as the matter requireth, we are the more sharply pricked forward of God to pray earnestly. And this *David* calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, feares, and other kinde of tentations doe presse us, so much freer accesse is open for us, as though God did call us unto him. But yet no lesse true is that saying of *Paul*, that we must at all times: because howsoever things prosperously flow according to our hearts desire, and matter of mirth doth compasse us on every side, yet there is no minute of time wherein our need doth not exhort us to pray. If a man hath abundance of wine and wheat; yet sith he cannot enjoy one morsell of bread, but by the continuall grace of God, whole Cellers and Barnes full shall be no let why he should not crave daily bread. Now if we call to minde how many dangers doe every moment hang over us, the very feare it selfe will teach us that wee have no time free from prayer. But this we may better perceive in spirituall things. For when shall so many sinnes, whereof we know our selves guilty, suffer us to sit still without care, and not in humblewise crave pardon both of the faults and of the paine? When doe tentations grant us truce, so that wee need not to haste unto helpe? Moreover the desire of the Kingdome and glory of God ought so to plucke us to it selfe, not by fits, but continually, that it should alway be fit time for us. Therefore not without cause we are so often commanded to pray continually. I doe not yet speake of perseverance in prayer, whereof mention shall be made hereafter: but when the Scripture warneth us that we ought to pray continually, it accuseth our slothfulnesse, because we doe not perceive how necessary this care and diligence is for us. By this rule all hypocrisie and craftinesse of lying to God is debarred, yea, driven farre away from prayer. God promiseth that he will be neare to all them that call upon him in truth, and hee pronounceth that they shall finde him which seeke him with their whole heart. But they aspire not thither which please themselves in their owne filthinesse. Therfore a right prayer requireth repentance. Whereupon this is commonly said in Scriptures, that God heareth not wicked doers, and that their prayers are accursed, like as their sacrifices also be: because it is rightfull that they finde the eares of God shut, which doe locke up their owne hearts, and that they should not finde God easie to bow, which doe with their owne hardnesse provoke his stiffenesse. In *Esay* he threatneth after this manner. When ye shall mutliply your prayers, I will not heare you: for your hands are full of bloud. Againe in *Jeremie*: I have cried, and they have refused to heare: they shall likewise cry, and I will not heare: because he taketh it for a most high dishonour, that wicked men should boast of his covenant, which do in all their life defile his holy name. Wherefore in *Esay* he complaineth, that when the Jewes come neare to him with their lips, their heart is farre from him. He speaketh not this of onely prayer, but affirmeth that he abhorreth feigning in all the parts of worshipping him. To which purpose maketh that saying of *James*. Ye aske, and receive not: because ye aske ill, that yee may spend it upon your pleasures. It is true indeed (as we shall againe shew a little hereafter) that the prayers of the godly, which they powre out, doe not rest upon their owne worthinesse: yet is not that admonition of *John* superfluous, if we aske any thing, we shall receive it of him, because we keepe his commandements: forasmuch as an evill conscience shutteth the gate against us. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Therefore whosoever prepareth himselfe

Although there be no time wherein prayer needeth not, yet at sometime we see a speciall necessity thereof, but reape no benefit thereby at any time without a loathing of our owne filthinesse which cannot be in us but by repentance.
Jac. 5. 13.
Psal. 32. 6.
Eph. 6. 18.

Esa. 15. 15.

Jer. 11. 7. & 11.

Esa. 29. 9.

Jam. 4. 3.

1 Joh. 3. 22.

himſelfe to pray, let him be loathfull to himſelfe in his owne evils, and (which cannot be done without repentance) let him put on the perſon and minde of a begger.

The third rule of prayer is the unfained humbling and abaſing of our ſelves.

8. Hereunto let the third rule be joyned, that whoſoever preſenteth himſelfe before God to pray, ſhould forſake all thinking of his owne glory, put off all opinion of worthineſſe, and finally give over all truſt of himſelfe, giving, in the abaſing of himſelfe, the glory wholly to God: leſt if we take any thing, be it never ſo little, to our ſelves, we doe with our owne ſwelling fall away from his face. Of this ſubmiſſion which throweth downe all height, we have often examples in the ſervants of God: among whom the holier that every one is, ſo much the more he is throwne downe when he commeth into the ſight of the Lord. So *Daniel*, whom the Lord himſelfe commended with ſo great title of praiſe, ſaid: We powre not out our prayers before thee in our righteouſneſſes, but in thy great mercy. Heare us Lord, Lord be mercifull to us: Heare us, and doe theſe things that we aske, for thine owne ſake: becauſe thy name is called upon over the people, and over thy holy place. Neither doth he by a crooked figure (as men ſometime ſpeake) mingle himſelfe with the multitude as one of the people, but rather ſeverally confeſſeth his owne guiltineſſe, and humbly fleeth to the ſanctuary of forgiveneſſe, as he expreſly ſaith: When I confeſſed my ſinnes, and the ſinnes of the people. And this humbleneſſe *David* alſo ſetteth out with his owne example, when he ſaith, Enter not into judgement with thy ſervant, becauſe in thy ſight every one that liveth ſhall not be juſtified. In ſuch manner *Eſay* prayeth: Loe thou art angry becauſe we have ſinned, the world is founded in thy wayes, therfore we ſhall be ſaved: And we have beene all filled with uncleanneſſe, and all our righteouſneſſe as a defiled cloth: And we have all withered away as a leafe, and our iniquities doe ſcatter us abroad as the winde: and there is none that calleth upon thy name, that raiſeth up himſelfe to take hold of thee: becauſe thou haſt hid thy face from us, and haſt made us to pine away in the hand of our wickedneſſe. Now therfore O Lord, thou art our father, we are clay, thou art our faſhioner, and we are the worke of thy hand. Bee not angry O Lord, neither remember wickedneſſe for ever. Behold, looke upon us, we are all thy people. Loe, how they ſtand upon no affiance at all, but upon this onely, that thinking upon this, that they be gods, they deſpaire not that he will have care of them. Likewiſe *Jeremie*; If our iniquities anſwer againſt us, deale thou for thy names ſake. For it is both moſt truly and moſt holy written, of whomſoever it be, which being written by an unknowne authour, is fathered upon the Prophet *Baruch*: A ſoule heavie and deſolate for the greatneſſe of evill, crooked and weake, a hungry ſoule, and fainting eyes, give glory to thee O Lord. Not according to the righteouſneſſes of our fathers doe we powre our prayers in thy ſight, and aske mercy before thy face O Lord our God: but becauſe thou art mercifull, have mercy upon us, becauſe we have ſinned before thee.

Dan. 9. 18.

Pſal. 143. 2.

Eſay. 64. 5.

Jer. 14. 7.

The preface of our prayer muſt be the humble acknowledgement of ſinnes.

9. Finally the beginning, and alſo the preparing of praying rightly, is craving of pardon, with an humble and plaine confeſſion of fault. For neither is it to be hoped, that even the holieſt man my obtaine any thing of God, untill he be freely reconciled to him: neither is it poſſible that God may be favourable to any but them whom he pardoneth. Wherefore it is no marvell if the faithfull doe with this key open to themſelves the doore to pray. Which we learne out of many places of the Pſalmes. For *David* when he asked another thing, ſaith: Remember not the ſinnes of my youth, remember me according to thy mercy, for thy goodneſſes ſake O Lord. Againe, looke upon my affliction and my labour, and forgive all my ſinnes. Where we alſo ſee that it is not enough, if we every ſeverall day doe call our ſelves to account for our new ſinnes, if we doe not alſo remember thoſe ſins which might ſeeme to have beene long agoe forgotten. For the ſame Prophet in another place, having confeſſed one hainous offence by this occaſion, returneth even to his mothers wombe wherein he had gathered the infection: not to make the fault ſeeme leſſe by the corruption of nature, but that heaping together the ſinnes of his whole life, how much more rigorous he is in condemning himſelfe, ſo much more eaſie he may finde God to intreat. But although the holy ones doe not alway in expreſſe words aske forgiveneſſe of ſinne, yet if we diligently weigh their prayers which the Scripture rehearſeth, we ſhall eaſily finde that which I ſay, that they gathered a minde to pray, of the onely mercy of God, and ſo alway tooke their

Pſal. 25. 6. & 18.

Pſal. 51. 7.

beginning

begionning at appeasing him: because if everie man examine his owne conscience, so far is he from being bolde to open his eares familiarlie with God, that he trembleth at every comming toward him, except that he standeth upon trust of mercie and pardon. There is also another speciall confession, where they aske release of paines, that they also pray to have their sinnes forgiven: because it were an absurditie to will that the effect be taken away while the cause abideth. For we must beware that God be favourable unto us, before that he testifie his favour with outward signes; because both he himselfe will keepe this order, and it should little profit us to have him beneficiall, unlesse our conscience feeling him appeased should throughly make him lovely unto us. Which we are also taught by the answer of Christ. For when hee had decreed to heale the man sicke of the Palsey, he said, Thy sins are forgiven thee: lifting up our mindes thereby to that which is chiefly to bee wished, that God doth first receive us into favour, and then shew forth the fruit of reconciliation in helping us. But beside that speciall confession of present guiltinesse, whereby the faithfull make supplication to obtaine pardon of every speciall fault and paine, that generall preface, which procureth favour to praiers, is never to be omitted, unlesse they be grounded upon the free mercie of God, they shall never obtaine any thing of God. Whereunto may bee referred that saying of *John*: If we confesse our sinnes, hee is faithfull and righteous to forgive us and cleanse us from all iniquitie. For which cause it behooved prayers in the time of the law to bee hallowed with expiation of blood, that they might be acceptable, and that so the people should be put in minde that they are unworthie of so great a prerogative of honour, till being clensed from their defilings they should of the onely mercie of God conceive affiance to pray.

Matth 9.1.

1 John 1.9.

10. But whereas the holy ones seeme sometime for the entreating of God to alleage the helpe of their owne righteousnes (as when *David* saith:) Keepe my soule, because I am good. Againe *Ezechias*: Remember Lord I beseech thee, that I have walked before thee in truth, and have done good in thine eies, by such formes of speaking they meane nothing else than by their verie regeneration to testifie themselves to bee the servants and children of God, to whom he himselfe pronounceth that hee will bee mercifull. He teacheth by the Prophet (as we have already seene) that his eies are upon the righteous, and his eares unto their praiers. Againe by the Apostle, that wee shall obtaine whatsoever we aske, if wee keepe his commandements. In which sayings hee doth not value praier by the worthinesse of workes: but his will is so to stablish their affiance, whose owne conscience well assureth them of an unfained uprightnesse and innocencie, such as all the faithfull ought to be. For the same is taken out of the very truth of God, which the blinde man that had his sight restored, saith in *John*, that God heareth not sinners: if wee understand sinners after the common use of the Scripture, for such as without all desire of righteousnesse doe altogether sleepe and rest upon their sinnes: forasmuch as no heart can ever breake forth into unfained calling upon God which doth not also aspire to godlinesse. Therefore with such promises accord the praiers of the holy ones, wherein they make mention of their owne pureness or innocency that they may feele that to bee given them, which is to be looked for of all the servants of God. Againe it is then commonly found that they use this kind of praier, when they doe in the presence of the Lord compare themselves with their enemies, from whose unjust dealing they wished themselves to bee delivered by his hand. In this comparison it is no marvell if they brought forth their righteousnesse, and simplicity of heart to move him the rather by the rightfulnesse of their cause to helpe them. This therefore we take not away from the godly heart of a good man, but that he may use the pureness of his conscience before the Lord, to strengthen himselfe in the promises wherewith the Lord comforteth and upholdeth his true worshippers: but our meaning is, that the trust of obtaining stand upon the onely mercy of God, laying away all thinking of their owne deserving.

Prayer is fruitlesse where there is not an unfained assuring unto godlines, such as David and Ezechias mention in their praying, as warranted thereby that they could not pray in vaine
Psal. 85.
2 Reg. 20. 2.
Psal. 34. 16.
1 Joh. 2. 3.
Joh. 9. 21.

11. The fourth rule is, that being so throwne downe and subdued with true humility, wee should nevertheless with certaine hope of obtaining be encouraged to pray. These bee things indeed contrary in shew to joyne with the feeling of the just vengeance of Gods sure affiance of favour: which things doe yet very well agree together,

The fourth rule of praier is courage grounded upon certaine hope and trust to obtaine the thing we pray for.

if

if the onely goodnesse of God raise us up being oppressed with our owne evils. For as we have before taught that repentance and faith are knit as companions together with an unseparable bond: of which yet the one afraieth us, the other cheareth us: so in praiers they must mutually meete together: And this agreement *David* expresseth in few words: I (saith he) will in the multitude of thy goodnesse enter into thy house: I will worship in the Temple of thy holinesse with feare. Under the goodnesse of God he comprehendeth faith, in the meane time not excluding feare: because not onely his majesty driveth us to reverence, but also our owne unworthinesse holdeth us in feare forgetting all pride and assuredneſse. But I meane not such affiance, which should stroke the minde losed from all feeling of carefulnesse with a sweet and full quietnesse. For, to rest so peaceably is the doing of them which having all things flowing as they would wish it, are touched with no care, are kindled with no desire, doe swell with no feare. And it is a very good spurre to the holy ones to call upon God, when being distressed with their owne necessity, they are vexed with most great unquietnesse, and are almost dismaid in themselves, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they doe indeed grone being wearied with weight of present evils, they are also in paine and grieved with feare of greater: yet being so upholden by it, they both releeve and comfort the hardnesse of bearing them, and doe hope for escape and deliverance. Therefore the praier of a godly man must arise out of both affections, must also containe and shew both: namely to grone for present evils, and to be carefully afraid of new, and yet therewithall to flie to God, not doubting that he is ready to reach his helping hand. For God is marvellously provoked to wrath by our distrustfulnesse, if wee aske of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praiers, than that this law be prescribed and appointed to them, that they breake not forth rashly, but follow faith going before them. To this principle Christ calleth us all with this saying: I say unto you, whatsoever things ye require, beleeve that ye shall receive them, and they shall happen to you. The same also he confirmeth in another place. Whatsoever ye aske in praier beleeving, ye shall receive. Wherewith agreeth *Iames*, saying, If any need wisdome, let him aske it of him which giveth to all men freely, and upbraideth not: but let him aske in faith not doubting. Wherein setting doubting as contrarie to faith, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtaine nothing which call upon God in wavering and doubt, and doe not determine in their hearts whether they shall bee heard or no. Whom hee also compareth to waves which are diversly tossed and driven about of the winde. Whereupon in another place he calleth a right praier, the prayer of faith. Againe when God so oft affirmeth that he will give to every one according to his faith, he signifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatsoever is granted by praier. This is meant by that notable saying of *Paul*, which the foolish men doe take no heed unto. How shall any man call upon him, in whom hee hath not beleeved? But who shall beleeve, unlesse he have heard? But faith commeth of hearing, and hearing of the word of God. For conveighing by degrees the beginning of praier from faith, he plainly affirmeth that God cannot be sincerely called upon of any other, than them to whom by the preaching of the Gospell his mercifulnesse and gentlenesse hath beene made knowne, and familiarly declared.

Psal. 5. 8.

Mat. 11. 24. Mat. 21. 22.

Jam. 5. 15.

Rom. 10. 14.

It is a thing not absurd but most necessarie, that they which call upon God have an assured confidence in his favour, and a stedfast feeling of his good will.

12. This necessity our adversaries doe not thinke upon. Therefore when wee bid the faithfull to hold with assured confidence of minde that God is favourable and beareth good will to them, they thinke that we speake a most great absurditie. But if they had any use of true praier, they would truly understand that God cannot bee rightly called upon without that stedfast feeling of Gods good will. Sith no man can well perceive the force of faith, but he which by experience feeleth it in his heart: what may a man profit by disputing with such men which doe openly shew, that they never had any thing but a vaine imagination? For of what force, and how necessarie is that assuredneſse which we require, is chiefly learned by invocation. Which who so seeth not, he bewraieth that he hath a very dull conscience. Let us therefore, leaving this kinde of blinde men, sticke fast in that saying of *Paul*, that God cannot bee called upon of any other

other, but them that know his mercie by the Gospell, and are surely perswaded that it is ready for them. For what manner of saying should this be? O Lord, I am verily in doubt whether thou wilt heare me: but because I am distressed with carefulnesse, I flee to thee, that thou maist helpe me if I be worthy. This was not the wonted manner of all the holy ones, whose praiers we read in the Scriptures. Neither hath the holy Ghost thus taught us by the Apostle, which biddeth us to goe to the heavenlie throne with confidence, that we may obtaine grace, and when in another place he teacheth that wee have boldnesse and accesse in confidence by the faith of Christ. Wee must therefore hold fast with both hands this assurednesse to obtaine what we aske (sith both the Lord with his owne voice so commandeth us, and all the holy ones teach it by their example) if we will pray with fruit. For, that onely praier is pleasing to God which springeth out of such a presumption of faith (as I may so call it) and is grounded upon a dreadlesse certaintie of faith. He might have been content with the bare name of faith, but he not onely added confidence, but also furnished the same with libertie or boldnesse, by this marke to put difference betweene us and unbeleevers, which doe indeed also pray to God as we doe, but at adventure. For which reason the whole Church praieth in the Psalme: Let thy mercie be upon us, as we put our trust in thee. The same condition is also spoken of in another place by the Prophet: In what day I shall cry, this I know that God is with me. Againe, In the morning I will direct my selfe to thee, and I will watch. For of these words we gather, that praiers are in vaine cast into the aire, unlesse hope be adjoyned, from whence as out of a watch tower we may quietly waite for the Lord. Wherewith agreeth the order of *Pauls* exhortation. For before that hee move the faithfull to pray in spirit at all times with wakefulnesse and diligence, hee first of all biddeth them to take the shield of Faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. Now let the Readers here call to remembrance that which I have before said, that faith is not overthrown where it is joyned with acknowledging of our miserie, needinesse, and filthinesse. For with how heavie weight soever of evill doings the faithfull feele themselves to be overloaden or grieved, and that they bee not onely void of all things which may procure favour with God, but also that they bee burdened with many offences which may worthilie make him dreadfull to them: yet they cease not to present themselves, neither doth this feeling make them so afraid but that they still resort to him, forasmuch as there is no other way to come to him. For prayer was not ordeined, whereby we should arrogantly advance our selves before God, or esteeme at great value any thing of our owne, but whereby confessing our guiltinesse, wee would bewaile our miseries to him, as children doe familiarly open their complaints to their parents. But rather the unmeasurable heape of our evils ought to be full of spurres or pricks to pricke us forward to pray. As also the Prophet teacheth us by his example, saying: Heale my soule, because I have sinned against thee, I grant indeed that in such sayings should be deadly prickings unlesse God did helpe: but the most good father of his incomparable tender kindnesse hath brought remedie in fit season, whereby appeasing all trouble, asswaging all cares, wiping away feares, he might gently allure us to him, yea, and taking away all doubts (much more all stops) he might make us an easie way.

Heb. 4.16.
Ephe. 3.11.
Psal. 33.
Psal 66.10.
Psal. 5.15.
Ephe. 6.16.
Psal 64.5.

13. And first when he commandeth us to pray, hee doth by the very same commandement accuse us of wicked obstinacie, unlesse wee obey him. Nothing could bee more precisely commanded, than that which is in the Psalme: Call upon me in the day of trouble. But forasmuch as among all the duties of godlinesse, the Scripture commendeth none more often, I need not to tarrie longer upon this point. Aske (saith our master) and ye shall receive, knocke, it shall be opened to you. Howbeit heere is also with the commandement joyned a promise as it is necessary. For though all men confesse that the commandement ought to bee obeyed, yet the most part would flee from God, when he calleth, unlesse he promised that he would be easie to bee intreated, yea and would offer himselfe. These two things being stablished, it is certaine that whosoever make delaies that they come not straight to God, are not onely rebellious and disobedient, but also are proved guiltie of infidelitie, because they distrust the promises. Which is so much more to be noted, because hypocrites under the colour of humilitie and

Nothing should withhold us from praier, wherunto we are both by the authority of his commandement bound, and encouraged by the sweet allurements of his promises to whom we pray.
Psal. 50.15.
Mat. 7.7.

and modestie doe as well proudly despise the commandement of God, as discredit his gentle calling, yea and defraud him of the chiefe part of his worship. For after that he hath refused sacrifices, in which all that times holinesse seemed to stand, he declareth that this is the chiefe thing and most precious to him above all other, to be called upon in the day of need. Therefore where hee requireth his owne, and encourageth us to cheerefulnesse of obeying, there are none so gay colours of doubting that may excuse us. Wherefore how many testimonies are commonly found in the Scriptures whereby we are commanded to call upon God, so many standards are set up before our eies to put affiance into us. It were rashnesse to rush into the sight of God, unlesse hee did prevent us with calling us. Therefore he openeth us the way with his owne voice saying: Zach. 13. 9. I will say to them, Yee are my people: and they shall say to me, thou art our God. We see how he preventeth them that worship him, and willeth them to follow him, and therefore it is not to be feared that this should not be a very sweet melodie which hee tuneth, Specially let this notable title of God come in our minde, whereupon if we stay we shall easily passe over all stops. Thou God that heares prayer, even to thee shall all flesh come. Psal. 65. 3. For what is more lovely or more alluring, than that God be garnished with this title, which may ascertaine us that nothing is more proper to his nature, than to grant the desire of humble suters? Hereby the Prophet gathereth that the gate standeth open not onely to a few, but to all men; because he speaketh even to all in this saying: Psal. 50. 15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me. According to this rule *David* laieth for himselfe that a promise was given him, that he may obtaine what he asketh: 2 Sam. 7. 27. Thou Lord hast revealed into the eare of thy servant: therefore thy servant hath found his heart to pray. Whereupon we gather that he was fearefull, saving in so much as the promise had encouraged him. So in another place hee armeth himselfe with this generall doctrine. Psal. 145. 19. He will doe the will of them that feare him. Yea and this we may note in the Psalmes, that as it were breaking his course of praying, he passeth over sometime to the power of God, sometime to his goodnesse, sometime to the truth of his promises. It might seeme that *David* by unseasonable thrusting in of these sentences made mangled praiers: but the faithfull know by use and experience that ferventnesse fainteth, unlesse they put new nourishments unto it, and therefore in praying, the meditation both of the nature of God, and of his word is not superfluous. And so by the example of *David*: let it not grieve us to thrust in such things as may refresh fainting hearts with new lively strength.

Our sluggishnesse notwithstanding so many so effectuall motives unto this heavenly exercise.

14. And it is wonderfull that with so great sweetnesse of promises we are either but coldly or almost not at all moved, that a great part of men wandering about by compasses had rather leaving the fountaine of living waters, to dig for themselves drie pits, than to embrace the liberality of God freely offered. An invincible tower is the name of the Lord (saith *Salomon*) to it the righteous man shall flee, and he shall bee saved. Prov. 18. 10. And *Ioel*, after that hee had prophecied of that horrible destruction which was at hand, addeth this notable sentence. Whosoever calleth upon the name of the Lord, shall be safe: which sentence we know to pertaine properly to the course of the Gospel. Ioel 2. 32. Scarcely every hundreth man is moved to goe forward to meete God. Hee himselfe crieth by *Esay*: Yee shall call upon me, and I will heare you, yea, before that yee crie, I will answer you. Esa. 65. 24. And the same honour also in another place he vouchafeth to give in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliver him. Psal. 91. 15. Neither yet (as I have already said) it is my purpose to reckon up all the places, but to choose out the chiefe, by which wee may take a taste how kindely God allureth us unto him, and with how strait bonds our unthankfulnesse is bound, when among so sharpe prickings our sluggishnesse still maketh delay. Wherefore also let these sayings also sound in our eares: Psal. 145. The Lord is nigh to all them that call upon him, that call upon him in truth: also these sayings which we have alleaged out of *Esay* and *Ioel*, by which God affirmeth that he is heedfull to heare prayers, yea and is delighted as with a sacrifice of sweet savour, when we cast our cares upon him. This singular fruit wee receive of the promises of God, when wee make our praiers not doubtingly and fearefully: but trusting upon his word, whose majestie would otherwise make us afraid, wee dare call

call upon him by the name of Father, for as much as he vouchsafeth to put this moſt ſweete name into our mouthes. It remaineth that we having ſuch allurements ſhould know that we have thereby matter enough to obtaine our prayers: for as much as our prayers ſtand upon no merit of our owne, but all their worthineſſe and hope of obtaining are grounded upon the promiſes of God, and hang upon them: ſo that it needeth none other underpropping, nor looketh upward hither or thither. Therefore we muſt determine in our mindes, that although we excell not in like holineſſe as is prayſed in the holie Fathers, Prophets, and Apoſtles, yet becauſe the commandement of prayer is common to us, and faith is alſo common, if we reſt upon the word of God, in this right we are fellowes with them. For God (as we have before ſhewed) promiſing that he will be gentle, and mercifull to all, giveth cauſe of hope to all, even the moſt miſerable, that they ſhall obtaine what they aske. And therefore the generall formes are to be noted, from which no man (as they ſay) from the firſt to the laſt is excluded: onely let there be preſent a pureneſſe of heart, miſliking of our ſelves, humilitie, and faith: let not our hypocriſie unholilie abuſe the name of God with deceitfull calling upon it: the moſt good father will not put backe them, whom he not only exhorteth to come to him, but alſo moveth them by all the meanes that he can. Hereupon commeth the manner of praying of *David* which I have even now rehearſed. Loe thou haſt promiſed, Lord, to thy ſervant: for this cauſe thy ſervant at this day gathereth courage, and hath found what prayer he might make before thee. Now therefore O Lord God, thou art God, and thy words ſhall be true. Thou haſt ſpoken to thy ſervant of theſe benefits: begin therefore, and doe them. As alſo in another place, Performe to thy ſervant according to thy word. And all the Iſraelites together, ſo oft as they arme themſelves with remembrance of the covenant, doe ſufficiently declare that we ſhould not pray fearefully, whereas the Lord ſo appointeth. And herein they followed the examples of the Fathers, ſpecially of *Jacob*, which after that he had confeſſed that he was unworthie of ſo many mercies which he had received at the hand of God, yet he ſaieth that he is encouraged to require greater things, becauſe God had promiſed that he would doe them. But whatſoever colours the unbeleevers doe pretend, when they flee not to God ſo oft as neceſſitie preſſeth them, when they ſeeke not him nor crave his help, they doe as much defraud him of his due honour; as if they made to themſelves new gods and idols: for by this meane they denie that he is to them the authour of all good things. On the other ſide, there is nothing ſtronger to deliver the godly from all doubt, than to be armed with this thought, that no ſtop ought to ſtay them while they obey the commandement of God, which pronounceth that nothing is more pleaſing to him than obedience. Heere againe that which I ſaid before more clearly appeareth, that a dreadleſſe ſpirit to pray agreeth well with feare, reverence, and carefulneſſe: and that it is no abſurditie to ſay that God raiſeth up the overthrowne. After this manner thoſe formes of ſpeech agree well together which in ſeeming are contrarie. *Jeremie* and *Daniel* ſay that they throw downe prayers before God. In another place *Jeremie* ſaith: Let our prayer fall downe in the ſight of God, that he may have mercie on the remnant of his people. On the other ſide, the faithfull are oftentimes ſaid to lift up prayer. So ſpeaketh *Ezechias*, requiring the Prophet to make interceſſion for him. And *David* deſireth that his prayer may aſcend as incenſe. For although they being perſwaded of the fatherly love of God, cheerefully commit themſelves into his faithfull keeping, and doubt not to crave the helpe which he freely promiſeth: yet doth not an idle carefulneſſe lift them up, as though they had caſt away ſhame, but they aſcend ſo upward by degrees of promiſes, that they ſtill remaine humble ſuppliants in the abaſement of themſelves.

1. Sam. 7. 27.

Pſal. 119. 76.

Gen. 32. 10.

Jere. 42. 9. Dan. 9. 18. Jere. 42. 2. 2. King. 20. 10. Pſal. 141.

15 * Here are queſtions objected more than one. For the Scripture reporteth that the Lord granted certaine deſires which yet brake forth of a minde not quiet nor well framed. Verily for a juſt cauſe: *Joatham* had avowed the inhabitants of *Sichem*, to the deſtruction which afterward came upon them: but yet God kindled with ferventneſſe of anger and vengeance following his execration ſeemeth to allow will tempered violent paſſions. Such heat alſo carried *Sampſon* when he ſaid, Strengthen me O God, that I may take vengeance of the uncircumciſed. For though there were ſome

* *Some having praied otherwiſe than they ſhould, have nevertheleſſe at the hands of God obtained the things they have prayed for.* Jud. 9. 20. Jud. 6. 28.

peece of good zeale mingled with it: yet a hote, and therefore faultie greedineſſe of vengeance did beare rule therein. God granted it. Whereupon it ſeemeth that it may be gathered, that although the praiers be not framed according to the preſcribed rule of the word, yet they obtaine their effect. I anſwere firſt that a generall law is not taken away by ſingular examples: againe, that ſometime ſpeciall motions have beene put into a few men, whereby it came to paſſe that there was another conſideration of them than of the common people. For the anſwere of Chriſt is to be noted, when the Diſciples did undiſcretly deſire to counterfait the example of *Elias*, that they knew not with what Spirit they were endued. But we muſt goe yet further, and ſay that the praiers doe not alway pleaſe God which he graunteth: but that, ſo much as ſerveth for example that is by cleare praiſe made plaine which the Scripture teacheth, namely that he ſuccoureth the miſerable, heareth the gronings of them which being unjuſtly troubled doe crave his helpe: that therefore hee executeth his judgements, when the complaints of the poore riſe up to him, although they be unworthie to obtaine any thing be it never ſo little. For how oft hath he taken vengeance of the cruelties, robberies, violence, filthy luſtes, and other wicked doings of the ungodly, ſubduing their boldneſſe and rage, and alſo overthrowing their tyrannous power, teſtified that he helpeth the unworthily oppreſſed, which yet did beate the aire with praying to an uncertaine Godhead? And one Pſalme plainely teacheth that the prayers want not effect, which yet doe not pearce into heaven by faith. For he gathereth together thoſe prayers which neceſſitie wringeth no leſſe out of the unbeleevers than out of the godly by the verie feeling of nature: to which yet he proveth by the effect, that God is favourable. Is it becauſe he doth with ſuch gentleneſſe teſtifie that they be pleaſing to him? No. But to enlarge or to ſet out his mercie by this circumſtance, for that even to unbeleevers their prayers are not denied: and then the more to pricke forward his true worſhippers to pray, when they ſee that prophane wailings ſometime want not their effect. Yet there is no cauſe why the faithfull ſhould ſwarve from the law laid upon them by God, or ſhould envie the unbeleevers, as though they had gotten ſome great gaine, when they obtained their deſire. After this manner wee have ſaid, that the Lord was bowed with the Repentance of *Achab*, that he might ſhew by this example how eaſie he is to entreat toward his elect, when true turning is brought to appeaſe him. Therefore in the Pſalme he blameth the *Jewes*, that they having by experience proved him ſo eaſie to grant their prayers, yet within a little after returned to the ſtubbornneſſe of their nature. Which alſo plainely appeareth by the hiſtorie of the Judges: namely that ſo oft as they wept, although their teares were deceitfull, yet they were delivered out of the hands of their enemies. As therefore the Lord indifferently bringeth forth his Sunne upon the good and the evill: ſo doth he alſo not deſpiſe their weepings, whoſe cauſe is righteous and their miſeries worthie of helpe. In the meane time he no more heareth theſe to ſalvation, than heerein miniſtreth foode to the deſpiſers of his goodneſſe. The queſtion ſeemeth to be ſomewhat harder of *Abraham* and *Samuel*: of whom the one being warranted by no word of God, prayed for the *Sodomites*: the other againſt a manifeſt forbidding prayed for *Saul*. Likewiſe is it of *Jeremie* which praied that the Citie might not be deſtroyed. For though their requeſtes were denied, yet it ſeemeth hard to take faith from them. But this ſolution ſhall (as I truſt) ſatisfie ſober readers: that they being inſtructed with the generall principles, whereby God commandeth them to be mercifull even alſo to the unworthie, were not altogether without faith, although in a ſpeciall caſe their opinion deceived them. *Auguſtine* writeth wiſely in a certaine place. How (ſaith he) doe the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Even becauſe they pray according to his will: not that hidden and unchangeable will, but the will which he inſpireth into them, that he may heare them after another manner: as he wiſely maketh difference. This is well ſaid: becauſe after his incomprehenſible counſell he ſo tempereth the ſucceſſes of things, that the praiers of the holy ones be not voide which are wrapped both with faith and error together. Neither yet ought this more to availe to be an example to follow, than it excuſeth the holy ones themſelves, whom I denie not to have paſſed meaſure. Wherefore where appeareth no certaine promiſe, we muſt aske of God with a condition adjoyned.

Luk. 9. 55.

Pſal. 107.

1. King. 21. 39.

Pſal. 106. 5.

Gen. 18. 23. 1. Sam. 15. Jere. 31. 16.

Lib. de civit. Dei 22. cap. 1.

To

To which purpose serveth that saying of *David*. Watch to the judgement which thou hast commanded: because he telleth that he was warranted by a speciall oracle to aske a temporall benefit. Psal. 7. 7.

16 This also it is profitable to note, that those things which I have spoken of the fower rules of right praier, are not so exactly required with extreame rigour, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repentance together with a ferventnesse of zeale and well ordered requestes. We have said that although prayer be a familiar talke of the godly with God, yet wee must keepe a reverence and modestie, that we give not loose reines to all requestes whatsoever they be, and that we desire no more, than God giveth leave: and then, least the majestie of God should grow in contempt with us, that wee must lift up our mindes upward to a pure and undefiled worshipping of him. This no man hath ever performed with such pureness as it ought to be. For (to speake nothing of the common sort) how many complaintes of *David* doe savour of untemperance: not that hee meant of purpose to quarrell with God, or carpe against his judgements: but because hee fainting for weakness, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speech and pardoneth our ignorance, so oft as any thing unadvisedly escapeth us: as truely without this tender bearing, there should be no libertie of praying. But although *Davids* minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obtaine: yet there arise yea boile out sometimes troublous affections, which are much disagreeing from the first rule that wee have set. Specially wee may perceive by the conclusion of the xxxix. Psalme, with how great vehemencie of sorrow that holy man was carried away, that he could not keepe measure. Cease (saith he) from me, till I goe away and be not. A man would say that he like a desperate man desireth nothing else but that the hand of God ceassing, he might rot in his evils. Hee saith it not for that he with an avowed minde runneth into such outrage, or (as the reprobate are woont) would have God to depart from him: but onely he complaineth that the wrath of GOD is too heavie for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the word of God, and in which the holie Ones doe not sufficiently weigh what is lawfull and expedient. Whatsoever praiers are spotted with these faults, they deserve to be refused: yet if the holie Ones doe bewaile, correct themselves, and by and by come to themselves againe, God pardoneth them. So they offend also in the second rule, because they are oftentimes driven to wrastle with their owne coldnesse, and their neede and miserie doth not sharpely enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes doe slip aside, and in a manner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, least our faint, or unperfect, or broken and wandering praiers have a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted upward. Hereupon came the ceremonie of lifting up of hands, as we have before said, which hath been used in all ages and nations, as yet it is in use. But how many a one is there, which when he lifteth up his hands doth not in his owne conscience finde himselfe dull, because his heart resteth upon the ground? As touching the asking of forgivenesse of sinnes, although none of the faithfull doe overpasse it, yet they which are truly exercised in prayers doe feele that they bring scarcely the tenth part of that sacrifice, of which *David* speaketh. An acceptable sacrifice to God is a troubled Spirit: a broken and humble heart O God thou wilt not despise. Psal. 51. 19. So there is alway a double pardon to be asked, both because they know themselves guiltie in consciences of many faultes, with feeling whereof they are not yet so touched, that they mislike themselves so much as they ought: and also that, so much as it is given them to profit in repentance and in the feare of God, they being throwen downe with just sorrow for their offences, should pray to escape the punishment of the Judge. Chiefly the feeblenes or imperfection of faith corrupteth the praiers of the faithful, unles the tender mercy of God did helpe them. But it is no marvel that God pardoneth this default, which doth oftentimes exercise them that be his with sharp instructions, as if he should of purpose quench their faith. This is a most hard tentation, when the

The rules of praier must not be too rigorously applied.

Pſal. 80.

Lam. 3 8.

faithfull are compelled to cry: How long wilt thou be angry upon the praier of thy ſervant? as though the very praiers made God more angry. So when *Jeremy* ſaieth: The Lord hath ſhut out my praier, it is no doubt that he was ſhaken with a violent pang of trouble. Innumerable ſuch examples are commonly found in the Scriptures, by which appeareth that the Faith of the holy Ones was oftentimes mingled and toſſed with doubtings, that in beleeving and hoping they bewraied yet ſome unfaithfulneſſe: but becauſe they come not ſo far as it is to be wiſhed, they ought to indevour ſo much the more that their faults being amended, they may daily come neerer to the perfect rule of praying, and in the meane time to feele in how great a depth of evils they be drowned, which even in the very remedies doe get to themſelves new diſeaſes: ſith there is no praier, which the Lord doth not worthily loath, unleſſe he winke at the ſpots wherwith they are all beſprinkled. I rehearſe not theſe things to this end that the Faithfull ſhould careleſly pardon themſelves any thing, but that in ſharply chaſtiſing themſelves they ſhould travell to overcome theſe ſtops, and although Satan labour to ſtop up all the waies, that he may keepe them from praying, yet nevertheleſſe they ſhould breake through, being certainely perſwaded, that although they be not uncombred of all hinderances, yet their indevours doe pleaſe God, and their praiers are allowed of him, ſo that they travaile and bend themſelves thitherward, whither they doe not by and by attaine.

That the conſcience of our own imbecillitie diſcourage us not too much, we are to releeve our ſelves in praier with the mediation of Chriſt Ieſus beſides whoſe name no other by way of interceſſion ſhould be mentioned in our prayers.

1 Tim. 1. 5.
1 John 2. 1.
Heb. 4. 15.

17 But for aſmuch as there is no man worthy to preſent himſelfe to God, and to come into his ſight: the heavenly Father himſelfe to deliver us both from ſhame and feare which ſhould have throwne downe all our courages, hath given to us his Sonne Jeſus Chriſt our Lord, to be an Advocate and Mediatour with him for us, by whoſe leading we may boldly come to him, truſting that we have ſuch an interceſſor, nothing ſhall be denied us which we aske in his name, as nothing can be denied him of the Father. And hereunto muſt be all referred whatſoever we have heretofore taught concerning Faith: becauſe as the promiſe ſetteth out unto us Chriſt for our Mediatour, ſo unleſſe our hope of obtaining ſtay upon him, it taketh from it ſelfe the benefit of praying. For ſo ſoone as the terrible majeſtie of God commeth in our minde it is impoſſible but that we ſhould tremble for feare, and the acknowledging of our owne unworthineſſe ſhould drive us far away, till Chriſt come meane betweene us and him, which may change the throne and dreadfull glory into the throne of grace: as alſo the Apoſtle teacheth that we may be bold to appeare with all confidence which ſhall obtaine mercy and finde grace in helpe comming in fit ſeaſon. And as there is a law ſet that we ſhould call upon God like as there is a promiſe given, that they ſhall be heard which call upon him: ſo are we peculiarly commanded to call upon him in the name of Chriſt, and we have a promiſe ſet forth, that we ſhall obtaine that which we ſhall aske in his name. Hitherto (ſaith he) ye have not asked any thing in my name: aske and ye ſhall receive. In that day ye ſhall aske in my name, and whatſoever ye aske, I will doe that the father may be glohified in the ſon. Hereby it is plaine without controverſie, that they which call upon God in any other name than of Chriſt, do ſtubbornly breake his commandements, and regard his will as nothing, and that they have no promiſe to obtaine any thing. For (as *Paul* ſaith) all the promiſes of God are in Chriſt, yea and Amen, that is to ſay, they are confirmed and fulfilled.

John 14. 13. & 16. 24.

2 Cor. 1. 20.

No prayer effectuall which hath not Chriſt an advocate.

John 16. 26.
Exod. 28. 9. & 10. 21.

18 And the circumſtance of the time is diligently to be marked, where Chriſt commandeth his diſciples to flee to interceſſion to him after that he is gone up into heaven. In that hower (ſaith he) ye ſhall aske in my name. It is certaine that even from the beginning none were heard that praied, but by meane of the Mediatour. For this reaſon the Lord had ordained in the law, that the Prieſt alone entering into the ſanctuary, ſhould beare upon his ſhoulders the names of the tribes of Iſrael, and as many precious ſtones before his breaſt: but the people ſhould ſtand a far off in the porch, and from thence ſhould joyne their praiers with the Prieſt. Yea and the ſacrifice availed hereto, that the praiers ſhould be made ſure and of force. Therefore that ſhadowiſh ceremony of the law taught that wee are all ſhut out from the face of God, and that therefore wee neede a Mediatour, which may appeare in our name, and may beare us upon his ſhoulders, and hold us faſt bound to his breaſt, that wee may be heard in his perſon:

perſon: then that by ſprinkling of bloud our praiers are cleanſed, which (as wee have alreadie ſaid) are never voide of filthineſſe. And we ſee that the holie ones, when they deſired to obtaine any thing, grounded their hope upon ſacrifices, becauſe they knew them to bee the ſtabliſhings of all requeſts. Let him remember thy offering (ſaith *David*) and make thy burnt offering fatte. Hereupon is gathered that God hath beene from the beginning appeaſed by the interceſſion of Chriſt, to receive the praiers of the godly. Why then doth Chriſt appoint a new heire, when his Diſciples ſhall beginne to pray in his name, but becauſe this grace, as it is at this day more glorious, ſo deſerveth more commendation with us. And in this ſame ſenſe hee had ſaid a little before. Hitherto yee have not asked any thing in my name, now aske. Not that they underſtood nothing at all of the office of the Mediatour (whereas all the Jewes were inſtructed in the principles) but becauſe they had not yet clearely knowne that Chriſt by his aſcending into heaven ſhould be a ſurer patrone of the Church than he was before. Therefore to comfort their griefe of his abſence without ſome ſpeciall fruit, he claimeth to himſelfe the office of an advocate, and teacheth that they have hitherto wanted the chiefe benefit, which it ſhall bee granted them to enjoy, when being aided by his mediation, they ſhall more freely call upon GOD: As the Apoſtle ſaith that his new way is dedicate in his bloud. And ſo much leſſe excuſable is our frowardneſſe, unleſſe wee doe with both armes (as the ſaying is) embrace ſo ineſtimable benefit, which is properly appointed for us. Heb. 10, 20.

19. Now whereas he is the onely way, and the onely entrie by which it is granted us to come in unto God: who ſo doe ſwarve from this way and forſake this entrie, for them there remaineth no way nor entry to God: there is nothing left in his throne but wrath, judgement, and terrour. Finally ſith the Father hath marked him for our head, and guide, they which doe in any wiſe ſwarve or goe away from him, doe labour as much as in them lieth to race out and disfigure the marke which God hath imprinted. So Chriſt is ſet to be the onely Mediator, by whoſe interceſſion the Father may be made to us favourable and eaſie to be entreated. Howbeit in the meane time the holy ones have their interceſſions left to them, whereby they doe mutually commend the ſafetie one of another to God, of which the Apoſtle maketh mention: but thoſe bee ſuch as hang upon that one onely interceſſion: ſo far is it off, that they miniſh any thing of it. For as they ſpring out of the affection of love, wherewith wee embrace one another, as the members of one bodie: ſo they are alſo referred to the unitie of the head. Sith therefore they alſo are made in the name of Chriſt, what doe they elſe but teſtifie that no man can bee holpen by any prayers at all, but with the interceſſion of Chriſt? And as Chriſt with his interceſſion withſtandeth not, but that in the Church we may with praiers be advocates one for another: ſo let this remaine certaine, that all the interceſſors of the whole church ought to be directed to that onely one. Yea and for this cauſe we ought ſpeciallie to beware of unthankfulneſſe, becauſe God pardoning our unworthineſſe, doth not onely give leave to every one of us to pray for himſelfe, but alſo admitteth us to bee entreaters one for another. For, where God appointeth advocates for his Church which deſerve worthily to bee rejected if they pray privately every one for himſelfe: what a pride were it to abuſe this libertie to darken the honour of Chriſt.

The interceſſion of Chriſt withſtandeth not but that we may bee advocates one for another: ſo that we know that the force of our mutuall praiers dependeth wholly upon him without whom it were in vaine to intreat either for others or for our ſelves. 1 Tit. 2. 1.

20. Now it is a meere trifling, which the Sophiſters babble, that Chriſt is the Mediator of redemption, but the faithfull are Mediators of interceſſion. As though Chriſt having performed a Mediation for a time, hath given to his ſervants that eternall Mediatourſhip which ſhall never die. Full curteouſly forſooth they handle him, that cut away ſo little a portion of honour from him. But the Scripture ſaith farre otherwiſe, with the ſimplicitie whereof a good man ought to bee contented, leaving theſe deceivers. For where *John* ſaith, that if any doe ſinne, we have an advocate with the Father Chriſt Jeſus: doth he meane that he was once in olde time a patrone for us, and not rather aſſigned to him an everlaſting interceſſion? How ſay wee to this that *Paul* alſo affirmeth, that hee ſitteth at the right hand of God the father and maketh interceſſion for us? And when in another place hee calleth him the onely Mediatour of God and men: meaneth hee not of prayers, of which hee had a little before made mention? For when he had before ſaid that interceſſion muſt bee made for all men: for proofe

Chriſt the onely mediator not only of redemption but interceſſion alſo.

1 Joh. 2. 2.

Rom. 8. 32.
1 Tim. 2. 5.
Rom. 15. 30.

of that saying, he by and by addeth; that of all men there is one God and one Mediator. And none otherwise doth *Augustine* expound it, when he saith thus: Christian men do mutually commend themselves in their praiers. But hee for whom none maketh intercession, but hee for all, he is the true and onely Mediatour. *Paul* the Apostle, though he were a principall member under the head (yet because he was a member of the body of Christ, and knew that the greatest and truest Priest of the Church entred, not by a figure, into the inward places of the vaile, to the holy of holy places, but by expresse and stedfast truth into the innermost places of heaven, to a holinesse not shadowish but eternall) commendeth himselfe also to the prayers of the faithfull. Neither doth hee make himselfe a Mediatour between the people and God, but prayeth that all the members of the body of Christ should mutually pray for him: because the members are carefull one for another: and if one member suffer, the other suffer with it. And that so the mutuall praiers one for another of all the members yet travelling in earth may ascend to the head which is gone before into heaven, in whom is appeasement for our sinnes. For if *Paul* were a Mediatour, the other Apostles should also bee Mediatours: and if there were many Mediatours, then neither should *Pauls* owne reason stand fast, in which he had said, For there is one God, one Mediatour of one God and men, the man Christ, in whom wee also are one if wee keepe the unitie of faith in the bond of peace. Againe in another place. But if thou seeke for a Priest, hee is above the heavens, where he maketh intercession for thee, which in earth died for thee. Yet doe wee not dreame that he falleth downe at the Fathers knees and in humble wise entreateth for us: but we understand with the Apostle, that he so appeareth before the face of God, that the vertue of his death availeth to be a perpetuall intercession for us: yet so that being entred into the sanctuary of heaven, unto the end of the ages of the world, he alone carrieth to God the praiers of the people abiding a far off in the porch.

Lib. cont. Par. 2. cap. 1.
Rom. 15. 30.
Ephes. 6. 9.
Col. 4. 3.
1 Cor. 12. 25.

Ephe. 4. 3.

In Psal. 94.

No Saint hath entry unto God but by Christ: and therefore we cannot without injurie unto him, make them our intercessors.

21. As touching the Saints, which being dead in the flesh doe live in Christ, if wee give any prayer at all to them, let us not dreame that they themselves have any other way of asking than Christ, which onely is the way, or that their praiers bee acceptable to God in any other name. Therefore sith the Scripture calleth us backe from all to Christ onely: sith the heavenly fathers Will is to gather together all in him: it was a point of too much dulnesse, I will not say madnesse, so to desire to make for our selves an entry by them, that wee should bee led away from him without whom even they themselves have no entry open. But, that this hath beene usually done in certaine ages past, and that it is at this day done wheresoever Papistry reigneth, who can deny? Their merits are from time to time thrust in, to obtaine the good will of God: and for the most part, Christ being passed over, God is praied to by their names. Is not this, I beseech you, to convey away to them the office of that onely intercession, which we have affirmed to belong to Christ alone? Againe, what Angell or Devill ever revealed to any man any one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inventing it? Truly when the wit of man so seeketh for it selfe succours, wherewith we are not certified by the word of God, it plainly bewraieth his owne distrustfulnesse. If wee appeale to all their consciences that are delighted with the intercession of Saints, wee shall finde that the same commeth from no other ground, but because they are grieved with carefulnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doubtfulnesse first they dishonour Christ, and rob him of the title of onely Mediatour, which as it is given him of the Father for a singular prerogative, so ought not also to be conveyed away to any other. And in this very doing they darken the glory of his birth, they make void his crosse, finally whatsoever he hath done or suffered they spoile and defraud of the due praise thereof: for all tend to this end that hee may bee indeed and be accounted the onely Mediator. And therewith they cast away the goodnesse of God, which gave himselfe to be their Father. For he is not their father, unlesse they acknowledge Christ to be their brother. Which they utterly deny, unlesse they thinke that hee beareth a brotherly affection toward them, than which there can nothing bee more kinde or tender. Wherefore the Scripture offereth onely him to us, sendeth us to him, and staieth us in him. Hee (saith *Ambrose*) is our mouth, by which

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we ſpeake to the Father: our eye, by which wee ſee the Father: our right hand, by which we offer us to the Father, otherwiſe than by whoſe interceſſion neither wee nor all the Saints have any thing with God. If they anſwer that the common prayers which they make in Churches, are ended with this concluſion adjoyned, Through Chriſt our Lord: this is a trifling ſhift: becauſe the interceſſion of Chriſt is no leſſe prophaned when it is mingled with the prayers and merits of dead men, than if it were utterly omitted and only dead men were in our mouth. Againe, in all their Letanies, Hymnes, and Proſes, where no honour is left ungiven to dead Saints, there is no mention of Chriſt.

Lib. de Iſa. & anima.

22. But their fooliſh dulneſſe proceeded ſo farre, that here wee have the nature of ſuperſtition expreſſed, which when it hath once ſhaken off the bridle, is wont to make no end of running aſtray. For after that men once begun to looke to their interceſſion of Saints, by little and little there was given to every one his ſpeciall doing, that according to the diverſitie of buſineſſe, ſometime one and ſometime another ſhould bee called upon to be interceſſor: then they tooke to themſelves every one his peculiar Saint, into whoſe faith they committed themſelves as it were to the keeping of ſafeguarding gods. And not only (wherewith the Prophet in the old time reproched Iſrael) gods were ſet up according to the number of Cities, but even to the number of perſons. But ſith the Saints referre their deſires to the only will of God, and behold it and reſt upon it: he thinketh fooliſhly, and fleſhly, yea and ſlanderouſly of them, which aſſigneth to them any other prayer, than whereby they pray for the comming of the kingdome of God: from which that is moſt farre diſtant which they faigne to them, that every one is with private affection more partially bent to his owne worſhippers. At length many abſtained not from horrible ſacriledge, in calling now upon them not as helpers but as principall rulers of their ſalvation. Loe whereunto fooliſh men doe fall when they wander out of their true ſtanding, that is, the word of God. I ſpeake not of the groſſer monſtrouſneſſes of ungodlineſſe, wherein although they bee abhominable to God, Angels, and men, they are not yet aſhamed nor wearie of them; They falling downe before the image or picture of *Barbara Catherine*, and ſuch other, doe mumble *Pater noſter*, Our father. This madneſſe the Paſtors doe ſo not care to heale or reſtraine, that being allured with the ſweet ſavour of gaine they allow it with rejoycing at it. But although they turne from themſelves the blame of ſo hainous an offence, yet by what colour will they defend this that *Loy* or *Medard* are prayed unto, to looke downe upon and helpe their ſervants from heaven? that the holy Virgin is prayed unto, to command her ſonne to doe that which they aske? In the old time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer ſhould bee made to Saints. And it is likely that when the holy men could not altogether ſuppreſſe the force of the naughtie cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint *Peter* pray for us. But how much further hath their diveliſh importunacie ranged, which ſticke not to give away to dead men that which properly belongeth onely to God and Chriſt?

How farre ſuperſtition hath gone in prayer unto Saints.

Ier. 2 18. & 11. 13

23. But whereas they travell to bring to paſſe that ſuch interceſſion may ſeeme to be grounded upon the authority of Scripture, therein they labour in vaine. We reade oftentimes (ſay they) of the prayers of Angels: and not that onely: but it is ſaid that the prayers of the faithfull are by their hands carried into the ſight of God. But if they liſt to compare holy men departed out of this preſent life, to Angels: they ſhould prove that they are miniſtring ſpirits, to whom is committed the miniſterie to looke to our ſafetie, to whom the charge is given to keepe us in all our waies, to goe about us, to admoniſh and counſell us, to watch for us: all which things are given to Angels, but not to them. How wrongfully they wrap up dead holy men with Angels, appeareth largely by ſo many divers offices, whereby the Scripture putteth difference betweene ſome and otherſome. No man dare execute the office of an advocate before an earthly judge, unleſſe he be admitted; from whence then have wormes ſo great libertie, to thruſt unto God thoſe for patrons, to whom it is not read that the office is enjoyned? Gods will was to appoint the Angels to looke unto our ſafetie, wherefore they doe both frequent holy aſſemblies, and the Church is a ſtage to them, wherein they wonder at the

Vaine labouring to ground the interceſſion of Saints upon Scripture.
Heb. 1. 14.
Pſal. 91. 11.
Pſal. 34. 8.

the diverse and manifold wisdome of God. Who so convey away to other that which is peculiar to them, verily they confound and pervert the order set by God, which ought to have beene inviolable. With like handsomenesse they proceede in alleadging other testimonies. God said to *Ieremy*: If *Moses* and *Samuel* should stand before mee, my soule is not to this people. How (say they) could he have spoken thus of dead men, unlesse he knew that they made intercession for the living? But I on the contrary side gather thus, that sith thereby appeareth that neither *Moses* nor *Samuel* made intercession of the people of Israel, there was then no intercession at all of dead men. For which of the Saints is to bee thought to be carefull for the safety of the people, when *Moses* ceaseth, which in this behalfe farre surpassed all other when he lived. But if they follow such sleight subtleties, to say that the dead make intercession for the living, because the Lord said, if they should make intercession: I will much more colourably reason in this manner: In the extreame necessity of the people *Moses* made not intercession, of whom it is said, if hee shall make intercession. Therefore it is likely that none other maketh intercession, sith they are all so farre from the gentlenesse, goodnesse, and fatherly carefulnesse of *Moses*. This forsooth they get with cavilling, that they be wounded with the same weapons, wherewith they thought themselves gaily fenced. But it is very fond that a simple sentence should so bee wrested, because the Lord pronounceth onely that he will not spare the offences of the people, although they had seene *Moses* to be their patron, or *Samuel*, to whose prayers hee had shewed himselfe so tender. Which sense is most cleerely gathered out of a like place of *Ezechiel*. If (saith the Lord these three men were in the city, *Noe*, *Daniel*, and *Iob*, they shall not deliver their sons and daughters in their righteousnesse: but they shall deliver onely there owne soules. Where it is no doubt that he meant if two of them should happen to revive againe, for the third was then alive, namely *Daniel*, who (as it is knowne) did in the first flourishing of his youth shew an incomparable example of godlinesse: let us then leave them whom the Scripture plainly sheweth to have ended their course. Therefore *Paul*, when he speaketh of *David*, teacheth not that hee doth with prayers helpe his posterity, but onely that he served his owne time.

Jere. 15. 1.

Ezec. 14. 14.

Acts 13. 36.

A third argument for intercession of Saints answered.

24. They answer againe: shall we then take from them all prayer of charity, which in the whole course of their life breathed nothing but charity and mercy? Verily as I will not curiously search what they doe, or what they muse upon: so it is not likely that they are carried about hither and thither with divers and particular requests: but rather that they doe with a staied and unmoved Will, long for the kingdome of God, which standeth no lesse in the destruction of the wicked, than in the salvation of the godly. If this bee true, it is no doubt that their charity is contained in the communion of the body of Christ, and extendeth no further, than the nature of that communion beareth. but now though I grant they pray in this manner for us, yet they doe not therefore depart from their owne quietnesse, to be diversly drawne into earthly cares: and muchlesse must wee therefore by and by call upon them. Neither doth it thereby follow that they must so doe, because men which live in earth may commend one another in their prayer. For this doing deserveth for nourishing of charity among them, when they doe as it were part and mutually take upon them their necessities among themselves. And this they doe by the commandement of the Lord, and are not without a promise, which two things, have alway the chiefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath conveyed from our company, hee hath left to us no enterchange of doings with them, nor to them with us, so farre as we may gather by conjectures. But if any man alleadge, that it is impossible but that they must keepe the same charity toward us, as they bee joyned in one faith with us: yet who hath revealed that they have so long eares to reach to our voices? and so pearcing eies to watch our necessities? They prate in their shadowes I wot not what of the brightnesse of the countenance of God extending his beames upon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, especially with such boldnesse as they dare, what is it else but to go about by the drunken dreames of our owne braine, without his word to pearce and breake into the hidden judgements of God, and to tread the Scripture under feet

Ezec. 9. 5. & 6.

which

which ſo oft pronounceth that the wiſedome of the fleſh is enemie to the wiſedome of God, which wholy condemneth the vanitie of our naturall wit, which willeth all our reaſon to be throwne downe, and the onely will of God to be looked unto of us. Rom. 8. 6.

25 The other teſtimonies of Scripture which they bring to defend this their lie, they moſt naughtily wreſt. But *Jacob* (ſaid they) prayeth that his name and the name of his Fathers *Abraham* and *Iſaac* be called upon over his poſteritie. Firſt let us ſee what forme of calling upon this is among the Iſraelites. For they call not upon their Fathers to help them: but they beſeech God to remember his ſervants *Abraham*, *Iſaac* & *Jacob*. Therefore their example maketh nothing for them that ſpeake to the Saints themſelves. But becauſe thoſe blocks (ſuch is their dulneſſe) neither underſtand what it is to call upon the name of *Jacob*, nor why it is to be called upon, it is no marvell if in the very forme alſo they ſo childiſhly ſtumble. This manner of ſpeech is not ſeldome found in the Scriptures. For *Eſay* ſaith that the name of the men is called upon over the women, when they have them as their husbands under whoſe charge and defence they live. Therefore the calling upon of the name of *Abraham* upon the Iſraelites, ſtandeth in this when they convey their pedegree from him, and do with ſolemne memorie honor him for their author and parent. Neither doth *Jacob* this becauſe he is carefull for the enlarging of the renowne of his name: but for as much as he knew that the whole bleſſedneſſe of his poſteritie conſiſted in the inheritance of the covenant which God had made with him: he wiſhed that that which he ſeeth ſhould be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to convey to them the ſucceſſion of the covenant. They againe when they bring ſuch remembrance into their prayers, doe not flee to the interceſſions of dead men: but doe put the Lord in mind of his covenant, whereby the moſt kind father hath promiſed that he will be favorable and beneficiall to them for *Abraham*, *Iſaac*, and *Jacobs* ſake. How little the holie Ones did otherwiſe leane upon the merits of their father, the common ſaying of the Church in the Prophet teſtifieth, Thou art our Father, and *Abraham* knew us not, and *Iſrael* was ignorant of us. Thou Lord art our Father, and our redeemer. And when they ſay thus, they adde therewithall, Returne O Lord for thy ſervants ſakes: yet thinking upon no interceſſion, but bending their mind to the benefit of the covenant. But now ſith we have the Lord Jeſus, in whoſe hand the eternall covenant of mercie is not onlie made; but alſo confirmed to us: whoſe name ſhould we rather uſe in our prayers? And becauſe theſe good maſters will have the Patriarches to be by theſe words made interceſſours, I would faine know of them why in ſo great a rout *Abraham* the Father of the Church hath no place at all among them. Out of what ſinke they fetch their advocates, it is not vnknowne. Let them anſwere me, how fit it is that *Abraham*, whom God preferred above all other, and whom he advanced to the higheſt degree of honour, ſhould be neglected and ſuppreſſed. Verily when it was evident that ſuch uſe was unknowne to the old Church, they thought good for hiding of the newneſſe to ſpeake nothing of the old Fathers: as though the diverſitie of names excuſed the new and forged manner. But whereas ſome object that God is prayed unto, to have mercie on the people for *Davids* ſake, it doth ſo nothing at all make for defence of their errour, that it is a moſt ſtrong proofe for the confutation thereof. For if we conſider what perſon *David* did beare: he is ſevered from all the aſſembly of the Saints, that God ſhould ſtabliſh the covenant which he hath made in his hand. So both the covenant is rather conſidered than the man and under a figure the onely interceſſion of Chriſt is affirmed. For it is certaine that that which belonged only to *David*, in ſo much as he was the image of Chriſt, accordeth not with any other.

A fourth argument. Gen. 46. 16.

Eſay 4. 1.

Eſay 63. 16.

26 But this forſooth moveth ſome, that it is oftentimes read that the prayers of Saints have beene heard. Why ſo? Even becauſe they prayed. They truſted in thee (ſaith the Prophet) and they were ſaved: they cried, and they were not confounded. Therefore let us alſo pray as they did, that we may be heard as they were. But theſe men, otherwiſe than they ought, doe wrongfullie reaſon, that none ſhall be heard but they that have once beene heard. How much better doth *James* ſay? *Elias* (ſaith he) was a man like to us: and he prayed with prayer that it ſhould not raine, and it rained not upon the earth in three yeeres and ſixe moneths. Againe he prayed, and the heaven

A fifth argument. Pſal. 22. 5.

James 6. 17.

heaven gave raine, and the earth gave her fruite. What? doth he gather any singular prerogative of *Elias*, to which we ought to flee? No. But he teacheth what is the continuall strength of godly and pure prayer, to exhort us likewise to pray. For we doe niggardlie construe the readinesse and gentlenesse of God in hearing them, unlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promiseth that his eare shall be inclined not to one, or two, nor yet to a few, but to all that call upon his name. And so much lesse excusable is this foolishnesse, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *David* was oft delivered by the power of God. Was it that he should draw that power to himselfe, that we should be delivered by his helpe? He himselfe affirmeth farre otherwise: The righteous looke for me, till thou render to me. Againe, The righteous shall see, and they shall rejoyce, and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such prayers, in which to crave that which he requireth, he mooveth God by this manner, that the righteous be not made ashamed, but many by his example be raised up to hope well. Let us now be contented with this one example. Therefore every holie one shall pray to thee in fit time. Which place I have so much the more willingly rehearsed, because the lewd babblers which doe let out to hire the service of their waged tongue have not beene ashamed to alleage it to prove the intercession of the dead. As though *David* meant any thing else, than to shew the fruite that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kind we must learne, that the experience of the grace of God, as well toward our selves as other, is no slender help to confirme the credit of his promises. I have unrehearsed many places, where *David* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalmes shall commonly finde them without seeking. This selfe same thing had *Jacob* before taught by his owne example: I am unworthie of all thy mercies, and of the truth which thou hast performed to thy servant. I with my staffe have passed over this *Jordane*, and now I come forth with two bands. He alleageth indeed the promise, but not alone: but he also joyneth the effect, that he may the more couragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are weary of their liberalitie, or whose abilitie is wasted: but he is to be weighed by his owne nature, as *David* wisely doth, where he saith, Thou hast redeemed me, O God that speakest truth. After that he hath given to God the praises of his salvation, he addeth that he is a true speaker: because unlesse he were continually like himselfe, there could not be gathered of his benefits a sufficiently strong reason of affiance and calling upon him. But when we know that so oft as he helpeth us, he sheweth an example and proofe of his goodnesse, we neede not to feare that our hope shall be put to shame or disappoint us.

Psal. 141. 8. Psal. 51. 8. Psal. 34. 7. Psal. 31. 6. Gen. 38. 10. Psal. 31. 6.

The directing of prayers unto Saints departed is the offering of injurie unto God, and of disgrace unto Christs intercession, which by the mutuall prayers of Saints as yet living, is not prejudiced. Psal. 44. 21.

27 Let this be the summe. Whereas the Scripture setteth out this unto us for the cheefe point in the worshipping of God, (as refusing all sacrifices, he requireth of us this dutie of godlinesse) prayer is not without manifest sacrilege directed to other. Wherefore also it is said in the Psalme, If we stretch forth our hands to a strange God, shall not God require these things? Againe, whereas God will not be called upon but of Faith, and expresly commandeth prayers to be framed according to the rule of his word: finally whereas Faith founded upon the Word is the mother of right prayer: so soone as we swarue from the word, our prayer must needs be corrupted. But it is already shewed, that if the whole Scripture be sought, this honour is therein challenged to God only. As touching the office of intercession, we have also shewed that it is peculiar to Christ, and that there is no prayer acceptable to God, but which that Mediator halloweth. And though the faithfull doe one for another offer prayers to God for their brethren, we have shewed that this abateth nothing from the only intercession of Christ: because they altogether standing upon it doe commend both themselves and other to God. Moreover we have taught that this is unfitly drawne to dead men, to whom we never read that it hath been commanded that they should pray for us. The Scripture doth oftentimes exhort us to mutuall doings of his duty one for another: but of dead men there is not so much as one syllable: yea and *James* joyning these two things together,

together, that we ſhould confeſſe our ſelves, among our ſelves, and mutually pray one for another, doth ſecretly exclude dead men. Therfore to condemne this error, this one reaſon ſufficeth, that the beginning of praying rightly, ſpringeth out of faith, and that faith commeth of the hearing of the word of God, where is no mention of the fained interceſſion, becauſe ſuperſtition hath raſhly gotten to it ſelfe patrones which were not given them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patroneſhip, without which in the Papacy they beleeve that there is no praier. Moreover it is certaine that this ſuperſtition hath growne of diſtruſtfulneſſe either becauſe they were not content with Chriſt to be their interceſſor, or have altogether robbed him of his praiſe. And this latter point is eaſily prooved by their ſhameleſneſſe: becauſe they have no other ſtronger argument to proove that we have neede of the interceſſion of Saints, than when they obiect that we are unworthy of familiar acceſſe to God. Which we indeed grant to be moſt true: but thereupon we gather, that they leave nothing to Chriſt, which eſteeme his interceſſion nothing worth, unleſſe there be adjoyned *Gorge*, *Hippolite*, or ſuch other viſors. James 5.8.

28 But although praier properly ſignifieth onely wiſhes and petitions: yet there is ſo great affinitie betweene petition and thankſgiving, that they may be fitly comprehended both under one name. For, theſe ſpeciall ſorts which *Paul* rehearſeth, fall under the firſt part of this diviſion. With asking and craving we powre forth our deſires before God, requiring as well thoſe things that ſeeme to ſpread abroad his glory and ſet forth his name, as the benefits that are profitable to our uſe. With giving of thankes, we doe with due praiſe magnifie his good doings toward us, acknowledging to be received of his liberalitie whatſoever good things doe come to us. Therefore *David* comprehended theſe two parts together, ſaying: Call upon me in the day of neceſſitie: I will deliver thee, and thou ſhalt glorifie me. The Scripture not in vaine commandeth us to uſe both. For we have ſaid in another place, that our needineſſe is ſo great, and the experience it ſelfe crieth out that we are on every ſide pinched and preſſed with ſo many and ſo great diſtreſſes, that all have cauſe enough why they ſhould both ſigh to God, and in humble wiſe call upon him. For though they be free from adverſities, yet the guiltineſſe of their wicked doings, and their innumerable aſſaults of tentations ought to pricke forward the moſt holy to aske remedy. But in the ſacrifice of praiſe and thankſgiving there can be no interruption without hainous ſinne, foraſmuch as God ceaſeth not to heap upon diverſe men diverſe benefits to drive us though we be ſlacke and ſlow, to thankfulneſſe. Finally ſo great and ſo plenteous largeſſe of his benefits doth in a manner overwhelme us: there are ſo many and ſo great miracles of his ſeene on every ſide which way ſoever thou turne thee, that we never want ground and matter of praiſe and thankſgiving. And that theſe things may be ſomewhat plainelier declared ſith all our hopes and wealth ſtand in God (which we have before ſufficiently proved) that neither we nor all our things can be in proſperitie but by his bleſſing: we muſt continually commit our ſelves and all our things to him. Then whatſoever we purpoſe, ſpeake, or doe, let us purpoſe, ſpeake, and doe under his hand and will, finally under the hope of his helpe. For, all are pronounced accurſed of God, which deviſe or determine any purpoſes upon truſt of themſelves or of any other, which without his will, and without calling upon him doe enterpriſe or attempt to begin any thing. And whereas we have diverſe times already ſaid, that he is duely honoured when he is acknowledged the author of all good things: thereupon followeth that all thoſe things are ſo to be received at his hand, that we yeeld continuall thankes for them: and that there is no other right way for us to uſe his benefits, which flow and proceed from his liberalitie to no other end, but that we ſhould be continually buſied in confeſſing his praiſe and giving of thankes. For *Paul*, when he teſtifieth that they are ſanctified by the word and praier, doth therewithall ſignifie that they are not holy and cleane to us without the word and praier, underſtanding by the Word, faith by figure. Therefore *David* ſaith very well, when having received the liberalitie of the Lord, he declareth that there is given him into his mouth a new ſong: wherby verily he ſignifieth that it is a malicious ſilence, if we paſſe over any of his benefits without praiſe: ſith he ſo oft giveth us matter to ſay good of him, as he doth good to us. As alſo *Eſaie* ſetting out the ſingular

The kindes of praier.

Pſal. 50.15.

Joh. 4.14. Eſay 30.1. & 31.1.

1 Tim. 4.5. Metonymia. Pſal. 40.4.

Eſay 2.10.

Psal.51.17. Esa.8.20. Joh.11.10. Psal.116.12. Psal.106.47. Psal.110.18. gular grace of God, exhorteth the faithfull to a new and unwonted song. In which sense *David* saith in another place, Lord open thou my lips, and my mouth shall shew forth thy praise. Likewise *Ezechias* and *Jonas* testifie that this shall be to them the end of their deliverance, to celebrate the goodnesse of God with songs in the temple. The same law *David* prescribeth to all the godly: What shall I repay to the Lord (saith he) for all the things that he hath bestowed upon me? I will take the cup of salvation, and will call upon the name of the Lord. And the same law the Church followeth in another Psalme; Save us our God, that wee may confesse to thy name, and glorie in thy praise. Againe, he hath looked unto the praier of the solitary, and he hath not despised their praiers. This shall be written to the generation that shall follow, and the people created shall praise the Lord, that they may declare his name in him, and his praise in *Hierusalem*. Yea so oft as the faithfull beseech God to doe for his names sake: as they professe themselves unworthy to obtaine any thing in their owne name, so they binde themselves to give thankes, and they promise that this shall be to them the

Osee.14.13. right use of the bountifulnesse of God, that they shall be publishers of it. So *Osee* speaking of the redemption to come of the Church, saith: Take away iniquitie O God, and lift up good: and we will pay the calves of our lips. And the benefits of God doe not onely claime to themselves the praise of the tongue, but also doe naturally procure love. I have loved (saith *David*) because the Lord hath heard the voice of my praier.

Psal.116.1. Psal.18.1. Againe, in another place, rehearsing the helpes which he had felt, he saith: I will love thee O God my strength: Neither shall the praises ever please God, which shall not flow out of this sweetnesse of love. Yea and also we must hold fast this saying of

Phil.4.6. *Paul*, that all praiers are wrongfull and faulty to which is not adjoyned giving of thankes. For thus he saith, in all praier and beseeching with thanksgiving let your petitions be knowen with God. For sith restinesse, tediousnesse, impatience, bitternesse of griefe, and feare doe move many in praying to murmure, hee commandeth that our affections be so tempered, that the faithfull ere they have obtained that which they desire, should nevertheless cheerefully bless God. If this knot ought to have place in things in a manner contrary, with so much more holy a band doth God binde us to sing

Heb.13.15. his praises, so oft as he maketh us to enjoy our requests. But as we have taught that our praiers are hallowed by the intercession of Christ, which otherwise should be uncleane: so the Apostle, where he commandeth us to offer a sacrifice of praise by Christ, putting in minde that we have not a mouth cleane enough to praise the name of God, unlesse the Priesthood of Christ become the meane. Whereupon we gather, that men have beene monstrously bewitched in the papacy, where the greater part marvelleth

1 Thess.5.13. that Christ is called an Advocate. This is the cause why *Paul* commandeth both to pray and to give thankes without ceasing: namely for that he willeth that with so great continuing as may be, at every time in every place, in all matters and businesses, the praiers of all men should be lifted up to God, which may both looke for all things at his hand, and yeeld to him the praise of all things, as he offereth us continuall matter to praise and pray.

Order for assiduity of praier both private and publike in the Church.

29 But this continuall diligence of praying, although it specially concerne the proper and private praiers of every man, yet somewhat also pertaineth to the publike praiers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order that shall by common consent bee agreed upon among all. I graunt the same in deede. For therefore certaine houres are set and appointed, as indifferent with God, so necessarie for the uses of men, that the com-

1.Cor.15.40. moditie of all men may be provided for, and all things (according to the saying of *Paul*) may bee comelily and orderly done in the Church. But this maketh nothing to the contrarie, but that every Church ought both from time to time to stirre up it selfe to often use of praiers, and when it is admonished by any great necessitie, to be fervent with most earnest endevour. As for perseverance which hath a great affinitie with continuall diligence, there shall bee a fit place to speake of it about the end. Now these make nothing for the much babbling which Christ willed that we should be forbidden.

Mat.6.7. For he forbiddeth not to continue long, nor oft, nor with much affection in prayers, but that we should not trust that we may wring any thing out of God, by dulling his

eares

eares with much babling talke, as if he were to be perſwaded after the manner of men. For wee know that Hypocrites, becauſe they doe not conſider that they have to doe with God, doe no leſſe make a pompous ſhew in their prayers than in triumph. For, the Phariſee which thanked God that hee was not like to other men, without doubt rejoyced at himſelfe in the eyes of men, as if he would by prayer ſeeke to get a fame of holineſſe. Hereupon came that much babling, which at this day upon a like cauſe is uſed in the Papacy: while ſome doe vainely ſpend the time in repeating the ſame prayers, and otherſome doe ſet out themſelves among the people with a long heape of words. Sith this babling childiſhly mocketh God, it is no marvell that it is forbidden out of the Church, to the end that nothing ſhould there bee uſed but earneſt and proceeding from the bottome of the heart. Of a neere kinde and like to this corruption is there another, which Chriſt condemneth with this, namely that hypocrites for boaſting ſake doe ſeeke to have many witneſſes, and doe rather occupie the market place to pray in, than their prayers ſhould want the praiſe of the world. But whereas wee have already ſhewed that this is the marke that prayer ſhooteth at, that our miudes may bee carryed upward to God, both to confeſſion of prayſe, and to craving of helpe: thereby wee may underſtand that the chiefe duties thereof doe ſtand in the minde and the heart, or rather that prayer it ſelfe is properly an affection of the inward heart, which is powred forth and laid open before God the ſearcher of hearts. Wherefore (as it is already ſaid) the heavenly Schoolemaſter, when he minded to ſet out the beſt rule of praying, commanded us to goe into the chamber, and there the doore being ſhut to pray to our Father which is in ſecret, that our Father which is in ſecret may heare us. For when he hath drawne them away from the example of hypocrites, which with ambitious boaſting ſhew of prayers ſought the favour of men; hee therewithall addeth what is better, namely, to enter into our chamber, and there to pray the doore being ſhut. In which words (as I expound them) he willed us to ſeeke ſolitary being which may helpe us to deſcend and to enter throughly with our whole thought in our heart, promiſing to the affections of our heart that God ſhall bee neere us, whoſe temples our bodies ought to bee. For he meant not to deny but that it is expedient alſo to pray in other places: but hee ſheweth that prayer is a certaine ſecret thing, which both is chiefly placed in the ſoule, and requireth the quiet thereof farre from all troubles of cares. Not without cauſe therefore the Lord himſelfe alſo, when hee was diſpoſed to apply himſelfe more earneſtly to prayer conveyed himſelfe into ſome ſolitary place farre from the troubleſome company of men: but to teach us by his example that theſe helpes are not to be deſpiſed, by which our minde being too ſlipperie of it ſelfe is more bent to earneſt applying of prayer. But in the meane time even as he in the middeſt of the multitude of men abſtained not from praying, if occaſion at any time ſo ſerved: ſo ſhould wee in all places where need ſhall be, lift up pure hands. Finally, thus it is to be holden, that whoſoever refuſeth to pray in the holy aſſembly of the godly, he knoweth not what it is to pray a part, or in ſolitarineſſe, or at home. Againe, that hee that neglecteth to pray alone or privately how diligently ſoever he haunt publike aſſemblies, doth there make but vaine prayers: becauſe hee giveth more to the opinion of men than to the ſecret judgement of God, in the meane time, that the common prayers of the Church ſhould not grow into the contempt, God in old time garniſhed them with glorious titles, ſpecially where hee called the temple the houſe of prayer. For, by this ſaying hee both taught that the chiefe part of the worſhipping of him is the duty of prayer: and that to the end that the faithfull ſhould with one conſent exerciſe themſelves in it, the temple was ſet up as a ſtandard for them. There was alſo added a notable promiſe: There abideth for thee, O God, praiſe in Sion: and to thee the vow ſhall bee paid. By which words the ptophet telleth us, that the prayers of the Church are never void: becauſe the Lord alway miniſtreth to his people matter to ſing upon with joy. But although the ſhadowes of the law are ceaſed: yet becauſe the Lords will was by this ceremony to nouriſh among us alſo the unity of faith, it is no doubt that the ſame promiſe belongeth to us, which both Chriſt hath ſtabliſhed with his owne mouth, and *Paul* teacheth that it is of force for ever.

Mat. 6. 6.

1 Tim. 2. 8.

Eſay 56. 7.

Pſal. 65. 2.

Churches ordained to be houses of prayer.

34 Now as the Lord by his word commanded the faithfull to use common prayer: so there must be common temples appointed for the using of them: where who so refuse to communicate their prayer with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandement of the Lord. For hee that promiseth that hee will doe whatsoever two or three shall aske being gathered together in his name, testifieth that he despiseth not prayers openly made: so that boasting and seeking of Glory of men be absent, so that unfained and true affection bee present which dwelleth in the secret of the heart. If this be the right use of temples (as truely it is) wee must againe beware that neither (as they have begun in certaine ages past to be accounted) we take them for the proper dwelling places of God from whence he may more neerely bend his eare unto us? nor faine to them I wot not what secret holynesse, which may make our prayer more holy before God. For sith wee our selves bee the true temples of God, we must pray in our selves if we will call upon God in his owne holy temple. As for that grossenesse, let us which have a commandement to call upon the Lord in spirit and truth without difference of place, leave it to the Iewes or the Gentiles. There was indeed a Temple in old time by the commandement of God for offering of prayers and sacrifices, but that was at such time as the truth lay hid figured under such shadowes, which being now lively expressed unto us doth not suffer us to sticke in any materiall temple. Neither was the temple given to the Iewes themselves with this condition, that they should inclose the presence of God, within the wals thereof, but whereby they might be exercised to behold the image of the true temple. Therefore they, which in any part thought that God dwelled in temples made with hands, were sharpely rebuked of *Esay* and *Stephen*.

Mat.18.20.

Iohn 4.23.

Esay 66.1. Act.7.48.

The sound of the voice without the inward feeling of the heart in prayer availeth not.

31 Here moreover it is more than evident, that neither voice nor song, if they be used in prayer, have any force, or doe any whit profit before God, unlesse they proceed from the deepe affection of the heart. But rather they provoke his wrath against us, if they come onely from the lips and out of the throate: forasmuch as that is to abuse his holy name, and to make a mockery of his majesty: as wee gather out of the words of *Esay*, which although they extend further, yet pertaine also to reprove this fault. This people (saith he) commeth neere to me with their mouth, and honoureth me with their lips: but their heart is farre from me: and they have feared me with the commandement and doctrine of men. Therefore behold I will make in this people a miracle great and to bee wondred at. For, wisdome shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemne voice or singing, but rather doe highly commend them, so that they accompany the affection of the minde. For so they exercise the minde and hold it intentive in thinking upon God, which as it is slippery and rolling, easily slacketh and is diversly drawne unlesse it be stayed with divers helpes. Moreover whereas the glory of God ought after a certaine manner to shine in all the parts of the body, it specially behooveth that the tongue be applyed and avowed to this service both in singing and in speaking, which is properly created to shew forth and display the praise of God: But the chiefe use of the tongue is in publike prayers, which are made in the assembly of the godly: which tend to this end, that wee may all with one common voice, and as it were with one mouth together glorifie God whom we worship with one spirit and one faith: and that openly, that all men mutually, every one of his brother, may receive the confession of Faith, to the example whereof they may be both allured and stirred.

Esay 9 13. Mat.15.8.

The use of singing in the Church.

1 Cor.14.13.

32 As for the use of singing in Churches (that I may touch this also by the way) it is certaine that it is not onely most ancient: but that it was also in use among the Apostles, we may gather by these words of *Paul*. I will sing in Spirit, I will sing also in minde. Againe to the *Colossians*: Teaching and admonishing you, mutually in Hymnes Psalmes and spirituall songs, singing with grace in your hearts to the Lord. For in the first place he teacheth that we should sing with voice and heart: in the other he commandeth spirituall songs, wherewith the godly doe mutually edifie themselves. Yet that it was not universall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Millan* first began to sing, when while *Justina* the mother of *Valentinian*, cruelly

Confess. lib. 9. cap. 7.

cruelly raged against the true faith, the people more used watching than they were wont: and that afterward the other westerne Churches followed. For hee had a little before said, that this manner came from the Esterne Churches. He telleth also in his second bookes of Retractations that it was in his time received in *Africa*. One *Hilarie* (saith he) a ruler did in every place whersoever he could, with malicious blaming raile at the maner which then began to bee at *Carthage*, that the Hymnes at the altar should be pronounced out of the booke of Psalmes, either before the oblation, or when that which had beene offered was distributed to the people. Him I answered at the commandement of my brethren. And truely if songs be tempered to that gravity which becommeth the presence of God and Angels, it both procureth dignity and grace to the holy actions, and much availeth to stirre up the mindes to true affection and ferventnesse of praying. But wee must diligently beware that our eares be not more heedfully bent to the note, than our mindes to the spirituall sense of the words. With which perill *Augustine* in a certaine place saith that hee was so moved, that he sometime wished that the manner which *Athanasius* kept should bee established, which commanded that the Reader should sound his words with so small a bowing of his voice, that it should be liker to one that readeth than to one that singeth. But when he remembred how much profit hee himselfe had received by singing, he inclined to the other side. Therefore using this moderation, there is no doubt that it is a most holy and profitable ordinance As on the other side what songs soever are framed onely to sweetnesse and delight of the eares, they both become not the majesty of the Church, and cannot but highly displease God.

Confess. li. 10. cap. 33.

33 Whereby it also plainely appeareth that common prayers are to be spoken not in Greeke among Latine men, not in Latine among Frenchmen or Englishmen (as it hath heretofore beene each where commonly done) but in the peoples mother tongue, which commonly may bee understood of the whole assembly: forasmuch as it ought to bee done to the edifying of the whole Church, which receive no fruit at all of a sound not understanded. But they which have no regard neither of charity nor of humanity, should at least have beene somewhat moved with the authority of *Paul*, whose words are nothing doubtfull. If thou blesse (saith hee) in spirit, how shall hee that filleth the place of an unlearned man answer Amen to thy blessing, sith he knoweth not what thou sayest? For thou indeed givest thanks, but the other is not edified. Who therefore can sufficiently wonder at the unbrideled licentiousnesse of the Papists, which the Apostle so openly crying out against it, feare not to roare out in a strange tongue most babling prairers, in which they themselves sometime understand not one syllable, nor would have other folkes to understand it? But *Paul* teacheth that we ought to doe otherwise. How hen; I will pray (saith he) with spirit, I will pray also with minde: I will sing with spirit: I will sing also with minde: signifying by the name of spirit, the singular gifts of tongues which many being endued with, abused it, when they severed it from the minde, that is from understanding. But this we must altogether thinke, that it is by no meanes possible neither in publike nor in private prayer, but that the tongue without the heart must highly displease God. Moreover we must thinke that the minde ought to be kindled with ferventnesse of thought, that it may farre surmount all that the tongue may expresse with utterance. Finally that the tongue is not necessary at all for private prayer, but so far as the inward feeling either is not able to suffice to inkindle it selfe, or the vehemencie of inkindling violently carrieth the worke of the tongue along with it. For though very good prayers sometime be without voice, yet oftentimes betideth, that when the affection of the minde is fervent, both the tongue breaketh forth into voice, and the other members into gesturing without excessive shew. Hereupon came the muttering of *Hanna*, and such a like thing all the holy ones alway feele in themselves, when they burst out into broken and unperfect voyces. As for the gestures of the body which are wont to be used in prayer (as kneeling and uncovering of the head) they are exercises by which we endevour to rise up to a greater reverencing of God.

Publike prayer in what tongue and with what gesture to be made.

1 Cor. 14. 16.

1 Sam. 1. 13.

34 * Now we must learne not onely a more certaine rule, but also the very forme of praying: namely the same, which the heavenly father hath taught us by his beloved sonne: wherein we may acknowledge his unmeasurable goodnesse and kindenesse. For

* *A prescript forme of prayer delivered by Christ.* Mat. 6. 9. Luk. 11. 9.

beside this hee warneth and exhorteth us to seeke him in all our necessity (as children are wont to flie to their fathers defence, so oft as they be troubled with any distresse) because hee saw that we did not sufficiently perceive this, how slender our poverty was, what were meete to be asked, and what were for our profit: hee provided also for this our ignorance, and what our capacity wanted, he supplyed and furnished of his owne. For he hath prescribed to us a forme wherein he hath as in a Table set out whatsoever we may desire of him, whatsoever availeth for our profit, and whatsoever is necessary to aske. Of which his gentlenesse wee receive a great fruit of comfort that we understand that wee aske no inconvenient thing, no unseeming or unfit thing, finally nothing that is not acceptable to him, sith wee aske in a manner after his owne mouth.

Alcib. vel de voto. When *Plato* saw the folly of men in making requests to God, which being granted, it many times befell much to their owne hurt: he pronounced that this is the best manner of praying taken out of the old Poet. King *Iupiter* give unto us the best things both when we aske them, and when wee doe not aske them, but command evill things to be away from us even when we aske them. And verily the heathen man is wise in this, that hee judgeth how perillous it is to aske of the Lord that which our owne desire moveth us to: and therwithall he bewrayeth our unhappy case, that we cannot once open our mouthes before God without danger, unlesse the spirit doe instruct us to a right rule of praying.

Rom. 8. 6. And insomuch greater estimation this priviledge is worthy to be had of us, sith the onely begotten Sonne of God ministreth words into our mouth which may deliver our minde from all doubtings.

The devision of the Lords prayer into parts. 35 This whether you call it forme or rule of praying is made of sixe petitions. For, the cause why I agree not to them that devide it into seven parts, is this, that by putting in this adversitive word (But) it seemeth that the Evangelist meant to joyne these two peeces together, as if hee had said: Suffer us not to be oppressed with tentation, but rather helpe our weaknesse, and deliver us, that we faint not. The old writers also thinke on our side, so that now that which is in *Matthew* added in the seventh place, is by way of declaration to be joyned to the sixt petition. But although the whole prayer is such that in every part of it regard is specially to be had of the glory of God, yet the three first petitions are peculiarly appointed to Gods Glory, which alone wee ought in them to looke unto without any respect (as they say) of our owne profit. The other three have care of us, and are properly assigned to aske those things that are for our profit. And when wee pray that the name of God be hallowed: because God will prove whether hee bee loved and honoured of us freely or for hope of reward, we must then thinke nothing of our owne commodity, but his glory must be set before us, which alone wee must behold with fixed eyes: and no otherwise ought wee to bee minded in the other prayers of this sort. And even this turneth to our great profit that when it is sanctified as we pray, it is also likewise made our sanctification. But our eyes (as it is said) must winke and after a certaine manner be blinde at such profit, so as they may not once looke at it: that if all hope of our private benefit were cut off, yet wee should not cease to wish and pray for this sanctification and other things which pertaine to the glory of God. As it is seene in the examples of *Moses* and *Paul*, to whom it was not grievous to turne away their mindes and eyes from themselves, and with vehement and inflamed zeale to wish their owne destruction, that though it were with their owne losse they might advance the glory and kingdome of God. On the other side when we pray that our daily bread be given us: although we wish that which is for our owne commodity, yet here also we ought chiefly to seeke the glory of God, so that we should not aske it unlesse it might turne to his glory. Now let us come to the declaring of the Prayer it selfe.

Aug. in Enchi. ad Laur. cap. 116. Chrisost oper. imperf. Exod. 32. 32. Rom. 9. 3.

Our Father which art in heaven.

A comfort unto Christians that they may call God their Father. 36 First in the very entry we meete with this which we said before, that all prayer ought none otherwise to bee offered of us to God in the name of Christ, as it can by no other name be made acceptable unto him. For since we call him Father, truely we alleadge for us the name of Christ. For by what boldnesse might any man call God

Father:

Father? who should burst forth into so great rashnesse, to take to himselfe the honour of the Sonne of God, unlesse we were adopted the children of grace in Christ? Which being the true Sonne, is given of him to us to be our brother: that that which he hath proper by nature, may by the benefit of adoption bee made ours, if we doe with sure Faith embrace so great bountifulnesse. As *Iohn* saith, that power is given to them which beleeve in the name of the onely begotten Sonne of God, that they also may bee made the children of God. Therefore he both calleth himselfe our Father, and will be so called of us, by this sweetnesse of name delivering us from all distrust, sith there can no where be found any greater affection of love than in a Father. Therefore hee could by no surer example testifie his unmeasurable deare love towards us than by this that wee are named the Sonnes of God. But his love is so much greater and more excellent toward us than all love of our parents, as hee passeth all men in goodnesse and mercy: that if all the Fathers that are in the earth, having shaken off all feeling of Fatherly naturallnesse, would forsake their children, yet he will never faile us, because he cannot deny himselfe. For we have his promise, if you being evill can give good gifts to your children, how much more can your Father which is in heaven? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his children: then as a childe cannot give himselfe into the tuition of a stranger and forraine man, unlesse he complaine either of the cruelty or poverty of his Father? so wee cannot seeke succours from elsewhere than from him alone, unlesse we reproach him with poverty and want of ability, or with cruell or too extreame rigorousnesse.

Iohn 1.12. 1 Iohn 3.1. Psal.27.10. Esay 63.16. 2 Tim.2.13. Mat.7.11. Esay 39.15.

37 Neither let us alleadge that we are worthily made fearefull with conscience of sinnes, which may make a Father be he never so mercifull and kinde, daily to be displeased. For if among men the sonne can with no better Advocate plead his cause to his Father, and by no better meane get and recover his favour being lost, than if hee himselfe humbly and lowly, acknowledging his fault, doe beseech his fathers mercy (for then the fatherly bowels cannot hide themselves but must bee moved at such prayers) what shall that father of mercy doe, and the God of all comfort? shall not hee rather heare the teares and groanings of his children intreating for themselves (specially sith he doth call and exhort us to doe so) than any other intercessions whatsoever they be to the succour whereof they do so fearefully flee, not without some shew of despaire, because they distrust of the kindenesse and mercifulnesse of their father? This overflowing plenty of fatherly kindnesse hee depainteth and setteth out unto vs in the parable, where the Father lovingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had every way grievously offended against him, and hee tarrieth not till he doe with words crave pardon, but hee himselfe preventeth him, knoweth him a farre off returning, of his owne will goeth to meete him, comforteth him and receiveth him into favour. For, setting out in a man this example of so great gentlenesse, he minded to teach us how much more plentifull kindenesse we ought to looke for at his hand, who is not onely a Father, but also the best and most mercifull of all fathers, howsoever wee bee unkinde, rebellious and naughty children so that yet wee cast our selves upon his mercy. And that he might make it to bee more assuredly beleeved, that he is such a Father to us, if we be Christians: he willed not onely to bee called Father, but also by expresse name Our Father: as if wee might thus talke with, O Father which hast so great naturall kindenesse toward thy children, so great easinesse to pardon, wee thy children call to thee and pray to thee, being assured and fully perswaded, that thou beerest no other affection to us than fatherly howsoever wee bee unworthy of such a father. But because the small capacities of our heart conceive not so great unmeasurablenesse of favour, not onely Christ is to us a pledge and earnest of our adoption, but also he giveth us the spirit for witnesse of the same adoption, through whom we may with a free and lowd voice crie *Abba*, Father. so oft therefore as any delay shall withstand us, let us remember to aske of him, that correcting our fearefullnesse he will set before us that spirit of couragiousnesse to bee our guide to pray boldly.

What the name of a Father doth import and teach

2 Cor.1.3. Luk.15.20. Gal.4.6.

38 Whereas wee are not so taught that every one should severally call him his

When wee call God our Father, the holy fellowship which we have one with another is commended, and we admonished to pray for others not onely for our selves.

owne father, but rather that we should all in common together call him Our Father: thereby we are put in minde, how great affection of brotherly love ought to be among us, which are altogether by one same right of mercy and liberality, the children of such a father. For wee have one common Father, from whom commeth whatsoever good thing may betide unto us, there ought to bee nothing severall among us, which we are not ready with great cheerefulnesse of minde to communicate one to another, so much as need requireth. Now if wee bee so desirous, as we ought to be, to reach our hand and helpe one to another, there is nothing wherein wee may more profit our brethren, then to commend them to the care and providence of the most good father, who being well pleased and favouring, nothing at all can be wanted. And verily even this same we owe to our father. For as hee that truly and heartily loveth any father of household, doth also embrace his whole household, with love and good will: likewise what love and affection we beare to this heavenly Father, we must shew toward his people, his household and his inheritance, which he hath so honoured, that he hath called it the fulnesse of his onely begotten Sonne. Let a Christian man therefore frame his prayers by this rule, that they be common, and may comprehend all them that be brethren in Christ with him: and not onely those whom hee presently seeth and knoweth to bee such, but all men that live upon earth: of whom, what God hath determined, it is out of our knowledge: saving that it is no lesse godly than naturall to wish the best to them, and hope the best of them. Howbeit we ought with a certaine singular affection to beare a speciall inclination to them of the household of Faith, whom the Apostle hath in every thing peculiarly commended unto us. In a summe, All our prayers ought to be so made, that they have respect to that community which our Lord hath stablished in his kingdome and his house.

Mat. 23. 9.

Ephe. 1. 14.

Gal. 6. 10.

The conceiving of prayer in common is no hinderance to the private and particuler commending of our owne, or our brethrens affaires unto God.

39 Yet this withstandeth not, but that wee may specially pray both for our selves and for certaine other: so that yet our minde depart not from having an eye to this community, nor once swarve from it, but apply all things unto it. For though they be singularly spoken in forme, yet because they are directed to that marke, they cease not to be common. All this may easily be understood by a like example, The commandement of God is generall, to relieve the neede of all poore: and yet they obey this commandement which to this end doe helpe their poverty, whom they know or see to be in neede, although they passe over many whom they see to be pressed with no lesse necessity: either because they cannot know all, or bee not able to helpe all. After this manner they also doe not against the will of God, which having regard unto, and thinking upon this common fellowship of the Church, doe make such particular prayers, by which they doe with a common minde in particular words, commend to God themselves or other, whose necessity God willed to be more neerely knowne to them. Howbeit all things are not like in prayer and in bestowing of goods. For, the liberality of giving cannot be used but toward them whose neede wee have perceived: but with praier wee may helpe even them that are most strange and most unknowne to vs, by how great a space of ground soever they be distant from us. This is done by the general forme of prayer, wherein all the children of God are contained, among whom they also are. Hereto we may apply that which *Paul* exhorteth the faithfull of his time, that they lift upevery where pure hands, without strife: because when hee warneth them that strife shutteth the gate against prayers, he willeth them with one minde to lay their petitions in common together.

1 Tim. 2. 8.

How God is said to be in heaven, and a triple use this doctrine hath.

40 It is added, that he is in heaven. Whereupon it is not by and by to bee gathered that he is bound fast inclosed and compassed with the circle of heaven, as within certaine barres. For *Salomon* also confesseth that the heaven of heavens cannot containe him. And hee himselfe saith by the prophet, that heaven is his seat, and the earth his footstoole. Whereby verily hee signifieth that hee is not limited in any certaine coast, but is spread abroad throughout all things. But because our minde (such is the grossenesse of it,) could not otherwise conceive his unspeakeable glory, it is signified to us by the heaven, than which there can nothing come under our sight more ample or fuller of majesty. Sith therefore whersoever our senses comprehend any thing, there they use to fasten it: God is set out of all place, that when we will seeke him,

1 King. 8. 37.
Esa. 66. 1.
Act. 7. 49.
& 17. 24.

wee

we ſhould be raiſed up above all ſenſe both of body and ſoule. Againe by this manner of ſpeaking he is lifted above all chance of corruption and change: finally it is ſignified that he comprehendeth and conteineth the whole world and governeth it with his power. Wherefore this is all one as if he had beene called of infinite greatneſſe or height, of incomprehenſible ſubſtance, of unmeaſurable power, of everlaſting immortality. But while we have this, we muſt lift up our minde higher when God is ſpoken of, that we dreame not any earthly or fleſhly thing of him, that wee meaſure him not by our ſmall proportions, nor draw his will to the rule of affections. And therewithall is to be raiſed up our affiance in him, by whoſe providence and power we underſtand heaven and earth to be governed. Let this be the ſumme, that under the name of Father is ſet before us that God which hath in his owne image appeared to us, that he may be called upon with aſſured Faith: and that the familiar name of Father is not onely applyed to ſtabliſh affiance, but alſo availeth to hold faſt our mindes that they bee not drawne to doubtfull or faigned Gods, but ſhould from the onely begotten ſonne climbe up to the onely Father of Angels & of the Church: then, that becauſe his ſeat is placed in heaven, we are by the governance of the world put in minde that not without cauſe wee come to him, which with preſent care commeth of his owne will to meete us. Who ſo come to God (ſaith the Apoſtle) they muſt firſt beleive that there is a God, then that he is a rewarder to all them that ſeeke him. Both theſe things Chriſt affirmeth to be proper to his father, that our faith may be ſtayed in him: then, that we may bee certainely perſwaded that hee is not careleſſe of our ſafety: becauſe he vouchſafeth even to us to extend his providence: with which introductions *Paul* prepareth us to pray rightly. For before that he biddeth our petitions to be opened before God, he ſaith thus. Be ye carefull for nothing: the Lord is at hand. Whereby appeareth that they doubtfully and with perplexity toſſe their prayers in their minde which have not this well ſetled in them, that the eie of God is upon the righteous.

Heb.11.6.

Phil.4.6.

41 The firſt petition is, That the name of God bee hallowed, the neede whereof is joyned with our great ſhame. For what is more ſhamefull than that the glory of God ſhould be partly by our unthankefulneſſe, partly by our maliciouſneſſe darkened: and (ſo much as in it lyeth) by our boldneſſe and furious ſtubborneneſſe, utterly blotted out. Though all the wicked would burſt themſelves with their wilfulneſſe full of ſacriledge, yet the holineſſe of the name of God glorioufly ſhineth. And not without cauſe the Prophet crieth out, As thy name O God, ſo is thy praiſe into all the ends of the earth. For whereſoever the name of God is knowne, it cannot bee but that his ſtrength, power, goodneſſe, wiſedome, righteouſneſſe, mercy, and truth muſt ſhew forth themſelves, which may draw us into admiration of him, and ſtirre us up to publiſh his praiſe. Sith therefore the holineſſe of God is ſo ſhamefully taken from him in earth, if we be not able to reſcue it, we be at the leaſt commanded to take care of it in our prayers. The ſumme is, that we wiſh the honour to be given to God, which he is worthy to have, that men never ſpeake or thinke of him without moſt high reverence: whereunto is contrary the unholy abuſing, which hath alway beene too common in the world, as at this day alſo it rangeth abroad. And hereupon commeth the neceſſity of this petition, which if there lived in us any godlineſſe, though it were but a little, ought to have beene ſuperfluous. But if the name of God have his holineſſe ſafe, when being ſevered from all other, it breatheth out nothing but glorie, here we are commanded not onely to pray that God will deliver that holy name from all contempt and diſhonour, but alſo that he will ſubdue all mankinde to the reverence of it. Now whereas God diſcloſeth himſelfe to us, partly by doctrine, and partly by workes, hee is no otherwiſe ſanctified of us, than if wee give to him in both behalfes that which is his, and ſo embrace whatſoever ſhall come from him: and that his ſeverity have no leſſe praiſe among us than his mercifullneſſe, for as much as he hath in the manifold diverſity of his workes imprinted markes of his glory, which may worthily draw out of all tongues a confeſſion of his praiſe. So ſhall it come to paſſe that the Scripture ſhall have full authority with us, and that no good ſucceſſe ſhall hinder the bleſſing which God deſerveth in the whole courſe of the governing of the word. Againe, the petition alſo tendeth to this purpoſe, that all ungodlineſſe which defileth this holy name, may be deſtroyed and taken away: that whatſoever

The hallowing of the name of God which is the firſt petition both in that which he teacheth and that which he worketh, earneſtly to be longed for and craved in prayer.
Pſal.33.18.
Pſal.48.11.

whatsoever things doe darken and diminish this sanctifying, as well slaunders as mockings, may be driven away: and when God subdueth all sacriledges, his glory may thereby more and more shine abroad.

The parts and processe of the kingdome of God amongst men: which is the second petition.

42. The second petition is, that the kingdome of God may come: which although it containe no new thing, yet not without cause severed from the first: because if we consider our owne drowsinesse in a thing greatest of all other, it is profitable that the thing which ought of it selfe to have beene most well knowne, be with many wordes oft beaten into us. Therefore after that wee have beene commanded to pray to God to bring into subjection, and at length utterly to destroy whatsoever spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee have already set forth the definition of his kingdome, yet I now briefly rehearse, that God reigneth when men as well with forsaking of themselves, as with despising of the world and of the earthly life, doe so yeeld themselves to his righteousnesse, that they aspire to the heavenly life. Therefore there are two parts of this kingdome: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which doe by multitudes make warre against him: the other that he frame all our senses to the obedience of his government, Therefore none doe keepe right order in this prayer, but they which begin at themselves, that is to say, that they be cleansed from all corruptions which trouble the quiet state of the kingdome of God, and infect the pureneſſe thereof. Now because the word of God is like a kingly scepter, we are here commanded to pray he will subdue the mindes and hearts of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit he uttereth the effectuall force of his word, that it may bee advanced in such degree as it is worthy. Afterward wee must come downe to the wicked which doe obstinately and with desperate rage resist his authority. God therefore setteth up his kingdome by humbling the whole world: but that in diverse manners: because he tameth the wantonnesses of some, and of other some he breaketh the untamed pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the world: to enlarge and encrease them in number, to enrich them with his gifts, to stablish right order in them: on the other side to overthrow all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endevour of daily proceeding is not in vaine commanded us: because the matters of men, are never in so good case, that filthinesse being shaken away and cleansed, full pureneſſe flourisheth and is in lively force. But the fullnesse of it is deferred unto the last comming of Christ, when *Paul* teacheth that God shall be all in all. And so this prayer ought to withdraw us from all the corruptions of the world, which doe sever us from God that his kingdome should not flourish in us, and also to kindle our endevour to mortifie the flesh, finally to instruct us to the bearing of the crosse: forasmuch as God will in this wise have his kingdome spread abroad. Neither ought we to take it miscontentedly that the outward man be destroyed, so that the inward man be renewed. For this is the nature of the kingdome of God, when wee submit our selves to the righteousnesse thereof, to make us partakers of his glory. This is done when brightly setting forth his light and truth with alway new encreases, whereby the darkenesse and lies of Satan and his kingdome may vanish away, bee destroyed and perish, hee defendeth them that bee his, with the helpe of his Spirit, directeth them to uprightnesse, and strengtheneth them to continuance: but overthroweth the wicked conspiracies of his enemies, shaketh abroad their treasons and deceits, preventeth their malice, and beateth downe their stubbornesse, till at length hee kill Antichrist with the Spirit of his mouth and destroy all ungodlinesse with the brightnesse of his comming.

1 Cor. 15. 28.

Our requesting in the third petition that the will of God may be obeyed is a renouncing of our owne carnall wills and desires.

43 The third petition is, That the will of God bee done in earth, as it is in heaven. Which although it hangeth upon his kingdome, and cannot bee severed from it, is not in vaine added severally, for our grossenes, which doth not easily or by and by conceive what it is that God raigne in the world. It shall therefore be no absurdity if this be taken by way of plainer exposition: that God shall then be king in the world when all things shall submit themselves to his will. Now here is not meant of his secret will

whereby

whereby hee governeth all things and directeth them to their end. For though Satan and men are troublesomely carryed against him, yet hee can by his incomprehensible counsell not onely turne aside their violent motions, but also drive them into order that he may doe by them that which he hath purposed. But here is spoken of another will of God, namely that, whereunto answereth willing obedience: and therefore the heaven is by name compared with the earth: because the Angels, as it is said in the Psalme, doe willingly obey God and are diligently bent to doe his commandements. Wee are therefore commanded to wish that as in heaven nothing is done but by the becke of God, and the Angels are quietly framed to all uprightnesse: so the earth, all stubbornesse and perverseneſſe being quenched, may be subject to such government. And when we require this, we renounce the desires of our owne flesh: because whosoever doth not resigne and yeeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing commeth out of us but faulty. And wee are againe by this prayer framed to the forsaking of our selves, that God may governe us after his will: and not that onely, but that hee may also create in us new mindes, and new hearts, our old being brought to nought: that wee may feele in our selves none other motion of desire than a meere consent with his will: summarily that wee may will nothing of our selves, but that his Spirit may governe our hearts, by whom inwardly teaching us wee may learne to love those things that please him, and to hate those things that displease him. Whereupon this also followeth, that whatsoever affections fight against his will, hee make them vaine and void. Loe here bee the first three chiefe points of this prayer, in asking whereof wee ought to have the onely glory of God before our eies, leaving this respect of our selves, and having no regard to any of our owne profit, which although it come hereof largely unto us, yet we ought not here to seeke it. But albeit all these things, though we never thinke of them, nor wish them, nor aske them, must nevertheless come to passe in their due time, yet wee must wish them and require them. And the to doe is no small profit for our travaile, that we may so testifie and professe our selves to bee the servants and children of God, as much as in us lieth endevouring and being truely and throughly given to set forth his honour, which is due to him being both a Lord and a Father. Who so therefore doe not with affection and zeale of advancing the glory of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to bee accounted among the children and servants of God: and as all these things shall be done against their wils, so they shall turne to their confusion and destruction.

Psal. 103. 20.

44 Now followeth the second part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the Glory of God (which as *Paul* witnesseth, is to bee regarded even in meat and drinke) we should seeke onely what is profitable for our selves: but we have already given warning that there is this difference, that God peculiarly claiming three petitions to himselfe, doth draw us to himselfe wholly, that hee may in this wise prove our godlinesse. Then hee granteth us also to have an eye to our owne commodities, but with this condition, that wee aske nothing for our selves but to this end that whatsoever benefits hee bestoweth upon us, they may set forth his glory: forasmuch as nothing is more rightfull than that we live and dye to him. But in this petition we aske of God generally all things which the use of the body needeth under the elements of this world, not onely wherewith wee may bee fed and clothed, but also whatsoever hee foreseeth to be profitable for us, that we may eate our bread in peace. By which prayer we briefly yeeld our selves unto his care, and commit us to his providence, that hee may feed, cherish, and preserve us. For the most good Father disdaineth not to receive also our body into his faithfull safegard and keeping, to exercise our faith in these small things, when wee looke for all things at his hands, even to a crumme of bread and a droppe of water. For whereas it is come to passe I wote not how by our iniquity, that wee bee mooved and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet carefull for their flesh, are yet in doubt what they shall eate, and wherewith they shall bee clothed: and if they have not plentie of wine, wheate, and oyle a forehand, they tremble for feare. So much more doe wee esteeme the shadow of this

The sense of the fourth petition wherein our corporall and earthly necessities are commended unto God.
1 Cor. 10. 31.

this life which lasteth but a moment, than that everlasting immortality. But who so trusting to God have once cast away that carefulnesse for the provision of the flesh, doe also by and by looke for salvation and everlasting life at his hand, which are greater things. It is therefore no small exercise of faith, to hope for those things of God which otherwise doe so much hold us in care: and wee have not smally profited, when wee have put off this unbeleevingnesse which sticketh fast within the bones almost of all men. As for that which some doe here teach of transubstantiall bread, it seemeth but smally to agree with the meaning of Christ: yea, but if we did not even in this fraile life give to God the office of a nourishing Father, our prayer should be unperfect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to bee spirituall, should not onely cast their minde to earthly cares, but also wrap God therein with them. As though his blessing and fatherly favour doth not also appeare in the sustenance of our life, or as though it were written in vaine that
1 Tim. 4. 8. godlinesse hath promises not onely of the life to come, but also of this present life. But although the forgivenesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferiour thing in the first place, to the intent to lift us up by degrees to the other two petitions which doe properly belong to the heavenly life,
Levit. 6. 20. wherein he had regard to our grossenesse. We are commanded to aske Our bread, that we should be content with the quantity which our heavenly father vouchsafeth to give to us, and should not seeke for gaine by unlawfull crafty meanes. In the meane time wee must learne that it is made Ours by Title of gift, because neither our diligence, nor our travaile, nor our hands (as it is said in *Moses*) doe by themselves get us any thing, unlesse the blessing of God bee present: yea the plenty of the bread should nothing at all profit us, unlesse it were by God turned into nourishment. And therefore this liberality of God is no lesse necessary for the rich than for the poore: because having their cellers and their barnes full, they should yet faint for drienesse and emptinesse, unlesse they did by his grace enjoy their bread. The word *This Day*, or every day as it is in the other Evangelist, and also the adjective *Daily*, doe bridle the too much greedinesse of fraile things, wherewith wee are wont to burne out of measure, and whereunto are joyned other evils: for if we have plentifull abundance, we doe gloriously power it out upon pleasure, delights, boasting, and other kinds of riotous excesse. Therefore we are commanded to aske onely so much as is enough for our necessity, and as it were from day to day, with this affiance, that when our heavenly Father hath fed us this day, he will also not faile us to morrow. Therefore how great plenty of things soever doe flow unto us, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our daily bread: because wee must certainely beleeve that all substance is nothing, but insomuch as the Lord doth by powring out of his blessing with continuall encrease make it fruitfull: and that the very same substance that is in our hand, is not our owne, but insomuch as hee doth every houre give us a portion and grant us the use of it. This whereas the pride of men doth most hardly suffer it selfe to bee perswaded: the Lord
Deut. 8. 3. testifieth that hee hath shewed a singular example thereof for all ages, when he fed his
Matth. 3. 4. people with *Manna* in the wildernesse, to teach us that man liveth not by bread onely, but rather in the word that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life and strengthes are sustained, although he doth minister it unto us under bodily instruments. As he is wont also to teach us by the contrary example, when hee so oft as hee will, breaketh the strength and (as he calleth it) the staffe
Levit. 26. 26 of bread, that men eating may pine with hunger, and drinking may be dryed up with thirst. But who so not being contented with dayly bread, but with unbridled greedinesse are gaping for endlesse store, or who so being full with their aboundance, and careless by reason of the heape of their riches, doe nevertheless sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not obtaine, yea that which they most of all abhor, that is, to have onely daily bread, and so much as in them lyeth they dissemblingly hide from God the affection of their covetousnesse: whereas true prayer ought to poure out before him the very whole minde it selfe, and whatsoever inwardly lyeth hidden. But the other sort doe aske that which they looke not for at his hand, namely that which they thinke

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that they have with themſelves. In this that it is called *Ours*, the bountifullneſſe of God (as we have ſaid) ſo much more appeareth, which maketh That ours, that is by no right due to us. Yet that expoſition is not to be rejected which I have alſo touched, that by our bread is meant that which is earned with rightfull and harmeleſſe travell, and not gotten with deceits and extortions: becauſe that is alway other mens which we get to our ſelves with any ill doing. Whereas wee pray that it be given us, thereby it ſignified that it is the onely and free gift of God, from whence ſoever it come to us, yea when it ſhall moſt of all ſeeme to be gotten by our owne policy and travaile, and earned with our owne hands: forasmuch as it commeth to paſſe by his onely bleſſing that our labours proſper well.

45 Now followeth. Forgive us our debts: in which petition and the next following, Chriſt hath briefly contained whatſoever maketh for the heavenly life: as in theſe two parts ſtandeth the ſpirituall covenant which God hath made for the ſalvation of his Church, I will write my lawes in their hearts, and I will be merciſull to their iniquity. Here Chriſt beginneth the forgiveneſſe of ſinnes: after this, he will by and by adjoyne the ſecond grace, that God defend us with the power of his Spirit, and ſuſtaine us with his helpe, that we may ſtand unovercome againſt all tentations. And ſinnes hee calleth debts, becauſe we are debt-bound to pay the penalty of them, and were by no meanes able to ſatisfie it, unleſſe wee are acquitted by this forgiveneſſe. Which pardon is of his free mercy, when hee himſelfe liberally wipeth out theſe debts, taking no payment of us, but with his owne mercy ſatisfying himſelfe in Chriſt, which hath once given himſelfe for recompence. Therefore who ſo truſt that God ſhall bee ſatisfied by their owne or other mens merits, and that with ſuch ſatisfactions the forgiveneſſe of ſinnes is recompenced and redeemed, they have no part of communicating of this free forgiveneſſe: and when they call upon God in this manner, they doe nothing but ſubſcribe to their owne accuſation, yea and ſeale their owne condemnation with their owne witneſſe. For they confeſſe themſelves debtors, unleſſe they bee acquitted by the benefit of forgiveneſſe, which yet they doe not receive, but rather refuſe, when they thruſt unto God their owne merits and ſatisfactions. For, ſo they doe not beſeech his mercy but do appeale to his judgement. As for them that dreame of a perfection in themſelves, which taketh away need to crave pardon, let them have ſuch diſciples whom the itching of their eares driveth to errors: ſo that it bee certaine that ſo many diſciples as they get, are taken away from Chriſt: for as much as he inſtructing alſo to confeſſe their guiltineſſe, receiveth none but ſinners: not for that hee cheriſheth ſinnes with flatterings, but becauſe he knew that the faithfull are never throughly unclothed of the vices of their fleſh, but that they alway remaine ſubject to the judgement of God. It is indeed to bee wiſhed, yea and to bee earneſtly endevoured, that wee having performed all the parts of our duty, may truely rejoyce before God that wee are cleane from all ſpot: but for as much as it pleaſeth God by little and little to make againe his image in us, that there alway remaineth ſome infection in our fleſh, the remedy ought not to have beene deſpiſed. If Chriſt by the authority given to him of his Father, commandeth us throughout the whole courſe of our life, to flee to craving of pardon of our guiltineſſe: who ſhall be able to ſuffer theſe new maſters, which goe about with this imagined ghoſt of perfect innocency to dazle the eies of the ſimple, to make them to truſt that they may be made free from all fault? Which, as *Iohn* witneſſeth, is nothing elſe but to make God a lyer. And with all one worke theſe lewd men by cancelling one article do teare in ſunder and by that meane doe weaken from the very foundation the whole covenant of God, wherein we have ſhewed that our ſalvation is contained: ſo as they be not onely robbers of God, becauſe they ſever thoſe things ſo conjoyned, but alſo wicked and cruell becauſe they overwhelme poore ſoules with diſpaire: and traitours to themſelves and other, that be like them, becauſe they bring themſelves into ſlothfullneſſe directly contrary to the mercy of God. But whereas ſome object, that in wiſhing the comming of the kingdome of God, wee doe alſo aske the putting away of ſinne: that is too childiſh, becauſe in the firſt table of this prayer is ſet forth unto us moſt high perfection, but in this part is ſet forth our weakneſſe. So theſe two things doe fitly agree together, that in a ſpring toward the marke we deſpiſe not the remedies which our neceſſities

The fifth petition wherein our ſins are confeſſed to be debts, our imperfections acknowledged during the terme of this preſent life, a profeſſion made of our owne willingneſſe to void out our hearts of all revengefull cogitations towards them that have privately injuried us. Jere. 31. 33. & 33. 8. Rom. 3. 29.

1 Iohn 1. 10.

ſities requireth. Finally, we pray that we may be forgiven as we our ſelves doe forgive our debtors, that is, as we doe forgive and pardon all of whomſoever we have beene in any thing offended, either unjuſtly handled in deed, or reprochfully uſed in word. Not that it lyeth in us to pardon the guiltineſſe of the fault and offence which pertaineth to God alone: but this is our forgiving, of our owne willingneſſe to lay away out of our minde wrath, hatred, and deſire of revengement, and with voluntary forgetfullnes to tread under foote the remembrance of injuries. Wherefore wee may not aske forgiveneſſe of ſinnes at the hand of God, if wee doe not alſo forgive their offences toward us which either doe or have done us wrong. But if wee keepe any hatreds in our hearts, and purpoſe any revengements, and imagine by what occaſion we may not hurt, yea, and if wee doe not indevour to come into favour againe with our enemies, and doe deſerve well of them with all kinde of friendly doings, and to win them unto us: we doe by this prayer beſeech God that hee doe not forgive us. For we require that he grant to us the ſame forgiveneſſe which wee grant to other. But this is to pray that hee grant it not to us, unleſſe wee grant it to them. Whoſo therefore bee ſuch, what doe they obtaine by their prayer but a more grievous judgement? Laſt of all it is to bee noted, that this condition that hee forgive us as we forgive our debtors, is not therefore added for that we deſerve his forgiveneſſe by the forgiveneſſe which wee grant to other, as if that cauſe of forgiveneſſe to us were there expreſſed: but by this word partly the Lords will was to comfort the weakeneſſe of our Faith, for hee added this as a ſigne whereby we may bee aſſured that hee hath as ſurely granted to us forgiveneſſe of our ſinnes, as wee ſurely know in our conſcience that wee have granted the ſame to other, if our minde bee void and cleanſed of all hatred, envy, and revengement, and partly by this as it were by a marke, hee wipeth them out of the number of his children that they may not bee bold to call upon him as their Father, which being headlong haſty to revenge, and hardly entreated to pardon, doe uſe ſtiffely continuing enmities, and doe cheeriſh in themſelves the ſame diſpleaſure toward other which they pray to be turned from themſelves. Which is alſo in *Luke* expreſly ſpoken in the words of Chriſt.

Eſay 43.29.

The ſixt petition of aid and ſuccour againſt the power of thoſe weapons which provoking unto evill we are not able of our ſelves to withſtand. Iam.1.2.& 14. Mat.4.1. & 3.

46 The ſixt petition (as we have ſaid) anſwereth to the promiſe of ingraving the law of God in our hearts. But becauſe we doe not without continuall warefare and hard and great ſtrivings to obey God, we doe here pray to bee furniſhed with ſuch weapons and defended with ſuch ſuccour, that wee may bee able to get the victory: whereby wee are warned that we ſtand in neede not only of the grace of the ſpirit, which may ſoften, bow, and direct our heart to the obedience of God, but alſo of his helpe, whereby hee may make us invincible againſt both all the traiterous entrappings and violent conflicts of Satan, But now oftentimes there are many and divers ſorts. For, both the perverſe thoughts of minde provoking us to treſpaſſing againſt the law, which either our owne luſt doth miniſter unto us, or the devill ſtirreth up, are tentations: and all thoſe things which of their owne nature are not evill, yet by the craft of the devill are made tentations, when they are ſo ſet before our eies, that by the occaſion of them wee bee drawne away or doe ſwarve from God. And theſe tentations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonly doe with their gliſtering and ſhew of good, ſo dazle the ſight of men, and catch them with the baited hooke of their flatterings, that being intrapped with ſuch deceits, or drunke with ſuch ſweetneſſe, they may forget their God. On the left hand as poverty, reproches, deſpiſings, troubles, and ſuch other: that they being grieved with the bitterneſſe and hardneſſe thereof may be utterly diſcouraged, caſt away Faith and hope, and finally be altogether eſtranged from God. To theſe tentations of both ſorts, which fight with us either being kindled in us by our owne luſt, or being ſet againſt us by the craft of Satan, we pray to our heavenly Father that hee ſuffer us not to yeeld: but rather that hee uphold us and raiſe us up with his hand, that being ſtrong by his ſtrength wee may ſtand faſt againſt all the aſſaults of the malicious enemy, whatſoever thoughts hee put into our minde: then, that whatſoever is ſet before us on either ſide, wee may turne it to good, that we neither bee puffed up with proſperity, nor throwne downe with adverſity. Neither yet doe wee here require

1 Theſ.3 5.

that

that we may ſeele no tentations at all, with which we have great need to be ſtirred up, pricked, and pinched, leaſt by too much reſt we grow dull. For not in vaine did *David* wiſh to be tempted: and not without cauſe, the Lord daily tempteth his elect, chaſtiſing them by ſhame, poverty, trouble, and other kindes of Croſſe. But God tempteth after one manner, and Satan after another: Satan, to deſtroy, damne, confound, and throw downe headlong: but God, that by proving them that be his, he may have a triall of their unfainedneſſe, and by exerciſing them may confirme their ſtrength, to mortifie, purge by fire, and ſeare their fleſh, which unleſſe it were in this wiſe reſtrained, would wax wanton, and would wildly outrage above meaſure. Moreover Sathan aſſaileth men unarmed and unready, that he may oppreſſe them unware: God even with tempting worketh the effect, that they which be his may patiently beare whatſoever he ſendeth upon them. By the name of the *Evill*, whether we underſtand the Devill or ſinne, it maketh little matter. Satan indeed himſelfe is the enemy that lieth in waite for our life: but with ſinne he is armed to deſtroy us. This therfore is our requeſt, that we may not be overcome or overwhelmed with any tentations, but may by the power of the Lord ſtand ſtrong againſt all contrary powers wherewith we are aſſailed: which is, not to yeeld us vanquiſhed to tentations, that being received into his keeping and charge, and being ſafe by his protection: we may endure unovercome over ſinne, death, the gates of hell, and the whole kingdome of the devill: which is to be delivered from evill. Where it is alſo to be diligently marked, that it is above our ſtrength to match with the divell ſo great a warrier, and to beare his force and violence. Otherwiſe we ſhould but vainly, or as it were in mockage aske that which we had already in our ſelves. Surely, they which prepare them to ſuch a battell with truſt of themſelves, doe not ſufficiently underſtand with how fierce and well armed an enemy they have to doe. Now we pray to be delivered from his power, as out of the mouth of a mad and raging lion, whereas we ſhould be torne in peeces with his teeth and pawes, and ſwallowed with his throate, unleſſe the Lord doe deliver us out of the middeſt of death: yet therewithall knowing this, that if the Lord ſhall ſtand by us, and fight for us when we are overthrowne, we ſhall in his ſtrength ſhew ſtrength. Let other truſt as they liſt to their owne abilities & ſtrengths of free will, which they thinke that they have of themſelves: but let it ſuffice us that we ſtand and are ſtrong by the onely ſtrength of God. But this praier containeth more than at the firſt ſight it beareth in ſhew. For if the Spirit of God be our ſtrength to fight out our combate with Satan, we ſhall not be able to get the victorie untill we being filled with that Spirit ſhall have put off all the weakneſſe of our fleſh. When therefore wee pray to be delivered from Satan and the Divell, we pray to be from time to time enriched with new encreaſes of the grace of God, till being fully ſtoffed with them, we may triumph over all evill. It ſeemeth hard and rough to ſome, that we crave of God that he leade us not into tentation, for as much as it is contrary to his nature to tempt, as *James* witneſſeth. But this queſtion is already partly aſſoiled, where wee ſaid that our owne luſt is properly the cauſe of all the tentations wherewith we are overcome, and therefore worthily beareth the blame thereof. Neither doth *James* meane any thing elſe, but that the faultes are without cauſe and wrongfully laid upon God, which we are driven to impute to our ſelves, becauſe we know our ſelves in our conſcience guilty of them. But this withſtandeth not, but that God may when it pleaſeth him, make us bond to Satan, caſt us away into a reprobate ſenſe, and to filthy luſts, and ſo lead us into tentation by his judgement which is righteous indeed but yet oftentimes ſecret: for as much as the cauſe of it is often hid from men, which is yet certainly knowne with him. Whereupon is gathered that this is no unfit manner of ſpeaking, if we be perſwaded that hee doth not without cauſe ſo oft threaten, that when the reprobate ſhall be ſtricken with blindneſſe and hardneſſe of heart, theſe ſhall be ſure tokens of his vengeance.

Pſal.16.2. Gen.22.1. Deut.8.2.& 13.3.

1 Cor.10.13.

2.Pet.2.9. 1.Pet.5.8.

Pſal.60.14.

Jam.1.13.

47 Theſe three petitions, wherewith we do peculiarly commend us and our things to God, doe evidently ſhew this which we have before ſaid, that the praiers of Chriſtians ought to be common and to tend to the common edifying of the church, and to the encreaſe of the communion of the faithfull. For there doth not every man pray

* *That which is added in the Lords praier, concerning his kingdome, power and glory to*

whom we pray, giveth us both boldnes to aske and great trust to obtaine that we pray for.

to have any thing privately given, but all in common together doe pray for Our bread, for forgiveneſſe of ſinnes, that we may not be led into tentation, that we may be delivered from evill. There is furthermore adjoyned a cauſe why we have both ſo great boldneſſe to aske, and ſo great truſt to obtaine: which although it be not in the Latin copies, yet it agreeth more fitly in this place than that it ſhould ſeeme worthy to be omitted, namely that this is the kingdome, and the power, and the glory for ever. This is the perfect and quiet reſt of our ſoule. For if our praiers were to be commended to God by their owne worthineſſe, who ſhould be ſo bold, as once to open his mouth before him? Now howſoever wee be moſt miſerable, howſoever moſt unworthy of all men, howſoever voide of all commendation: yet we ſhall never want cauſe to pray, and never be deſtitute of confidence: foraſmuch as our Father cannot have his kingdome, power and glory taken away from him. At the end is added Amen, whereby is expreſſed our ferventneſſe of deſire to obtaine thoſe things that we have asked of God, and our hope is confirmed that all ſuch things are already obtained and ſhall ſurely be given us becauſe they are promiſed by God, which cannot deceive. And this agreeth with that manner of prayer which we have here before rehearſed, Doe it Lord for thy names ſake, not for our ſakes or our righteouſneſſe: whereby the holy ones doe not onely expreſſe the end of their praiers, but alſo confeſſe that they are unworthy to obtaine unleſſe God fetch the cauſe from himſelfe, and that their truſt to ſpeed commeth of the only nature of God.

The perfection of the Lords prayer, and the danger of preſuming to crave things without the compaſſe thereof.
Matt. 17. 5.
Eſay 11. 2.
See Auguſt. Of prayer to Proba.

48 Thus have wee whatſoever wee ought yea or in any wiſe may aske of God, ſet forth in this forme, and as it were a rule of praying taught by the beſt Schoolemaſter Chriſt, whom the Lord hath ſet over us to be our teacher, and whom alone hee hath willed to be harkened unto. For hee both alway hath beene his eternal Iwiſdome, and being made man, is given to men the Angell of great counſell. And this praier is in all points, ſo fully perfect, that whatſoever forreine or ſtrange thing is added which cannot bee referred to it, it is ungodly and unworthy to be allowed of God. For in this ſumme hee hath ſet forth, what is meete for him, what is pleaſing to him, what is neceſſarie for us: finally what hee will grant. Wherefore who ſo dare goe further, and to aske any thing of God beſide theſe, firſt they will adde of their owne to the wiſedome of God (which cannot be done without made blaſphemy) then they hold not themſelves under the will of God, but deſpiſing it doe with greedineſſe wander further: finally they ſhall never obtaine any thing, foraſmuch as they praie without faith. And there is no doubt that all ſuch praiers are made without faith, becauſe here wanteth the word of God, upon which unleſſe faith be grounded, can in no wiſe ſtand. But they which forſaking the maſters rule, doe follow their owne deſires, are not onely without the word of God, but alſo ſo much as they be able with their whole endevour are againſt it. Therefore *Tertullian* no leſſe fitly than truly hath called this a lawfull praier, ſecretly ſignifying that all other are lawleſſe and unlawfull.

De fuga in perſecut.

Our requeſts when we pray are not tied to the words and ſyllables, but to thoſe things which are contained within the compaſſe of the Lords praier.

49 We would not have theſe things ſo taken as though wee were ſo bound with this forme of praier, that we may not change a word or a ſyllable. For there are each where read many praiers in the Scripture, farre differing from this in words, yet written by the ſame Spirit, and which are at this day profitable to be uſed of us. Many are continually put into the mouthes of the faithfull by the ſame Spirit, which in likeneſſe of words doe not ſo much agree. This onely is our meaning in ſo teaching, that no man ſhould ſeeke, looke for, or aske any other thing at all than that which is ſummarily comprehended in this praier, and which though it moſt differ in words, yet differeth not in ſenſe. Like as it is certaine that all the praiers which are found in the Scriptures, and which doe come out of godly hearts, are applied to this, ſo verily none can any where be found, which may match, much leſſe paſſe, the perfectneſſe of this praier. Heere is nothing left out, that might be thought upon to the praiſes of God, nothing that ought to come into the minde of man for his owne profits: and the ſame ſo fully that all hope is worthily taken away from all men to attempt to make any better. In ſumme, let us remember that this is the doctrine of the wiſdome of God, which hath taught what he willed, and willed what was needfull.

50 But although we have above ſaid, that we ought alway to breath upward with mindes lifted up to God, and to pray without ceaſing: yet foraſmuch as ſuch is our weakneſſe, as needeth to be upholden with many helpes: ſuch is our dulneſſe, as needeth to be pricked forward with many ſpurs: it is good that everie one of us appoint to himſelfe privately certaine houres which may not paſſe away without praier, and which may have the whole affections of our minde throughly buſied to that purpoſe: as, when we riſe in the morning, before that we go to our daies worke, when we ſit downe to meate, when we have beene fed by the bleſſing of God, when we take us to reſt. Only let this not be a ſuperſtitious obſerving of houres, by which, as praying a taske to God, we may thinke our ſelves diſcharged for the other houres: but a training of our weakneſſe, whereby it may ſo be exerciſed and from time to time ſtirred up. Specially we ought carefully to looke that ſo oft as either we our ſelves are in diſtreſſe, or we ſee other to be in diſtreſſe with any hardneſſe of adverſitie, we run ſtraight way to him, not with feete but with harts: then, that we ſuffer not any proſperitie of our owne or other mens, to paſſe but that we teſtifie that we acknowledge it to be his with praiſe and thankſgiving. Finally, this is diligently to be obſerved in all praier, that we goe not about to binde God to certaine circumſtances, nor to appoint to him, what he ſhall doe, at what time, in what place, and in what manner: as by this praier we are taught to make to him no law, nor to appoint to him any condition, but to leave to his will that thoſe things which he will doe, he may doe in what manner, at what time, and in what place it pleaſeth him. Wherefore ere we make any praier for our ſelves, we firſt pray that his will be done: where we do already ſubmit our will to his: with which when it is reſtrained as with a bridle put upon it, it may not preſume to bring God into rule, but make him the judge and governour of all her deſires.

The neceſſitie of prayer and of ſet times for that purpoſe.

51 If we doe with mindes framed to this obedience, ſuffer our ſelues to bee ruled with the lawes of Gods providence, we ſhall eaſily learne to continue in prayer, and with longing deſires patiently to waite for the Lord: being aſſured that although hee appeare not, yet he is alway preſent with us, and will when he ſeeth his time declare how not deafe eares he gave to the prayer, which in the eyes of men ſeemed to bee deſpiſed. And this ſhall be a moſt preſent comfort, that wee faint not and fall downe by deſpaire, if at any time God doe not anſwere at our firſt requeſtes. Like as they are woont to doe, which while they are carried with their ſudden heate, doe ſo call upon God, that if he come not to them at their firſt brunts and bring them preſent helpe, they by and by imagine him to be angrie and hatefully bent againſt them, and caſting away all hope of obtaining, doe ceaſe to call upon him. But rather deferring our hope with a well tempered evenneſſe of minde, let us goe forward in that perſeverance which is ſo much commended to us in the Scriptures. For in the Pſalmes wee may oftentimes ſee how *David* and other faithfull men, when they ſeeme in a manner wearied with praying, did beate the aire becauſe they threw away their words to God that heard them not, and yet they ceaſe not from praying: becauſe the word of God hath not his full authoritie maintained, unleſſe the credit thereof be ſet above all ſucceſſes of things. Moreover let us not tempt God and provoke him againſt us being wearied with our importunacie, which many uſe to doe, which doe nothing but indent with God upon a certaine condition, and binde him to the lawes of their covenanting, as though he were ſervant to their deſires: which if he doe not preſently obey, they diſdaine, they chafe, they carpe againſt him, they murmure, they turmoile. Therefore to ſuch oftentimes in his furor he being angrie graunted that, which to other in his mercie he being favourable denieth. An example hereof are the children of *Iſrael*, for whom it had beene better not to have beene heard of the Lord, than with fleſh to eate up his wrath.

Conſtancie and patience in praiers needfull.

Num. 11. 18.

52 But if yet at length after long looking for it, our ſenſe doe not perceive what we have prevailed with praying, and ſeeleth no fruit thereof: yet our faith ſhall aſſure us of that, which cannot be perceived by ſenſe, namely that we have obtained that which was expedient for us, for as much as the Lord doth ſo oft and ſo certainely take upon him that he will have care of our grieves, after that they have beene once laid in his boſome. And ſo he will make us to poſſeſſe abundance in povertie, comfort in affliction.

Our praiers not fruitleſſe though the fruit thereof be not alwaies ſenſible.

For howsoever all other things doe faile us, yet God will never faile us, which suffereth the waiting and patience of them that be his to be disappointed. He alone shall suffice us insteed of all things, for as much as he containeth in himselfe all good things, which he shall one day disclose unto us at the day of judgement when he shall plainly shew forth his kingdome. Beside this although God grant to us, yet he doth not alway answer according to the expresse forme of our request, but holding us after outward seeming in suspence, yet by a meane unknowne he sheweth that our praiers were not vaine. This is meant by the words of *John*, If we know that hee heareth us when we aske any thing of him, we know that we have the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God even when he doth not follow our desires, is yet gentle and favourable to our praiers, that the hope which resteth upon his word may never disappoint us. But with this patience the faithfull doe so farre neede to be sustained, that they should not long stand unlesse they did stay upon it. For the Lord doth by no light trials prove them that be his, and not tenderly doth exercise them: but oftentimes driveth them into the greatest extremities, and then they are driven thither he suffereth them long to stick fast in the mire, ere he gave them any tast of his sweetnesse: and, as *Hanna* saith, he slaieth, and quickeneth: he leadeth downe to the hels, and bringeth backe againe. What could they here doe but be discouraged, and fall headlong into dispaire: unlesse when they are in distresse and desolate and already halfe dead, this thought did raise them up, that God doth looke upon them, and that there shall be at hand an end of their evils. But howsoever they stand fast upon the assuredness of that hope, they cease not in the meane time to pray: because if there be not in praier a stedfastnesse of continuance, we nothing prevaile with praying.

1 John 5 15.

1. Sam. 26.

THE XXJ. CHAPTER.

Of the eternall Election, whereby God hath predestinate some to salvation, and other some to destruction.

The necessitie of knowing the truth in the question of predestination that God may be glorified, our mindes both humbled and confirmed, and the danger of curious wading therein beyond the bounds of Scripture.

BUt now whereas the covenant of life is not equally preached to all men, and with them to whom it is preached it doth not either equally or continually finde like place: in this diversitie the wonderous depth of the judgement of God appeareth. For neither is it any doubt but that this diversitie also serveth the free choise of Gods eternall election. If it be evident that it is wrought by the will of God that salvation is freely offered to some, and othersome are debarred from comming to it: here by and by arise great and hard questions which cannot otherwise be discussed, than if the godly mindes have that certainly stablished which they ought to hold concerning election and Predestination. This is (as many thinke) a combersome question: because they thinke nothing to be lesse reasonable than of the common multitude of men some before ordained to salvation, othersome to destruction. But how they wrongfully encomber themselves, shall afterward be evident by the framing of the matter together. Beside that in the very same darknesse which maketh men afraid, not onely the profitableness of this doctrine, but also the most sweet fruit sheweth forth it selfe. We shall never be cleerely perswaded as we ought to be, that our salvation floweth out of the fountaine of the free mercy of God, till his eternall election bee knowne to us, which by this comparison brightly setteth forth the grace of God, that he doth not without difference adopt all into the hope of salvation, but giveth to some that which he denieth to other. How much the ignorance of this principle diminisheth of the glory of God, how much it withdraweth from the true humilitie, it is plaine to see. But *Paul* denieth that, that which is so necessary to bee knowne, is possible to bee knowne, unlesse God leaving altogether the respect of works doe chuse them whom hee hath determined with himselfe. In this time (saith hee) the remnants were saved according to the free election, If by grace, then not of workes: forasmuch as grace should then not be grace. If of works, then not of grace: for as much as worke

Rom. 11. 5.

should

should now not be worke. It we must be brought backe to the beginning of election, that it may be certain that salvation commeth to us from no other where than from the meere liberality of God: they which will have this principle quenched, doe niggardly so much as in them lieth darken that which ought gloriously and with full mouth to have beene published, and they plucke up the very roote of humilitie. *Paul*, where the salvation of the remnant of the people is ascribed to free election, cleerely testifieth that onely then it is knowne that God doth by his meere good pleasure save whom he will, and not render reward which cannot be done. They which shut the gates, that none may be bold to come to the tasting of this doctrine, doe no lesse wrong to men than to God: because neither shall any other thing suffice to humble us as we ought to be, neither shall we otherwise feele from our heart how much we are bound to God. Neither yet is there any other where the upholding stay of sound affiance: as Christ himselfe teacheth, which to deliver us from all feare, and to make us unvanquishable among so many dangers, ambushes, and deadly battels, promiseth that whatsoever he hath received of his Father to keepe, shall be safe. Wherfore we gather that they shall with continuall trembling be miserable, whosoever they be that know not themselves to be the proper possession of God: and therefore that they doe very ill provide both for themselves and for all the faithfull, which being blind at these three profits which we have touched, would wish the whole founda i n of our salvation to be quite taken from among us. Moreover, heereby the Church appeareth unto us, which otherwise (as *Bernard* rightly teacheth) were not possible to be found, nor to be knowne among creatures: because both waies in marvellous wise it lieth hidden within the bosome of blessed predestinati n and within the Masse of miserable damnation. But ere I enter into the matter it selfe, I must beforehand in two sorts speake to two sorts of men. That the intreating of predestination, whereas of it selfe it is somewhat cumbersome, is made very doubtfull yea and dangerous, the curiousnesse of men is the cause: which can by no stops be restrained from wandring into forbidden compasses, and climbing up on high: which, if it may, will leave to God no secret which it will not search and turne over. Into this boldnesse and importunacy, forasmuch as we commonly see many to run headlong, and among those some that are otherwise not evill men: heere is fit occasion to warne them what is in this behalfe the due measure of their duie. First therfore let them remember, that when they enquire upon Predestination, they pearce into the secret closets of the wisdome of God: whereinto if any man doe carelesly and boldly breake in, he shall both not attaine wherewith to satisfie his curiousnesse, and he shall enter into a maze whereof he shall finde no way to get out againe. For neither is it meete that man should freely search those things which God hath willed to be hidden in himselfe, and to turne over from very eternity the height of wisdome, which he willed to be honoured and not be conceived, that by it also he might be marvellous unto us. Those secrets of his will which he hath determined to be opened unto us, he hath disclosed in his word: and he hath determined, so far as he foresaw to pertaine to us and to be profitable for us.

John 10.26.

Ser. in Cant. 78.

2 We are come (saith *Augustine*) into the way of Faith, let us steadfastly hold it. It bringeth into the Kings chamber, in which all the treasures of knowledge and wisedome are hidden. For, the Lord himselfe Christ did not envy his excellent and most chosen disciples, when he said, I have many things to be said to you, but yee cannot beare them now. We must walke, we must profit, we must encrease, that our hearts may be able to conceive those things which now we cannot conceive. If the last day find us profiting, there we shall learne that which here we could not. If this thought be of force with us, that the word of the Lord is the onely way, that may lead us to search whatsoever is lawfull to be learned of him, that it is the onely light, which may give us light to see whatsoever we ought to see of him: it shall easily hold backe and restraine us from all rashnesse. For we shall know that so soone as we be gone out of the bounds of the world we run out of the way, and in darknesse, in which race we must needs oftentimes straie, slip, and stumble. First therefore let this be before our eies, that to covet any other knowledge of Predestination than that which is set forth by the word of God, is a point of no lesse madnesse than if a man have a will to goe by an unpassible

Gods word the onely safe way to walke in, and the light to direct our walking in matters of so great hardnesse as this is.

Hom. in John 35.

John 8.26.

way, or to see in darknesse. Neither let us be ashamed, to be ignorant of somewhat in it wherein there is some learned ignorance. But rather let us willingly abstaine from the searching of that knowledge, whereof the excessive coveting is both foolish and perillous, yea and deadly. But if the wantonnesse of wit provoke us, it shall be profitable alway to set this against it, whereby it may be beaten backe, that as too much of honie is Pro.25.27. not good, so the searching of glorie doth not turne unto glorie to the curious. For there is good cause why we should be frayed away from that boldnes, which can do nothing but throw us downe headlong into ruine.

The doctrine of predestination not utterly to be shunned and buried in silence.

3 There be other which when they have a will to remedie this evill, do command all mention of Predestination to be in a manner buried, at the least they teach men to flee from every manner of questioning thereof as from a rocke. Although the moderation of these men be herein worthily to bee praised, that they judge, that mysteries should be tasted of with such sobrietie: yet because they descend too much beneath the meane: they little prevaile with the wit of man, which doth not lightlie suffer it selfe to be restrained. Therefore, that in this behalfe also we may keepe a right end, we must returne to the word of the Lord, in which we have a sure rule of understanding. For the Scripture is the schoole of the holy Ghost, in which as nothing is left out which is both necessarie and profitable to be knowne, so nothing is taught but that which is behovefull to learne. Whatsoever therefore is uttered in the Scripture concerning predestination, we must beware that we debar not the faithfull from it, least we should seeme either enviously to defraude them of the benefit of their God, or to blame and accuse the holy Ghost, who hath published those things which it is in any wise profitable to be suppressed. Let us (I say) give leave to a christian man, to open his minde and his eares to all the sayings of God which are directed to him; so that it be done with this temperance, that so soone as the Lord hath closed his holie mouth, he may also foreclose to himselfe all the way to enquire further. This shall be the best bond of sobrietie, if not onely in learning wee may follow the Lord going before us, but also when he maketh an end of teaching, we cease to will to learne. Neither is the danger which they feare of so great importance, that wee ought therefore to turne away our Pro.23.2. mindes from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a word. But sith both godlinesse and common reason teacheth that this is not generally meant of everie thing, we must seeke a difference, least brutish ignorance should please us under colour of modestie and sobrietie. That difference is Deut.29.26. in few words plainly set out by *Moses*, To the Lord our God (saith he) belong his secrets: but to us and to our children he hath disclosed these things. For we see how he commendeth to the people the studie of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: and how he withholdeth the people within those bounds, by this onely reason, because it is not lawfull for mortall men to thrust themselves into the secrets of God.

Predestination not therefore to be concealed because prophane men carp, or barke, or scoffe at it, as they doe also at other parts of christian doctrine which are not for that cause to be overpast.

4 Prophane men (I grant) doe in the matter of Predestination suddenly catch hold of somewhat which they may carpe, or cavill, or barke, or scoffe at. But if their waywardnesse doe fray us away from it, the chiefe articles of the faith must be kept secret, of which there is almost none which they or such as they be doe leave untouched with blasphemie. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what should become of man when he created him. Neither will they abstaine from laughing, when they shall understand that there is little more than five thousand yeares passed since the creation of the world: for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought forth, which they will not scoffe at. For the restraining of these sacriledges, must we hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must we passe over in silence the creation of the world? Yea but the truth of God is both in this behalfe and every where mightier than that it need to feare the evill speaking of the wicked: as *Augustine* strongly maintaineth in his worke of the good of Perseverance. For we see that the false Apostles could not by defaming and slaundering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly mindes, because

Cap.15. usque ad 20.

it maketh againſt exhortations, becauſe it ſhaketh faith, becauſe it troubleth the hart it ſelfe: this is vaine. *Auguſtine* ſticketh not to confeſſe that for theſe cauſes he was wont to be blamed, for that he did too freely preach Predeſtination: but, as he had in readineſſe wherewithall, he largely confuteth them. But we, becauſe many and divers abſurdities are thruſt into this place, had rather to reſerve every one to be wiped away in place fit for it. Onely this I deſire generally to obtaine of them, that thoſe things which the Lord hath laid up in ſecret, we may not ſearch: thoſe things which he hath brought openly abroad, we may not neglect: leſt either on the one part we be condemned of vaine curioſitie, or on the other part, of unthankfulneſſe. For, this alſo is very well ſaid of *Auguſtine*, that we may ſafely follow the ſcripture, which as with a motherly pace goeth ſtoupingly, leſt it ſhould forſake our weakeneſſe. But who ſo are ſo wearie and ſo fearefull that they would have Predeſtination to be buried, leſt it ſhould trouble weake ſoules: with what colour, I beſeech you, will they cover their arrogancie, when they indirectly accuſe God of fooliſh unadviſedneſſe, as though he foreſaw not the danger, which they thinke themſelves to have wiſely met with? Whoſoever therefore travelleth to bring the doctrine of Predeſtination into miſliking, he openly ſaith evill of God: as though ſomewhat had unadviſedly ſlipped from him which is hurtfull to the Church.

De bono perſever. cap. 14.

Lib. 5. de Gen. ad lit.

5 Predeſtination whereby God adopteth ſome into the hope of life, and judgeth ſome to eternall death, no man that would be accompted godly dare ſimply denie: But they wrap it up with many cavillations, ſpecially they which make foreknowledge the cauſe of it. We indeede do ſay that they be both in God, but we ſay that the one is wrongfully made ſubject to the other. When we give foreknowledge to God, we meane that all things alway have beene and perpetually doe remaine under his eies, ſo that to his knowledge there is nothing to come or paſt, but all things are preſent, and ſo preſent that he doth not imagine onely by conceived formes (as thoſe things are preſent to us, whereof our mind holdeth faſt the remembrance) but he truly beholdeth and ſeeth them as ſet before him. And this foreknowledge extendeth to the whole compaſſe of the world and to all creatures. Predeſtination we call the eternall decree of God, whereby he had it determined with himſelfe what he would to become of every man. For all are not created to like eſtate: but to ſome eternall life, and to ſome eternall damnation is fore-appointed. Therefore as every man is created to the one or other end, ſo we ſay that he is predeſtinate either to life or to death. But this Predeſtination God hath not onely teſtified in every ſeverall perſon, but hath ſhewed in example thereof in the whole iſſue of *Abraham*, whereby might plainely appeare that it lyeth in his will what ſhall be the eſtate of every nation. When the Higheſt devided the nations, and ſevered the children of *Adam*, his part was the people of *Iſrael*, the cord of his inheritance. The ſeparation is before the eyes of all men: in the perſon of *Abraham* as in a die ſtocke one people is peculiarly choſen, all other being refuſed: but the cauſe appeareth not, ſaving that *Moſes*, to cut off all occaſion of glorying from poſteritie, teacheth that they excell onely by the free love of God. For he aſſigneth this to be the cauſe of their deliverance, for that God loved the Fathers, and chooſe their ſeed after them. More plainely in another Chapter: He was pleaſed in you to chooſe you, not becauſe you paſſed other nations in number, but becauſe he loved you. The ſame admonition is often repeated with him, Behold, to the Lord thy God belongeth the heaven, the earth, and whatſoever things are in it: and he hath pleaſed himſelfe onely in your Fathers, and hath loved them, and hath choſen you their ſeed. Againe in an other place ſanctification is commanded them, becauſe they are choſen to be a peculiar people. And againe in an other place, Love is affirmed to be the cauſe of protection. Which alſo the Faithfull doe declare with one voyce, ſaying: He hath choſen for us our inheritance, the glory of *Iacob*, whom he hath loved. For they do all impute to free love all the gifts wherewith they were garniſhed of God: not onely becauſe they knew that they themſelves had obtained them by no deſervings, but alſo that even the holy Patriarch was not endued with ſuch vertue, that he could purchaſe to himſelfe and his poſteritie ſo great a prerogative of honour. And, the more ſtrongly to tread downe all pride, he upbraided them that they have deſerved no ſuch thing, forasmuch

The doctrine of Predeſtination ſecured by ſuch as make Gods foreknowledge the cauſe thereof: what knowledge is, and what predeſtination, examples of both.

Deut. 32.8.

Deut. 4.37.

Deut. 7.8. Deut. 10.14.

Deut. 23.5. Pſal. 47.5.

Deut.9.6. forasmuch as they are a stubborne and hard-necked people. And oftentimes the Prophets doe hatefully and bitterly by way of reproch cast the *Iewes* in the teeth with this election, because they had fowly departed from it. Whatsoever it be, now let them come forth which will binde the election of God either to the worthinesse of men, or to the merits of workes. When they see one nation to be preferred before all other, and when they heare that God was led with no respect to be more favourably bent to a few and unnoble, yea and froward and disobedient men: will they quarrell with him, because his will was to shew such an example of mercie? But they shall neither with their prattling voices hinder his worke, nor with throwing stones of taunts into heaven shall hit or hurt his righteousnesse, but rather they fall backe upon their owne heads. Moreover the Israelites are called backe to this principle of the free covenant, when either thanks are to be given to God, or their hope to be raised up against the time to come. He made us, and not we our selves, (saith the Prophet) his people and the sheepe of his pasture. The negative is not superfluous, which is added to exclude us, that they may know that of all the good things wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthy of so great honour. Also he biddeth them to be contented with the meere good pleasure of
Psal.105.6. God, in these words. The seede of *Abraham* are his servants: the children of *Iacob* his elect. And after that he hath rehearsed the continuall benefits of God as fruites of the election, at length he concluded, that he dealt so liberally because he remembred
Psal.44.4. his covenant. With which doctrine agreeth the song of the whole Church, Thy right hand and the light of thy countenance gave the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret severing wherein the adoption is contained. To the same thank-
Psal.33.12. fulnesse *David* in another place exhorteth the people, saying: Blessed is the nation whose God the Lord is, the people which he hath chosen for an inheritance to himselfe.
1 Sam.10.22. And *Samuel* encourageth them to good hope, saying: The Lord will not forsake you, for his owne great names sake, because it pleased him to create you for a people to him-
Psal.65.5. selfe. Likewise *David* when his faith is assailed, armeth himselfe to fight, saying: Blessed is he whom thou hast chosen, he shall dwell in thy courts. But for as much as the election hidden in God was stablished as well by the first deliverance as by the second, and
Esay 14.2. other meane benefits: in *Esay* the word of Electing is transferred to this, God shall have mercie on *Iacob*, and he shall yet choose out of Israel: because he signifying the time to come, saith that the gathering together of the remnant of the people which he seemed to have forsaken, shall be a signe of the stable and stedfast election, which once seemed to have beene fallen away. When also it is said in another place, I have chosen thee and have not cast thee away: he setteth out the continuall course of the notable liberalitie of his fatherly good will. And yet more plainly the Angell saith in *Zacharie*,
Esay 41.9. Zach.3.12. God shall yet choose *Ierusalem*: as though in hardly chastning it, he had rejected it: or as though the exile were an interrupting of the election: which yet remaineth inviolable, although the signes thereof doe not alway appeare.

Of election and Predestination both generall & speciall.

6 There is to be added a second degree more narrowly restrained, or in which was seene a more speciall grace of God: when of the same kindred of *Abraham* God refused some, and other some by nourishing them in the church he shewed that he retained among his children. *Ismael* had at the beginning obtained equall degree with his brother *Isaac*, because the spirituall covenant had beene not lesse sealed in him by the signe of Circumcision. He is cut off, and then *Esau*: at the last an innumerable multitude and almost Israel. In *Isaac* was the seede called: the same calling endured in *Iacob*. Alike example God shewed in rejecting *Saul*: which thing is also gloriously set forth in the
Psal.78.69. Psalme. He hath put backe the tribe of *Ioseph*, and the tribe of *Ephraim* he hath not chosen, but he hath chosen the tribe of *Iuda*. Which the holy historie diuers times repeateth, that the wonderfull secret of the grace may the better appeare in this change. *Ismael*, *Esau*, and such other, (I graunt) fell from the adoption by their owne fault and guiltinesse: because there was a condition adjoyned, that they should faithfully keepe the covenant of God, which they falsely brake. But this was yet a singular benefit of God, that hee vouchsafed to prefer them above the other Gentiles: as it is said in the

Psalme,

Pſalme, He hath not ſo done to other nations, nor hath opened his judgements to them. Pſal 47 20.
But heere I have not without cauſe ſaid that there be two degrees to be noted: becauſe now in the choſing of the whole nation God ſhewed that he is in his owne meere liberalitie bound to no lawes: but he is free, ſo that equall portion of grace is not to be required at his hand: the unequalitie whereof ſheweth that it is truly of free gift. Therefore *Malachie* amplifieth the unthankfulneſſe of *Iſrael*, becauſe they being not onely choſen out of all mankinde, but alſo ſevered out of a holie houſe to be a peculiar people, doe unfaithfully and wickedly deſpiſe God ſo beneficiall a Father. Was not *Eſau* the brother of *Jacob*? (ſaith he) and yet *Jacob* I loved, but *Eſau* I hated. For, God Mal 1 2.
taketh it for confeſſed, that when either of them was borne of a holie Father, and ſucceſſour of the covenant, finally a branch of the holie roote: now the children of *Jacob* were more than commonly bound, which were taken into that dignitie. But when *Eſau* the firſt begotten being refuſed, their Father which was by nature inferior was made the heire, he proveth them doubly unthankfull, and complaineth that they were not holden with that double bond.

Election outward and inward, in the generall body of men outwardly elected ſundry, which inwardly are not elected in the Spirit.

7 Although it be already ſufficiently evident, that God doth by his ſecret counſell freely chooſe whom he will, rejecting other, yet his free election is hitherto but halfe ſhewed, till we come to all particular perſons, to whom God not onely offereth ſalvation, but ſo aſſigneth it, that the certaintie of the effect thereof is not in ſuſpenſe or doubtfull. For, theſe are accounted in that onely ſeede, whereof *Paul* maketh mention. For although the adoption was left in the hand of *Abraham*, yet becauſe many of his poſteritie were cut off as rotten members: that the election may be effectuall and truly ſtedfaſt, we muſt needs aſcend to the head, in whom the heavenly Father hath bound together his elect one with another, and hath knit them to himſelfe with a knot impoſſible to be looſed. So in the adoption of the kindred of *Abraham*, ſhined the liberall favour of God, which he denied to other men: yet in the members of Chriſt appeareth, a much more excellent ſtrength of grace, becauſe they being graffed into their head doe never fall away from ſalvation. Therefore *Paul* doth fitly reaſon out of the place of *Malachie* which I even now alleaged: that where God with making a covenant of eternall life calleth any people to himſelfe, there is in part a ſpeciall manner of election, that he doth not chooſe all effectually with common grace. Whereas it is ſaid, I have loved *Jacob*, this pertaineth to the whole iſſue of the Patriarch, which the Prophet there ſetteth in compariſon againſt the poſteritie of *Eſau*. Yet this withſtandeth not but that in the perſon of one man was ſet forth to us an example of the election, which cannot ſlip away, but muſt come to the marke that it tendeth to. Theſe *Paul* doth not vainely note to be called remnants: becauſe experience teacheth that of a great multitude many ſlide and vaniſh away, ſo that oftentimes there remaineth but a ſmall portion. But why the generall election of a people is not alway firme and ſtedfaſt, there is a reaſon offering it ſelfe in readineſſe: becauſe with whom God covenanteth he doth not by and by give to them the ſpirit of regeneration, by the power whereof they may continue in the covenant to the end: but the outward changing without the inward effectualneſſe of grace, which might be of force to hold them in, is a certaine meane thing betweene the forſaking of whole mankind, and the election of a ſmall number of the godly. The whole people of *Iſrael* was called the inheritance of God, of whom yet there were many ſtrangers. But becauſe God had not for nothing made covenant with them that he would be their Father and Redeemer, he rather hath reſpect to his owne free favour than to the unfaithfull falling away of many: by whom alſo his truth was not aboliſhed: becauſe where he reſerved any remnant, it appeared that his calling was without Repentance. For whereas God did from time to time chooſe unto himſelfe a Church rather out of the children of *Abraham*, than out of the prophane nations, he had regard to his covenant, which being broken of the whole multitude he reſtrained to a few, that it ſhould not utterly fall away. Finally the common adoption of the ſeede of *Abraham* was a certaine viſible image of a greater benefit, which God hath vouchſafed to graunt to a few out of many. This is the reaſon why *Paul* ſo diligently putteth difference betweene the children of *Abraham* according to the fleſh, and his ſpirituall children which were called after the example of

Iſaac,

Isaac. Not that it was a vaine and unfruitfull thing simply to be the child of *Abraham*, (which might not be said without dishonor of the covenant) but because the unchangeable counsell of God, whereby he hath predestinate whom he would, is by it selfe effectuall onely to this latter sort unto salvation. But I warne the readers that they bring not a foreconceived judgement on either side, till it appeare by the places of Scripture brought forth what is to be thought. That therefore which the Scripture cleerely sheweth, we say that God by eternall and unchangeable counsell hath once appointed whom in time to come he would take to salvation, and on the other side whom he would condemne to destruction. This course as touching the elect, we say to be grounded upon his free mercie without any respect of the worthinesse of man, but whom he appointeth to damnation, to them by his just indeed and irreprehensible, but also incomprehensible judgement, the entry of life is forecloſed. Now in the elect we set vocation to be the testimonie of election: and then justification to be another signe of the manifest shewing of it, till they come to glory wherein is the fulfilling of it. But as by vocation and election God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his spirit, he doth as it were by these marks open what judgement abideth for them. I will heere passe over many fained inventions, which fooliſh men have forged to overthrow predestination. For they neede no confutation, which so soone as they are brought forth, doe largely bewray their owne falsenesse. I will tary only upon those, which either are in controversie among the learned, or which may bring any hardnesse to the simple, or which ungodlinesse with faire seeming shew pretendeth, to scoffe at the righteousnesse of God.

THE xxij. CHAPTER.

A confirmation of this doctrine by testimonies of the Scripture.

God was not moved with the foresight of mans merits to predestinate, neither is to be grudged at for preferring some, and passing by others, whom particularly and freely he hath chosen.

ALL these things which we have set are not without controversie among many, specially the free election of the faithfull: which yet cannot be weakened. For the common sort doe thinke that God, as he foreseeth that every mans deserving shall be, so maketh difference betweene men: that therefore whom he foreknoweth that they shall be not unworthy of his grace, them he adopteth into place of children: and whose natures he espieth that they will be bent to wickednesse and ungodlinesse, them he appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they doe not onely darken election, but faine that it hath beginning from elsewhere. And this opinion received of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainers. Which I doe plainely confesse, to the intent that no man should trust that it shall much hurt our cause, if their names be objected against us. For, the truth of God herein is more certaine, than that it may be shaken: more cleare, than that it may be darkened with the authoritie of men. But some other neither exercised in the Scripture, nor worthie of any voice, doe raile at this doctrine with greater maliciousnesse, than that their forward pride ought to be suffered. Because God chosing some after his owne will, leaveth other some, they picke a quarrell against him. But if the thing it selfe be knowne for true, what shall they prevaile with brawling against God? We teach nothing but that which is approved by experience, that it was alway at libertie for God, to bestow his grace to whom he will. I will not enquire whereby the posteritie of *Abraham* excelled other, but by that vouchsafing, whereof there is found no cause elsewhere than in God. Let them answere why they be men rather then oxen or asses. When it was in the hand of God to make them dogs, he fashioned them after his owne image. Will they give leave to brute beasts to quarrell with God for their estate, as though the difference were unrighteous? Truly it is no more righteous, that they should enjoy the prerogative which they have obtained by no deservings, than for God diversly to deale abroade his benefits according to the measure of his owne judgement. If they skip over to persons, where the inequalitie is more hatefull to them, at the leſt at the example of Christ, they ought to be afraid to prate so bodly of so high a mysterie. He is conceived of the seed of *David*, a mortall man: by what vertues will they say that he deserved to be in

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the verie wombe made the head of Angels, the onely begotten ſonne of God, the image and glorie of the Father, the light, righteouſneſſe, and ſalvation of the world? This thing *Auguſtine* wiſely noted, that in the verie head of the Church is a moſt cleere mirrour of free election, leaſt it ſhould trouble us in the members: and that he was not by righteouſly living made the ſonne of God, but that hee had ſo great honour freely given him, that he might afterward make other partakers of his gifts. Heere if any man aske why other were not the ſame that he was, or why all wee are ſo farre diſtant from him, why all we be corrupt and hee pureneſſe: ſuch a man ſhall bewray not onely his madneſſe, but therewithall alſo his ſhameleſneſſe. But if they goe forward to labour to take from God the free power to chuſe and refuſe, let them alſo take away that which is given to Chriſt. Now it is worth the travaile to conſider what the Scripture pronounceth of everie one. *Paul* verily, when hee teacheth that we were choſen in Chriſt, taketh away all reſpect of our owne worthineſſe. For it is all one as if hee had ſaid: becauſe in the whole ſeede of *Adam* the heavenly father found nothing worthy of his election, hee turned his eies unto his Chriſt, to chuſe as it were members out of his bodie, them, whom he would take into the fellowſhip of life. Let this reaſon then be of force among the faithfull, that we were therefore adopted in Chriſt into the heavenly inheritance, becauſe in our ſelves we are not able to receive ſo great excellencie. Which alſo he touched in another place, when he exhorteth the *Coloſſians* to giving of thankes, for this that they were by God made fit to be partakers of the eſtate of the holie. If election goe before this grace of God that wee be made fit to obtaine the glorie of the life to come: what ſhall God himſelfe now finde in us whereby hee may bee moved to elect us? My meaning ſhall yet be more openly expreſſed by another ſaying of his. He hath choſen (ſaith he) ere the foundations of the world were laid, according to the good pleaſure of his will, that we might be holie, and unſpotted, and unreproveable in his ſight: where he ſetteth the good pleaſure of God againſt all our deſervings whatſoever they be.

De correpti. & grat. ad Valent. c. 15. De bono perſe. c. ult. De verb. Apoſt. ſer. 18.

Eph. 1. 4.

Col. 1. 12.

Eph. 1. 4.

2 That the proofe may be more ſtrong, it is worth the labour to note all the parts of that place, which being coupled together doe leave no doubt. Where he nameth the elect, it is no doubt that he ſpeaketh to the faithfull, as he alſo by and by afterward affirmeth. Wherefore they doe with too foule a gloſe abuſe that name, which wreſt it to the age wherein the Goſpell was firſt publiſhed. Where he ſaith that they were elect before the beginning of the world, he taketh away all reſpect of worthineſſe. For what reaſon of difference is there betweene them which yet were not, and thoſe which afterward ſhould in *Adam* be equall? Now if they be elect in Chriſt, it followeth that not onely every man is ſevered without himſelfe, but alſo one of them from another, foraſmuch as we ſee that not all are the members of Chriſt. That which is added, that they were elect that they might be holie, plainely confuteth the errour which deriveth election from foreknowledge, foraſmuch as *Paul* crieth out againſt it and ſaith that whatſoever vertue appeareth in men, it is the effect of election. Now if a higher cauſe be ſought, *Paul* anſwereth that God hath ſo predeſtinate, yea and that according to the good pleaſure of his will. In which words hee overthroweth whatſoever meanes of their election men doe imagine in themſelves. For he alſo teacheth that whatſoever things God giveth toward ſpirituall life, they flow out of this one fountaine, becauſe God hath choſen whom he would, and ere they were borne he had ſeverally laid up for them the grace which he vouchſafed to give them.

Speciall & free election without reſpect of merits going before or following after, demonſtrated out of S. Pauls words to the Epheſians.

3 But whereſoever this pleaſure of God reigneth, there no works come to bee conſidered. He doth not heere indeede purſue the compariſon of contraries, but it is to be underſtanded ſuch as he himſelfe declareth. He hath called us (ſaith he) with a holy calling, not according too ur works, but according to his purpoſe and the grace which is given of Chriſt before the times of the world. And wee have alreadie ſhewed that all doubt is taken away in this which followeth, that we might be holie and unſpotted. For if thou ſay, becauſe hee foreſaw that we ſhould be holie, therefore he choſe us, thou ſhalt pervert the order of *Paul*. Thus therefore thou maiſt ſafely gather. If hee choſe us that we might be holie: then he choſe us, not becauſe he foreſaw that wee would be ſuch. For theſe two things are contrarie the one to the other: that the godly have

Our ſanctification the end wherevnto, not the cauſe wherefore we were choſen.

2. Tim. 1. 9.

have it of election that they be holie, and that they come to it by meane of workes. Neither is their cavillation heere any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any works going before, but yet granteth it to works to come. For when it is said that the faithfull were chosen, that they might be holie: therewithall is signified that the holinesse which was to come in them tooke beginning at election. And how shall this saying agree together, that those things which are derived from election gave cause to election? The same thing which he said he seemeth afterward to confirme more strongly, where he saith: Ephe 1.5. According to the purpose of his will which hee had purposed in himselfe. For, to say that God purposed in himselfe, is as much in effect as if it had been said, that without himselfe hee considered nothing whereof he had any regard in decreeing. Therefore hee by and by addeth, that the whole summe of our election tendeth to this end, that we shoud be to the prayse of the grace of God. Truly the grace of God deserveth not to be praysed alone in our election, unlesse our election be free. But free it shall not be, if God in electing his, doe consider what shall be the works of every one. Therefore we find that that which Christ said to his disciples, hath place universally among all the faithfull, John 15.16. Ye have not chosen me, but I have chosen you. Where he not onely excludeth deservings past, but also signifieth that they had nothing in themselves why they should be chosen, if he had not prevented them with his mercie. Like as this saying of *Paul* is also to be understood: Rom.11.35. Who first gave to him, and shall receive recompence? For hee meaneth to shew that the goodnesse of God so preventeth men, that it findeth nothing in them neither past nor to come, whereby he may be wonne to be favourable to them.

Speciall and free election proved out of S. Paul to the Romanes. Rom.9.6.

4 Now to the *Romanes*, where he fetcheth this question further off, and followeth it more largely, he denieth that all they are Israelites, which are issued of Israel: because although by right of inheritance they were all blessed, yet the succession did not legally passe to them all. The beginning of this disputation proceeded of the pride and deceitfull glorying of the Jewish people. For when they claimed to themselves the name of the Church, they would have the credit of the Gospell to hang upon their will: as the Papists at this day would gladly with this fained colour thrust themselves into the place of God. *Paul*, although he grant that the offspring of *Abraham* is holie by reason of the covenant, yet affirmeth that the most part of them are strangers in it: and that not onely because they swarve out of kinde, so that of lawfull children they become bastards, but because the especiall election of God standeth above and reigneth in the highest top, which alone maketh the adoption thereof sure. If their owne godlinesse stablished some in the hope of salvation, and their owne falling away alone disherited othersome: *Paul* verily should both fondly and unconvenientlie lift up the readers even to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the one sort differing from the other, so that not all the children of Israell be true Israelites, it is vainely fained that every mans estate hath beginning in himselfe. Then he further followeth the matter under the example of *Jacob* and *Esau*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a monsterlike change that the honour of first birth was removed to *Jacob*, by which change *Paul* affirmeth that there was testified the election of the one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will have to be set out in the vertues, and vices of men. For this is an easy short way with them, that God shewed in the person of *Jacob*, that hee choseth the worthy of his grace: and in the person of *Esau*, he refuseth them whom he foreseeth to be unworthy. Thus they say boldly. But what saith *Paul*? Rom.9.11. when they were not yet borne, and had not done any good or evill, that according to election, the purpose of God might abide, not of works, but of him that calleth, it is said: The elder shall serve the yonger: as it is written, *Jacob* I have loved, but *Esau* I have hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were unfitlie made of the time. Let us graunt that *Jacob* was chosen, because he had worthinesse gotten by works to come: to what purpose should *Paul* say that he was not yet borne: And this now

should

ſhould be unadviſedly added, that hee had yet done no good: becauſe this ſhall be a readie anſwere, that nothing is hidden from God, and that ſo the godlineſſe of *Jacob* was preſent before him. If works doe win grace, they ſhould then worthily have had their price before that *Jacob* was borne, as if hee had beene growne to full age. But the Apoſtle goeth forward in undoing this knot, and teacheth that the adoption of *Jacob* was not made of works, but of the calling of God. In works hee enterlaceth not the time to come or time paſt: and then hee directly ſetteth them againſt the calling of God, meaning by ſtabliſhing of the one expreſly to overthrow the other: as if hee had ſaid, that it is to be conſidered what hath pleaſed God, not what men have brought of themſelves. Laſt of all it is certaine that by the words of election and Purpoſe, all cauſes whatſoever men are wont to faine elſewhere than in the ſecret counſell of God, are quite removed from this matter.

5 What colour will they bring to darken theſe things, who in election aſſigne ſome place to works either paſt or to come? For this is utterlie to mocke out that which the Apoſtle affirmeth, that the difference of the brethren hangeth not upon any conſideration of works, but vpon the meere calling of God, becauſe it was put betweene them when they were not yet borne. Neither had he beene ignorant of this their ſubtletie, if it had had any ſoundneſſe in it: but becauſe he very well knew, that God can foreſee no goodneſſe in man, but that which hee hath firſt determined by the benefit of his election to give him: he fleeth not to that unorderlie order, to ſet good works before the cauſe of themſelves. Thus have we by the words of the Apoſtle, that the ſalvation of the faithfull is founded upon the will of the onely election of God: and that the ſame favour is not gotten by works, but commeth of free calling. We have alſo as it were an image of that thing ſet before us. *Eſau* and *Jacob* are brethren, iſſuing both of the ſame parents, encloſed yet both in one wombe, not yet brought out into the world. In them all things are equall, yet of them the judgement of God is divers. For hee taketh the one and forſaketh the other. There was nothing but the onely firſt birth, by right whereof the one excelled the other. But this alſo being paſſed over, that thing is given to the yonger which is denied in the elder. Yea, and in other alſo God ſeemeth alway as of ſet purpoſe to have deſpiſed firſt birth, to cut off from the fleſh all matter of glorying, Refuſing *Iſmael*, he caſt his mind to *Iſaac*. Plucking backe *Manaſſe*, he more honoured *Ephraim*.

The doctrine is ſo cleare and the example ſo plaine which S. Paul produceth, that there is no place at all left to cavill.

6 If any man interrupt me with ſaying, that we muſt not by theſe inferiour and ſmall benefits determine of the ſumme of the life to come, that he which hath bin advanced to the honour of the firſt birth, ſhould therefore be reckoned to be adopted into the inheritance of heaven: (for there be ſome which ſpare not *Paul* himſelfe, as though in alleaging theſe teſtimonies he had wreſted the Scripture to a ſtrange ſenſe:) I anſwere as I have done here before, that the Apoſtle neither ſlipped by unadviſedneſſe, nor wilfully abuſed the teſtimonies of the Scripture. But he ſaw (which they cannot abide to conſider) that God minded by an earthly ſigne to declare the ſpirituall election of *Jacob*, which otherwiſe was hidden in his inacceſſible throne. For unleſſe wee referre the firſt birth granted to him unto the world to come, it ſhould be a vaine and fond forme of bleſſing whereby hee obtained nothing but manifold miſeries, diſcommodities, griefefull baniſhment, and many bitterneſſe of ſorrow and cares. Therefore when *Paul* ſaw without doubting, that God by outward bleſſing teſtified the bleſſing which hee had in his kingdome prepared ſpirituall and never decaying for his ſervant: hee doubted not for proofe of this ſpirituall bleſſing, to fetch an argument from that outward bleſſing. This alſo wee muſt remember that to the land of Canaan was adjoyned the pledge of the heavenly dwelling: ſo that it ought not at all to be doubted that *Jacob* was graffed with the Angels into the bodie of Chriſt, that hee might be partaker of the ſame life. *Jacob* therefore is choſen, when *Eſau* is rejected: and by the predeſtination of God is made different from him, from whom hee differed not in any deſervings. If you aske a cauſe, the Apoſtle rendreth this, becauſe it is ſaid to *Moſes*, I will have mercie upon whom I will have mercie, and I will vouchſafe to grant mercie to whomſoever I will vouchſafe to grant mercie. And what I beſeech you meaneth this? Verily, the Lord himſelfe moſt plainly pronounceth that

Their election whom S. Paul ſpeaketh of, was not onely to an earthlie inheritance but an heavenlie.

Rom. 9. 15.

men have in themselves no cause why he should doe good to them, but he fetcheth the cause from his owne mercy onely: and therefore that the salvation of his, is his owne worke. When God setteth thy salvation in himselfe alone, why wilt thou descend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou run to thine own deservings? When he holdeth thy thought wholy in his mercifulnesse alone, why wilt thou turne part to the beholding of thine owne works? Therefore we must needs come to that lesser people, which *Paul* in another place said to have beene foreknowne to God: not in such sort as these men imagine, to foreknow out of an idle watch-toure the things that hee worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determinate counsell and foreknowledge of God appointed to death: hee doth not bring God as a looker on, but the author of our salvation. So the same *Peter* also, where he saith that the faithfull to whom he wrot were chosen according to the foreknowledge of God, properly expresseth that secret predestination whereby God hath marked for his children whom he would. And the word Purpose, which he joyneth for a divers word, expressing all one thing, for as much as it doth every where signifie a stedfast determination as they commonly call it, undoubtedly teacheth that God when he is authour of our salvation goeth not out of himselfe. In which sense hee saith in the same Chapter that Christ was the lambe foreknowne before the creation of the world. For what is more fond or trifling, than to say that God from on high did stand looking whence salvation should come to mankind? Therefore in *Paul* the foreknowing people is as much as a small portion mingled with the multitude which falsely pretendeth name of God. In another place also *Paul* to beate downe their boasting which being but covered with a visor, doe take upon themselves the chiefe preheminence among the godly before the world, saith that God knoweth who be his. Finally, by that saying, *Paul* poynteth unto us two sorts of people: the one, of the whole kindred of *Abraham*: the other, severally chosen out of it, and which being laid up under the eies of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth that God will be mercifull to whom hee will (although he there speake of the elect people, whose estate in outward seeming was equall) as if he should have said, that in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common covenant withstandeth not but that the same small number may be exempt in degree: and hee willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he will be mercifull to one rather than to another, for any other reason, but for that it so pleaseth him: because when mercy commeth to him that seeketh it, though he indeed suffer not a deniall, yet he either preventeth or partly getteth to himselfe the favour whereof God claimeth to himselfe the praise.

Rom. 11. 2.

Act. 2. 23.

1 Pet. 1. 2.

2 Tim. 2. 19.

Speciall and free election proved by the words of Christ in S. Iohn.

7 Now let the soveraigne Judge and master pronounce of the whole matter. When he saw so great hardnesse in his hearers, that he did in a manner waste his words without fruit among the multitude: to remedy this offence, he crieth out, Whatsoever my Father giveth me, it shall come to me. For this is the will of my Father, that whatsoever my Father hath given me, I shall not loose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be delivered into the faithfull keeping and defence of Christ. Here some man peradventure will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yeelding hath beene voluntary by faith. But Christ standeth onely upon that point, that although the fallings away of great multitudes doe shake the whole world, yet the counsell of God shall be stedfast and stand faster than the heavens themselves, that his election may never faile. They are said to have beene the elect of the Father, before that he gave to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were strangers he made his owne by drawing them to him. There is a greater cleerenesse in the words of Christ than can by shifting be covered with any darknesse. No man (saith he) can come to me, unlesse my Father draw him. But who so hath heard and learned of my Father, he commeth to me. If all generally without difference should bow their knee before Christ, then the election were common: but now in the fewnesse of the beleevers appeareth a manifest diversitie:

John 6 37.

John 6 44.

Therefore

Therefore after that Chriſt had affirmed that the diſciples which were given him, were the peculiar poſſeſſion of God the Father, within a little after he added, I pray not for the world, but for thoſe whom thou haſt given me, becauſe they are thine. Whereby is proved that the whole world belongeth not to the Creator of it, ſaving that grace delivereth a few from the wrath of God, and from eternall death, which otherwiſe ſhould have periſhed: but the world it ſelfe is left in his owne deſtruction to which it was appointed. In the meane time although Chriſt put himſelfe meane betweene, yet he claimeth to himſelfe the power of choſing in common with the Father. I ſpeake not (ſaith he) of all: I know whom I have choſen. If any man aske from whence hee hath choſen them, he anſwereth in an other place, Out of the world, which he excludeth out of his prayers when hee commendeth his diſciples to his Father. This is to be holden, that when hee affirmeth that he knoweth whom he hath choſen, there is ſignified ſome ſpeciall ſort in the generall kind of men: then, that the ſame ſpeciall ſort is made to differ not by the qualitie of their owne vertues, but by the heavenly decree. Whereupon followeth that many excell by their owne force or diligence, when Chriſt maketh himſelfe the authour of election. For when in an other place he reckoneth *Judas* among the elect, whereas he was a devill, this is referred only to the office of Apoſtleſhip, which although it be a cleere mirrour of the favour of God (as *Paul* ſo oftentimes acknowledgeth in his owne perſon,) yet it containeth not in it ſelfe the hope of eternall ſalvation. *Judas* therefore, when he did unfaithfully beare the office of an Apoſtle, might be worſe than the devill: but of thoſe whom Chriſt hath once graffed into his bodie, hee will ſuffer none to periſh: becauſe in preſerving their ſalvation he will performe that which he hath promiſed, that is, he will ſtretch forth the power of God which is greater than all. For whereas hee ſaith in another place, Father, of thoſe whom thou haſt given mee, I have loſt none but the ſonne of perdition: although it be an abuſive ſpeech by figure, yet it hath no doubtfull meaning. The ſumme is, that God maketh them his children by free adoption whom hee will have to be his children: and that the inward cauſe thereof is in himſelfe: becauſe hee is content with his owne ſecret good pleaſure.

John 17.

John 13.18. John 15.19.

John 10.28.

8 But *Ambroſe*, *Origene*, and *Hierome* thought that God diſtributeth his grace among men, as he foreſeeth that every man will uſe it well: Yea and *Auguſtine* was once in the ſame opinion. But when he had better profited in knowledge of the Scripture, hee not onely revoked it as evidently falſe, but alſo ſtrongly confuted it: yea and after his revoking of it, in reproving the *Pelagians* for that they continued in the ſame errour, ſaith: who cannot marvell that the Apoſtle knew not this moſt ſubtle ſenſe? For when he had ſet out a thing to be wondred at of theſe brethren, while they were not yet borne, and afterward objected a queſtion againſt himſelfe, ſaying: what then? Is there unjuſtice with God? Heere was fit place for him to anſwere, that God foreſaw the merits of them both: yet he ſaith not this, but flieth to the judgements and mercy of God. And in another place, when hee had taken away all merits before election, Heere (ſaith hee) is confuted their vaine reaſoning which defend the foreknowledge of God againſt the grace of God, and therefore ſay that we are choſen before the making of the world, becauſe God foreknew that we would be good, not that hee himſelfe would make us good. He ſaith not this, which ſaith: Yee have not choſen me, but I have choſen you. For if he had therefore choſen us, becauſe hee foreknew that we would be good: he ſhould therewithall alſo have foreknowne that we would choſe him: and ſo forth as followeth to that effect. Let the teſtimonie of *Auguſtine* be of force among them that willingly reſt in the authoritie of the Fathers. Howbeit *Auguſtine* ſuffreth not himſelfe to be ſevered from the reſt: but by cleere teſtimonies ſheweth that this diſagreement is falſe with the malice whereof the *Pelagians* burdened him. For in the xix. Chapter of his booke of the predeſtination of Saints, hee alleageth out of *Ambroſe*, Chriſt calleth whom hee hath mercy on. Againe, if he had willed, of the undevout hee might have made devout. But God calleth whom hee vouchſafeth, and whom hee will he maketh religious. If I liſted to knit together a whole volume out of *Auguſtine*, I could readily ſhew to the readers that I neede no other words but his: But I will not load them with tediouſneſſe. But go to, let us imagine

The opinion of ancient Fathers touching the cauſe of election.

Retract lib. 1. cap 2. Epi. ad Sixt. 106.

Homil. in Joh 8.

Joh. 15.16.

De præ deſt. ſanct. cap. 19.

that they speake not at all: but let us give heed to the matter it selfe. A hard question was moved, whether God did righteously in this that hee vouchsafed to grant his grace but to some: Of which question *Paul* might have uncombred himselfe with one word if hee had alleaged the respect of works. Why therefore doth hee it not, but rather continueth on a discourse which abideth in the same hardnesse? Why, but because hee ought not? For the Holy Ghost which spake by his mouth, had not the disease of forgetfulnesse. Therefore without any circumstances hee answereth, that God therefore favoureth his elect, because hee will: therefore hath mercy, because he will. For this Oracle of God, I will have mercie upon whom I will have mercie, and I will shew mercie to whom I will shew mercie, is as much in effect as if it had beene said, that God is moved to mercy by no other reason, but because hee will have mercie. Therefore this saying of *Augustine* remaineth true, that the grace of God doth not find men fit to be chosen, but maketh them.

Exod 33. 19.

The shift which Thomas useth in solving this question, rejected.

9 Neither doe we any thing passe upon the subtletie of *Thomas*, that the foreknowing of deservings, is not indeede the cause of Predestination on the behalfe of the act of him that doth predestinate, but on our behalfe it may after a certaine manner be so called, that is, according to the particular weighing of Predestination: as when it is said that God predestinateth glorie to man by deservings, because hee hath decreed to give to him grace by which he may deserve glorie. For sith the Lord will in election have us to looke unto nothing but his meere goodnesse, if any man shall covet heere to see any more, it shall be a wrongfull greedinesse. If we lusted to strive in subtletie, we want not wherewith to beate backe this silly subtletie of *Thomas*. Hee affirmeth that to the elect, glorie is after a certaine manner predestinate by deservings, because the Lord doth after a certaine manner predestinate to them the grace, by which they may deserve glorie. What if I answere on the contrarie side and say that predestination unto grace, serveth election unto life, and is as it were a waiting made after it? that grace is predestinate to them, to whom the possession of glorie hath beene long agoe appointed: because it pleaseth the Lord to bring his children from election into justification? For thereupon it shall follow that the predestination of glorie was rather the cause of the predestination of grace, than contrariwise. But away with these strivings as things superfluous for such as shall thinke that there is wisedome ynough for them in the word of God. For this was in old time truly written of an Ecclesiasticall writer, that they which assigne the election of God to merits are more wise than they ought to be.

Ambros. de vocat. gent. lib. cap. 1.

There is no repugnancy betweene Gods calling of all, and calling effectually but a few onely.

10 Some doe object that God should be contrarie to himselfe if he should universally call all men to him, and receive but a few elect. So by their opinion the universalnesse of the promise taketh away the difference of speciall grace. And thus certaine sober men speake, not so much to oppresse the truth, as to debarre crabbed questions, and to bridle the curiositie of many. Their will is praise-worthie, but their counsell is not to be allowed: because dallying by shifts is never excusable. But their objecting of it which doe more railinglie inveigh against it, is verily too fond a cavillation, or too shamefull an errour. How the Scripture maketh these two to agree together, that by outward preaching all men are called to repentance and faith, and yet not to all men is given the Spirit of repentance and faith, I have in another place alreadie declared, and by and by somewhat of it must be repeated againe. Now that which they require I denie to them, sith it is two waies false. For, he that threatneth that while it raineth upon one citie, there shall be drought upon another: Hee that pronounceth that there shall in another place be famine of doctrine, bindeth not himselfe with a certaine law to call all men legallie. And he which forbidding *Paul* to speake in *Asia*, and turning him from *Bithinia*, draweth him into *Macedonia*, sheweth, that it is in his owne power to distribute this treasure to whomsoever it shall please him. Yet more plainly he sheweth by *Esay*, how hee peculiarly directeth to the elect the promises of salvation: for hee saith of them onely, and not of all mankind indifferently, that they shall be his Disciples. Whereby it is certaine that the doctrine of salvation is wrongfully set open in common to all men to profit effectually, which is said to be severally laid up onely for the children of the Church. Let this suffice at this present, that

Amos 4. 7. & 8. 11. Act. 16. 6.

Esa. 8. 16.

that although the voice of the Gospel spake generally to all, yet the gift of faith is rare. *Esay* assigneth the cause, for that the arme of the Lord is not open to all men. If he had said that the Gospell is maliciously and frowardly despised, because many doe stubbornely refuse to heare: peradventure this colour touching universall calling should prevaile. Neither is it the purpose of the Prophet to diminish the fault of men, when he teacheth that the fountaine of blindnesse is, that God vouchsafeth not to open his arme to them: onely he giveth warning, that because faith is a singular gift, the eares are beaten in vaine with outward doctrine. But I would faine know of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first Chapter of *Iohn*, Whosoever beleeve in the onely begotten Sonne of God, are themselves also made the children of God, there is not in that place a confused heape jumbled up together: but a speciall order is given to the faithfull, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word, namely, wheresoever is faith. But it is no new thing that seed fall among thornes or in stony places: not onely because the greater part appeareth indeed obstinate against God, but also because not all men have eies and eares. How then shall it agree that God calleth to him them whom hee knoweth will not come? Let *Augustine* answer for me. Wilt thou dispute with mee? Marvell with mee, and crie out, O depth, Let us both agree in feare, lest wee perish in errour. Moreover if election (as *Paul* witnesseth) be the mother of faith, I turne backe the argument upon their owne head, that faith is therefore not generall, because election is speciall. For by the orderly hanging together of causes and effects, it is easily gathered, that where *Paul* saith, that we are full of all spirituall blessing, as God had chosen us before the creation of the world: therefore these riches are not common to all, because God hath chosen onely whom he would. This is the reason why in another place he commendeth the faith of the elect, lest it should be thought that any man doth by his owne motion get faith to himselfe: but that this glory may remaine with God, that they are freely enlightned of him, whom he had chosen before. For *Bernard* saith rightly, Friends doe severally heare, to whom he also saith, Feare not thou small flocke: for to you it is given to know the mysterie of the kingdome of heaven. Who be these? even they whom he hath foreknowne and predestinate to be fashioned like to the image of his Sonne. A great and secret counsell is made knowne. The Lord knew who be his: but that which was knowne to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath foreknowne and predestinate to be his. A little after hee concludeth: The mercy of God is from eternity even to eternity upon them that feare him: from eternity, by reason of predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernard* for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of God, doe dazell at the brightnesse of his countenance. And to election faith indeed is fitly joyned, so that it keepe the second degree. Which order the words of Christ doe cleerely expresse in another place, This is the will of my Father, that I lose not that which he hath given. For this is his will, that whosoever beleeveth in the Sonne, shall not perish. If he would have all saved, he would appoint over them his Sonne to be their keeper, and would graffe them all into his body with the holy bond of faith. Now it is certaine that faith is a singular pledge of his fatherly love, laid up for his children whom he hath adopted. Therfore Christ in another place saith, that the sheepe follow the shepheard, because they know his voice: but they follow not a stranger, because they know not the voice of strangers. Whence commeth this difference, but because their eares are boared by God? For no man maketh himselfe a sheepe: but hee is made one by the heavenly grace. For which cause also the Lord teacheth that our safetie shall alway bee certaine and free from danger, because it is kept by the invincible power of God. Wherefore hee concludeth that the unbeleevers are not of his sheepe: namely because they are not of the number of them,

Esay 53 1

John 1.12.

De verb. Apost. ser. 11. Eph. 1.3.

Tit. 1.1.

Ad Tho. prepos. Bervel. Epi. 1007.

Joh. 6.46.

John 10.4.

whom God hath promised by *Esay* that they shall be his disciples. Now because in the testimonies which I have alleaged is expressed perseverance, they doe therewithall testifie the unmoveable stedfastnesse of election.

Rom.9.13. *The ground of reprobation the will of God to reject, and not mens deserving to be rejected.*

11 Now let us speake of the reprobate, whom the Apostle joyneth there together. For as *Iacob*, having yet with good works deserved nothing, is taken into grace: so *Esau*, being yet defiled with no wicked doing, is hated. If we turne our eyes to works, we doe wrong to the Apostle, as though he sawe not the same thing which we cleerely see. It is proved that he sawe it not, forasmuch as hee expresly enforceth this point, that when they had not yet done any good or evill, the one was chosen, and the other refused, to prove that the foundation of the predestination of God is not in works. Againe when hee moved the objection, whether God be unrighteous, he alleageth not that which had been the most certaine and plaine defence of his righteousnesse; namely, that God reduced to *Esau* according to his evilnesse: but he was content with another solution, that the reprobate are stirred up to this end, that the glorie of God may be set forth by them. Last of all he adjoyneth a concluding sentence, that God hath mercie upon whom he will, and hardeneth whom he will. See you not how hee imputeth both to the onely will of God? Therefore if wee cannot declare a reason why hee vouchsafeth to grant mercie to them that be his, but because it so pleaseth him: neither also shall we have any other cause in rejecting of other, than his owne will. For when it is said that God hardeneth, or sheweth mercie to whom he will, men are thereby warned to seeke no cause elsewhere than in his will.

THE XXIIJ. CHAPTER.

A confutation of the slanders wherewith this doctrine hath alway beene wrongfully burdened.

Election granted by some who notwithstanding denie reprobation.

BUt when the wit of man heareth these things, the frowardnesse thereof cannot bee restrained, but that by and by as at the bloudie blast of a trumpet sounding to battell, it diversly & excessively turmoileth. And many indeed, as though they would drive away the malice from God, doe so grant election, that they denie that any man is reprobate: but they doe too ignorantly and childishly: for as much as election it selfe could not stand unlesse it were set contrarie to reprobation: God is said to sever them whom he adopteth unto salvation: it should be more than foolishly said that other doe either by chaunce or by their owne endevour obtaine that which onely election giveth to a fewe. Therefore whom God passeth over, hee rejecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waywardnesse of men tolerable, if it suffer not it selfe to be bridleth with the word of God, where the incomprehensible counsell of God is intreated of, which the Angels themselves doe worship. But we have alreadie heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth *Paul* (as these men doe that I have spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarrell with him that formed it. Now who so doe not admit that any are rejected of God, how will they uncomber themselves from that saying of Christ: Every tree which my father hath not planted, shall be plucked up by the roote? They plainely heare that all they are adjudged and avowed to destruction, whom the heavenly Father hath not vouchsafed to plant as holie trees in his ground. If they denie this to be a signe of reprobation, then is there nothing so cleere that it may be proved to them. But if they cease not to wrangle, let the sobrietie of faith be contented with this admonition of *Paul*, that there is no cause to quarrell with God, if he willing on the one side to shew his wrath and to make his power knowne, doe with dum sufferance and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make knowne the riches of his glorie toward the vessels of mercy which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings and backbitings, giveth the chiefe rule to the wrath and power of God: because it is unjust that those deepe judgements which swallow up all our senses,

Rom.9.20.

Matt.15.13.

Rom.9.21.

should

ſhould be made ſubject to our determination. Our adverſaries anſwere is very trifling, that God doth not utterly reject them whom he ſuffereth in lenitie, but abideth with a minde hanging in ſuſpence toward them, if peradventure they may repent. As though *Paul* giveth to God a patience, to looke for their turning, whom he ſaith to be made to deſtruction. For *Auguſtine* ſaith rightly where he expoundeth this place, where power is joyned to ſufferance, God doth not ſuffer, but governe with his power. They further ſay alſo that it is not for nothing ſaid, that the veſſels of wrath are prepared to deſtruction: but, that God hath prepared the veſſels of mercie: becauſe by this meane he aſcribeth and challengeth the praiſe of ſalvation to God, but the blame of deſtruction he caſteth upon them which by their owne will doe bring it upon themſelves. But although I graunt to them that *Paul* by the divers manner of ſpeaking did ſoften the roughneſſe of the firſt part of the ſentence, yet is it not meete to aſſigne the preparing unto deſtruction to any other thing than to the ſecret counſell of God: which alſo is affirmed a little before in the reſt of the text. That God ſtirred up *Pharao*? Then that he hardneth whom he will. Whereupon followeth that the hidden counſell of God is the cauſe of hardening. This at the leaſt I get which *Auguſtine* ſaith, that when God of wolves maketh ſheepe, he doth with a mightier grace reforme them, that their hardneſſe may be tamed: and therefore God for this cauſe doth not convert the obſtinate, becauſe he doth not ſhew forth in them the mightier grace, which he wanteth not if he would ſhew it forth.

Lib. 5. contra Jul. cap. 5.

Lib. 1. de prædeſt. ſanct. c. 2.

2 Theſe ſayings indeede ſhould be ſufficient for the godly and ſober, and them which remember themſelves to be men. But for as much as theſe venemous dogs doe caſt up not onely one ſort of venome againſt God, we will as the matter ſhall ſerve anſwere to everie one particularly. Fooliſh men doe divers waies quarrell with God, as though they had him ſubject to their accuſations. Firſt therefore they aske, by what right the Lord is angrie with his creatures, of whom he hath not beene firſt provoked by any offence: for to condemne to deſtruction whom he will, agreeth rather with the wilfulneſſe of a tyrant, than the lawfull ſentence of a Judge. Therefore they ſay that there is cauſe why men ſhould charge God, if by his bare will, without their owne deſerving, they be predeſtinate to eternall death. If ſuch thoughts doe at any time come into the minde of the godly, to breake their violent aſſaults they ſhall be ſufficiently armed with this, although they had no more, if they conſider how great wickednesſe it is, even ſo much as to inquire of the cauſes of the will of God: ſith of all things that are, it is the cauſe, and worthily ſo ought to be. For if it have any cauſe, then ſome what muſt goe before it, whereto it muſt be as it were bound: which it is unlawfull once to imagine. For, the will of God is ſo the higheſt rule of righteouſneſſe, that whatſoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When therefore it is asked, why the Lord did it: it is to be anſwered, becauſe he willed it. But if thou go further in asking why he willed it, thou askeſt ſome greater and higher thing than the will of God: which cannot be found. Let therefore the raſhneſſe of man reſtraine it ſelfe, and not ſeeke that which is not, leaſt peradventure it may not finde that which is. With this bridle (I ſay) he ſhall be well withholden whoſoever hee be that will diſpute of the ſecrets of God without reverence. As for the boldneſſe of the wicked, which dread not openly to ſpeake evill of God: againſt it the Lord with his owne righteouſneſſe, without any our defence ſhall ſufficiently defend himſelfe, when he ſhall take all ſhifting from their conſciences, and hold them faſt convinced, and condemne them. Neither doe we yet thruſt in the faigned deviſe of abſolute power, which as it is prophane, ſo worthily ought to be abhorred of us. We faigne not God lawleſſe, who is a law to himſelfe: becauſe (as *Plato* ſaith) men ſtand in neede of lawes, who are troubled with unlawfull luſts: but the will of God is not onely pure from all fault, but alſo is the higheſt rule of perfection, yea and the law of all lawes. But we denie that he is ſubject to yeeld account. We denie alſo that we are meete judges, which would pronounce of this cauſe after our own ſenſe. Wherefore if we attempt further than we lawfully may, let that threatning of the Pſalme bring us in feare, that God ſhall overcome ſo oft as he is judged of any mortall man.

There is no ſtriving againſt God in this cauſe.

This is taken out of Auguſtine lib. 1. de Gen. contra Manic. cap. 3.

Pſal. 51. 6.

3 So can God in keeping ſilence, put his enemies to ſilence. But, that we may not

The truth hath

ſuffer

sufficient to stop their mouthes, who aske why God should foreappoint some unto death, when they, not being, could not deserve the death whereunto they were appointed.

suffer them freely to scorne his holie name, he delivereth to us out of his word weapons against them. Wherefore if any man assaile us with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserve the judgement of death: wee in stead of answere may againe on our side aske of them, what they thinke that God oweth to man, if he will judge him by his owne nature. In such sort as we be all corrupted with sin, we cannot but be hatefull to God: and that not by tyrannous crueltie, but by most upright reason of justice. If all they whom the Lord doth predestinate to death, are by the estate of nature subject to the judgement of death: of what unjustice against themselves, I beseech you, may they complaine? Let all the sonnes of *Adam* come: Let them strive and dispute with their creator, for that by his eternall providence they were before their generation condemned to everlasting miserie. What shall they be able once to mutter against this defence, when God on the other side shal cal them to reknowledging of themselves? If they be all taken out of a corrupt masse, it is no marvell if they be subject to damnation. Let them not therefore accuse God of unjustice, if by his eternall judgement they be appointed to death, to which they themselves doe feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of set purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame upon God may acquite them. But though I doe a hundred times confesse, as it is most true that God is the author of it, yet doe they not by and by wipe away the guiltinesse which, being engraven in their consciences from time to time with oft recourse, presenteth it selfe to their eies.

God not unjust though men be condemned for that corruption whereunto they were foreappointed.

4 Againe they except and say: were they not before predestinate by the ordinance of God to the same corruption which is now alleadged for the cause of damnation? When therefore they perish in their corruption, they doe nothing but suffer the punishment of that miserie into which by his predestination *Adam* fell and drew his posteritie headlong with him. Is not he therefore unjust, which doth so cruelly mocke his creatures? I grant indeed that all the children of *Adam* fell by the will of God into that miserie of state wherein they be now bound: and this is it that I said at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subject to this slander. For wee will with *Paul* answere them in this manner, O man, what art thou that contendest with God? doth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour? They will say that the righteousnesse of God is not so truly defended, but that we may seeke a shift, such as they are wont to have that want a just excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindred from doing any thing whatsoever it be as he will himselfe? But it is far otherwise. For, what stronger reason can be brought than when we are commanded to thinke what a one God is? For how should he commit any unjustice, which is judge of the world? If it properly pertaine to the nature of God to doe judgement, then he naturally loveth righteousnesse, and abhorreth unrighteousnesse. Wherefore the Apostle did not, as though he were overtaken, looke about for holes to hide him: but shewed that the reason of the righteousnesse of God is higher than that either it is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle indeed confesseth that there is such depth in the judgements of God, wherewith the mindes of men should be swallowed, if they endevoured to pearse into it. But he teacheth also how hainous wreng it is, to binde the workes of God to such a law, that so soone as we understand not the reason of them, we may be bold to disallow them. It is a knowne saying of *Salomon* (which yet few doe rightly understand) The great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerning the greatnesse of God: in whose will it is to punish fooles and transgressors, although he doe not vouchsafe to let them have his spirit. And monstrous is the madnesse of men, when they so covet to make that which is unmeasurable, subject to the small measure of their reason. The An-

Rom. 9. 20.

Pro. 26. 10.

gels

gels which ſtood ſtill in their uprightneſſe, *Paul* calleth elect. If their ſtedfaſtneſſe was grounded upon the good pleaſure of God, the falling away of the other proveth that they were forſaken: Of which thing there can no other cauſe be alleaged than reprobation, which is hidden in the ſecret counſell of God. 2 Tim. 2. 22.

5 Goe to: let there now be preſent ſome Manichee, or Celeſtine, a ſlanderer of the providence of God: I ſay with *Paul* that there ought no reaſon to be rendered thereof: becauſe with the greatneſſe of it, it farre ſurmounteth our underſtanding. What marvaile? or what abſurditie is it? Would hee have the power of God ſo limited, that it might be able to worke no more, than his minde is able to conceive? I ſay with *Auguſtine*, that they are created of the Lord, whom he without doubting foreknew that they ſhould goe into deſtruction: and that it was ſo done becauſe he ſo willed: but why hee willed, it is not our part to aske a reaſon of it, who cannot comprehend it: neither is it meet that the will of God ſhould come downe into controverſie among us, of which ſo oft as mention is made, under the name of it is named the higheſt rule of righteouſnes. Why therefore is any queſtion moved of unrighteouſneſſe where righteouſneſſe clearly appeareth? Neither let us be aſhamed, after the example of *Paul*, ſo to ſtop the mouthes of the wicked, and from time to time ſo oft as they ſhall be bold to barke againſt it, to repeate this, Who be yee miſerable men, that lay an accuſation to Gods charge and doe therefore lay it to his charge, becauſe hee doth not temper the greatneſſe of his works to your dulneſſe? As though they were therefore wrongfull, becauſe they are hidden from fleſh. The unmeaſurableneſſe of the judgements of God is by cleere experiences knowne unto you. Yee know that they are called the deepe bottomleſſe depth. Now aske of the narrow capacities of your wit, whether they comprehend that which God hath decreed with himſelfe. What good doth it you therefore with mad ſearching to plunge your ſelves into the bottomleſſe depth, which reaſon it ſelfe teacheth you that it ſhall be to your deſtruction? Why are yee not at the leſt reſtrained with ſome feare, of the which both that hyſtory of *Job* and the bookes of the Prophet doe report of the incomprehenſible wiſedome, and terrible power of God? If thy minde be unquieted, let it not grieve thee to embrace the counſell of *Auguſtine*. Thou being a man lookeſt for an anſwere at my hand: and I alſo am a man. Therefore let us both heare him that ſaith: O man, what art thou? Better is a faithfull ignorance than raſh knowledge. Seeke merits: thou ſhalt finde nothing but paine. O depth, *Peter* denieth: The Thiefe beleeveth. O depth: Seekeſt thou a reaſon? I will tremble at the depth. Reaſon thou, I will wonder, diſpute thou, I will beleeve: I ſee depth, but I reach not the bottome. *Paul* reſted, becauſe he found wondering. He calleth the judgements of God unſearchable: and art thou come to ſearch them? Hee ſaith that his waies are impoſſible to be traced out: and doſt thou trace them? with proceeding further we ſhall nothing profit: For neither we ſhall ſatisfie their wayward wanton curiouſneſſe, neither doth the Lord need any other defence, than which hee hath uſed by his ſpirit, which ſpake by the mouth of *Paul*: and we forget to ſpeake well, when we ceaſe to ſpeake with God.

A reaſon of the will of God in reſpect of the wicked we neither can nor ſhould ſearch.

Pſal. 36.

Aug. de verb. apo. ſerm. 20.

6 Their other objection alſo ariſeth out of ungodlineſſe, which yet tendeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howbeit the ſinner which is condemned of God cannot be juſtified without diſhonour of the judge. Thus therefore prophane tongues doe barke againſt God, ſaying: why ſhould God impute thoſe things for ſinne to men, whereof he hath by his predeſtination laid neceſſitie upon men? For, what ſhould they doe? Should they wraſtle with his decrees? But ſo ſhould they doe it in vaine, ſith they cannot doe it at all. Therefore they are not rightfully puniſhed for thoſe things, whereof the chiefe cauſe is in Gods predeſtination. Heere I will abſtaine from that defence, whereunto the Eccleſiaſticall writers doe commonly flee, namely that the foreknowledge of God withſtandeth not but that man may be accounted the ſinner: becauſe God foreſeeth the evils of man, not his owne. For ſo the cavillation would not ſtay here, but will rather preſſe us further with ſaying that God might if he had would, have provided remedie for thoſe evils which he foreſaw: and that ſith he hath not ſo done, hee hath of determined purpoſe created men to that end that hee ſhould ſo behave himſelfe in earth: and if by the providence of God, man

Neceſſity of ſinning neither excuſeth the ſinner, nor chargeth God juſtly with injuſtice for condemning them that ſo ſinne.

man was created to this condition, that hee ſhould doe all thoſe things that he doth: then he is not to be blamed for that which hee cannot avoide, and which he enterpriſed by the will of God. Therefore let us ſee how this knot ought to be well looſed. Firſt of all this ought to be holden certaine among all men which *Salomon* ſaith, that God hath created all things, for himſelfe, and the wicked man to an evill day. Behold, when the diſpoſing of all things is in the hand of God, when in his power remaineth the rule of ſafetie and death: hee ſo ordereth them by his counſell and becke, that among men there are borne ſome adjudged even from their mothers wombe to death, which with their deſtruction may glorifie his name. If any man anſwere, that there is no neceſſitie laid upon them by the providence of God, but rather that hee created them in ſuch eſtate, becauſe he foreſaw their perverſneſſe to come: he neither ſaith nothing at all, nor altogether. The old writers are wont indeed ſometimes to uſe this ſolution: but as it were doubtingly. But the Schoolemen reſt upon it, as though nothing could be objected againſt it. Indeed I will willingly grant, that foreknowledge alone bringeth no neceſſitie to creatures, although all men doe not ſo agree: for there be ſome that will have it alſo to be the cauſe of things. But it ſeemeth to me that *Vtilla*, a man otherwiſe not much practiſed in holy writings, ſaw both more deepely and more wiſely, which ſhewed that this contention is ſuperfluous: becauſe both life and death are rather the doings of Gods will than of his foreknowledge. If God did but foreſee the ſucceſſes of men, and did not alſo diſpoſe and order them by his will, then this queſtion ſhould not without cauſe be moved, whether his foreſeeing any thing availed to the neceſſitie of them. But ſith he doth none otherwiſe foreſee the things that ſhall come to paſſe, than becauſe he hath decreed that they ſhould ſo come to paſſe: it is vaine to move controverſie about foreknowledge, where it is certaine that all things doe happen rather by ordinance and commandement.

Pro. 16. 4.

God did not only foreſee, but diſpoſe the fall of man, and in him the ruine of his poſteritie.

7 They ſay that this is not written in expreſſe words, that it was decreed of God, that *Adam* ſhould periſh by his falling away. As though the ſame God, whom the Scripture reporteth to doe whatſoever hee will, created the nobleſt of all his creatures to an uncertaine end. They ſay hee had freewill, that hee might ſhape to himſelfe his owne fortune: and that God decreed nothing, but to handle him according to his deſerving. If ſo cold a deviſe be received, where ſhall bee that almightineſſe of God, whereby hee governeth all things according to his ſecret counſell, which hangeth upon none other thing than it ſelfe? But Predeſtination, whether they will or no, ſheweth himſelfe in *Adams* poſteritie. For it came not to paſſe naturally that all men ſhould looſe ſalvation by the fault of one Parent. What hindreth them to confeſſe of one man, that which againſt their wils they confeſſe of all mankinde? For why ſhould they looſe their labour with dallying ſhifts? The Scripture crieth out that all men were in the perſon of one man made bound to eternall death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous counſell of God. But it is too much abſurditie that theſe good Patrones of the righteouſneſſe of God doe ſo ſtumble at a ſtraw, and leape over great beames. Againe I aske: how came it to paſſe, that the fall of *Adam* did wrap up in eternall death ſo many nations with their children being infants without remedie, but becauſe it ſo pleaſed God? Here their tongues which are otherwiſe ſo pratling, muſt of neceſſitie be dumbe. It is a terrible decree, I grant: yet no man ſhall be able to denie, but that God foreknew what end man ſhould have, ere hee created him, and therefore foreknew it becauſe hee had ſo ordained by his decree. If any man here inveigh againſt the foreknowledge of God, hee raſhly and undiſcreetly ſtumbleth. For, what matter is there, I beſeech you, why the heavenly judge ſhould be accuſed for that hee was not ignorant of that which was to come? Therefore if there be any either juſt or colourable complaint, it toucheth predeſtination. Neither ought it to ſeeme an abſurditie which I ſay, that God foreſaw not onely the fall of the firſt man, and in him the ruine of his poſteritie, but alſo diſpoſed it after his owne will. For as it belongeth to his wiſedome, to foreknow all things that ſhall be: ſo it belongeth to his power, to rule and governe all things with his hand. And this queſtion *Auguſtine* very well diſcuſſeth, as he doth other, ſaying: We moſt wholeſomely confeſſe that which we moſt rightly beleeve, that the God and Lord of all things

Enchir. ad Laurent.

things, which created all things very good, and foreknew that evill things should spring out of good, and knew that it more pertained to his almighty goodnesse even of evill things to do wel, than not to suffer them to be evill: that he so ordered the life of Angels and men, that in it he might first shew what free will could doe, and then what the benefit of his grace and judgement of justice could doe.

8 Here they run to the distinction of will and permission, by which they will have it granted that the wicked doe perish, God onely permitting but not willing it. But why should we say that he permitted it, but because he so willeth? Howbeit it is not likely that man by himselfe, by the onely permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition hee would have the chiefe of his creatures to be. I therefore will not doubt to confesse simply with *Augustine*, that the will of God is a necessitie of things, and that what he willeth, it must of necessitie come to passe: as those things shall truly come to passe which hee hath foreseene. Now if for excuse of themselves and of the ungodlie, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these fower sects wee have to doe in this question) shall object against us necessitie wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousnesse of God, which is hidden indeed, but yet without fault: Forasmuch as it is certaine that they were not unworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreover their destruction so hangeth upon the predestination of God, that both cause and matter thereof is found in themselves. For the first man fell, because the Lord so judged it to be expedient: why he so judged, is unknowne to us: yet it is certaine that he so judged for no other reason but because he saw that thereby the glory of his name should be worthily set forth. When thou heareſt mention of the glory of God, there thinke of his righteousnesse: for it must be righteous that deserveth praise. Man therfore falleth, the providence of God so ordaining it: but he falleth by his owne fault. The Lord had a little before pronounced, that all the things which hee had made were very good. Whence therefore commeth that perversnesse to man, to fall away from his God? Least it should be thought to bee of creation, the Lord with his commendation allowed that which came from himselfe. Therefore by his owne evilnesse he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posteritie with him into destruction. Wherefore let us rather behold an evident cause of damnation in the corrupted nature of mankinde, which is neerer to us, than search for a hidden and utterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieve us so far to submit our wit to the unmeasurable wisedome of God, that it may yeeld in many secrets of his. For, of those things which it is neither granted nor lawfull to know, the ignorance is well learned: the coveting of knowledge is a kinde of madnesse.

The wicked doe sin and perish not by Gods permission only, but by his will and appointment. De Gen. ad lite. li. 6. c. 15.

Gen. 1. 31.

9 Some man perhaps will say, that I have not yet brought enough to subdue that wicked excuse. But I verily confesse that it can never be brought to passe, but that ungodlinesse will alway grudge and murmure against it: yet I thinke that I have spoken so much as might suffice to take away not onely all reason but also all colour of saine-saying. The reprobate would be thought excusable in sinning, because they cannot escape the necessitie of sinning: specially sith such necessitie is cast upon them by the ordinance of God. But we denie that they are thereby well excused, because the ordinance of God, by which they complaine that they are destinate to destruction, hath his righteousnesse, unknowne indeed to us, but yet most certaine. Whereupon wee conclude, that they beare no evill which is not laid upon them by the most righteous judgement of God. Then, wee teach that they doe overthwartly, which to seeke out the beginning of their damnation, doe bend their eies to the secret closets of the counsell of God, and winke at the corruption of nature, from whence their damnation springeth. And this withstandeth that they cannot impute it to God, for that he witnesseth of his owne creation. For although man is create by the eternall providence of God to that calamitie, whereunto he is subject: yet the matter thereof he

The judgements of God in punishing men for that whereof he hath laid a necessitie upon them is righteous, but the reason how it is righteous is unknowne to us: who should rather bewaile iniquitie in ourselves, than seek the cause thereof in God.

hee tooke of himselfe, not of God, forasmuch as hee is by no other meane so lost, but because hee went out of kinde from the pure creation of God into a corrupt and unpure perversnesse.

God not to be charged as a partiall accepter of persons.

10 Now the adversaries of Gods Predestination doe slander it also with a third absurditie. For when wee impute it to nothing else but to the choise of the will of God, that they are made free from the universall destruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of persons, which the Scripture every where denieth: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of deservings. First, the Scripture in another sense denieth, that God is an accepter of persons, than as they judge it. For by the name of person, it signifieth not a man, but those things which being seene with eies in man are wont to procure either favour, grace, and dignitie, or hatred, contempt, and shame: as riches, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side, poverty, need, baseneſſe, vileneſſe, contempt and such other. So *Peter* and *Paul* doe teach that the Lord is not an accepter of persons, because he putteth not difference betweene the *Jew* and the *Grecian*, to refuse the one and embrace the other for onely respect of nation. So *James* useth the same words when hee mindeth to affirme, that God in his judgement nothing regardeth riches. But *Paul* in another place speaketh thus of God, that in judging he hath no consideration of freedom or bondage. Wherfore there shall be no contrariety if we shall say that God, according to the will of his good pleasure without any deserving, choseth to his Sonnes whom he will, rejecting and refusing other. But the matter may thus be opened, that men may be more fully satisfied. They aske how it commeth to passe, that of two betweene whom no deserving putteth any difference, God in his electing passeth over the one and taketh the other. I on the other side doe aske them, whether they thinke that in him that is taken, there is any thing that may make the minde of God to encline toward him. If they confesse (as they needs must) that there is nothing, it shall follow that God looketh not upon man, but from his owne goodnesse feteheth a cause why to doe good to him. Whereas therefore God choseth one man, refusing an other, this commeth not of respect of man, but of his mercy alone, which ought to have liberty to shew forth and utter it selfe where and when it pleaseth him. For we have in another place also shewed, that there were not from the beginning many called noble, or wise, or honourable, that God might humble the pride of flesh: so far is it off, that his favour was bound to persons.

Act. 10. 14.
Rom. 2. 10.
Gal. 3. 28.
Jam. 2. 5.
Col. 3. 25.
Eph. 6. 9.

Aug. ad Bon. lib. 1. cap. 7.
1 Cor. 1. 26.

God finding all guilty is not partiall in condemning any but in saving some, mercifull.

11 Wherefore many doe falsely and wickedly accuse God of partiall unrighteousnesse, for that hee doth not in his Predestination keepe one selfe-course toward all men. If (saith they) hee finde all guilty, let him equally punish all: if he finde them unguilty, let him withhold the rigour of his judgement from all. But so they deale with him, as if either mercy were forbidden him, or when we would have mercy, he be compelled altogether to give over his judgement. What is it that they require? if all be guilty, that all may together suffer all one paine. We grant the guiltinesse to be common, but we say that the mercy of God helpeth some. Let it helpe all, say they. But we answer, that it is rightfull that he should also in punishing shew himselfe a rightful judge. When they suffer not this: what doe they else but either goe about to spoile God of his power to have mercy, or at least to grant it him upon this condition, that he utterly give over his judgement. Wherefore these sayings of *Augustine* doe very well agree together. Sith in the first man the whole masse of mankinde fell into condemnation, these vessels that are made of it to honour, are not the vessels of their owne righteousnesse, but of the mercy of God: and whereas other are made to dishonour, the same is not to be imputed to unrighteousnesse but to judgement, &c. That to those whom he refuseth, God rendreth due paine: to those whom he calleth, he giveth undeserved grace: that they are delivered from all accusation, after the manner of a creditour, in whose power it is to forgive to the one, and aske of the other. Therefore the Lord also may give grace to whom hee will, because he is mercifull: and give it not to all, because he is a just judge. Hee may by giving to some that which they doe not deserve, shew his free grace: and by not giving to all, declare what all deserve. For whereas *Paul* writeth

Epi. 106. de prædest. & grat.
De bon. pers. cap. 12.

Rom. 11. 31.

that

that God enclosed all under sinne, that he might have mercy upon all, it is therewithall to be added that he is debter to no man: because no man first gave to him, that he may require like of him.

12 This also they often say, to overthrow predestination, that while it standeth, all carefullnesse and endevour of well doing falleth away. For who (say they) shall heare that either life or death is certainly appointed for him by the eternall decree of God, But that it will by and by come into his minde that it maketh no matter how he behave himselfe, sith the predestination of God can by his worke be nothing hindered or furthered? So shall all men dissolutely throw forth themselves, and after a desperate manner runne headlong whither their lust shall carry them. And verily they say not altogether falsly, for there bee many swine, which with filthy blasphemies defile the doctrine of predestination: and by this pretence also doe mocke out all admonishments and rebukings, saying; God knoweth what he hath once determined to doe with us: if he have decreed our salvation, he will bring us to it at the time appointed: if he have predestinate our death, we should travell in vaine to the contrary. But the Scripture when it teacheth with how much greater reverence and religiousnesse wee ought to thinke of so great a mystery, doth both instruct the godly to feare other sence, and well confutes these mens outrage. For it doth not speake of predestination to this end, that we should be encouraged to boldnesse, and with unlawfull rashnesse attempt to search the unattained secrets of God? but rather that being humbled and abased wee should learne to tremble at his judgement, and reverently to looke up to his mercie. To this marke the faithfull will levell themselves. As for that filthy groning of swine, it is well confuted of *Paul*. They say that they goe carelesly forward in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But *Paul* telleth that we be to this end, that we should lead a holy and faultlesse life. If the marke that election is directed unto, be holinesse of life, it ought more to awake and stirre us up cheerefully to practise that holinesse, than to serve for a cloking of slothfullnesse. For how greatly doe these things differ the one from the other? to cease from well doing, because election sufficeth to salvation: and that the appointed end of election is that we should apply our selves to the endevour of good doings. Away therefore with such sacriledges which doe wrongfully misturne the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall lose his labour if hee goe about to make himselfe allowable to him with innocency and honesty of life: therein they are taken with a most shameletse lye. For, whence could such endevour come but of election? For whosoever be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continuall wicked doings to provoke the wrath of God against themselves, and by evident tokens to confirme the judgment of God which is already pronounced upon them; so far be they from striving with him in vaine.

Predestination taketh not away the care of well-doing.

Eph. 1. 4.

13 But other doe malitiously and shamefully slander this doctrine, as though it did overthrow all exhortations to godly living, For which matter in old time *Augustine* was burdened with a great malice. Which hee wiped away with his booke of corrreption and grace written to *Valentine*, the reading whereof will appease all godly and tractable men: yet I will touch a few things, which (as I trust) shall satisfie them that bee honest and not contentious. Wee have already seene how open and lowd a preacher of the free election *Paul* was: was hee therefore cold in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shall be found in them yee in comparison of his incredible heat. And truely this principle taketh away all doubts, that wee are not called to uncleanesse, but that every man should possesse his vessell in honour, &c. Againe, that we are the handy worke of God created to good workes, which he hath prepared that wee should walke in them. Summarily, they that are even but meanely exercised in *Paul*, shall without long declaration easily perceive how fitly hee maketh these things to agree, which they faigne to disagree. Christ commandeth that men beleeve in him: Yet is his definitive sentence neither false nor contrary to his commandement, where hee saith: No man

It doth not overthrow exhortations unto vertue and godlinesse.

1 Thes. 4. 7.

Ephe. 2. 10.

Joh. 6. 61.

can come to me, but he to whom it is given of my father. Let preaching therefore have his course, which may bring men to faith, and with continuall profiting hold them fast in perseverance. Neither yet let the knowledge of predestination bee hindered, that they which obey may not be proud as of their owne, but may glory in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let them heare. Therefore when we exhort and preach, they that have eares doe willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (saith *Augustine*) should some have, and othersome not have? Who hath knowne the minde of the Lord? Must that therefore bee denyed which is open, because that cannot bee comprehended which is hidden: These sayings I have faithfully reported out of *Augustine*: but because peradventure his words shall have more authority than mine, goe to, let us bring forth the very words that are reade in himselfe. If when this is heard, many are turned into dulnesse and sluggishnesse, and being inclined from labour to lust doe goe after their desires: ought that therefore to bee accompted false which is spoken of the foreknowledge of God? If God have foreknowne that they shall bee good, shall they not be good, in how great evillnesse soever they now live? and if we have foreknowne that they will be evill, shall they not be evill in how great goodnesse soever they be now seene? shall therefore those things which are truely spoken of the fore knowledge of God, bee for such causes either to be denied or to be left unspoken of? namely then when if they be not spoken of, men goe into errors? The rule (saith he) to keepe truth unspoken of, is one thing, and the necessitie to speake truth is another. As for the causes of leaving truth unspoken, it were long to search them out all: of which yet this is one, that they be not made worse which understand it not, while wee meane to make them more learned that understand it, who when wee speake any such thing are indeede not made more learned, nor yet are made worse. But when a true thing is in such a case, that when wee speake it, hee is made worse that cannot conceive it: and when wee speake it not, hee is made worse that can conceive it: what thinke wee now to bee done? Is not the truth rather to bee spoken that he may conceive it, that can conceive it: than to keepe it unspoken, that not only neither of them may conceive it, but also hee that more understandeth may bee the worse? whereas if hee did heare and conceive it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, wee lawfully might have spoken. For wee feare forsooth least when wee speake, hee bee offended that cannot conceive it: but we feare not least while we holde our peace, he that can conceive truth be deceived with falshood. Which sentence hee at the last shortly knitting up, more plainely also confirmed. Wherefore if the Apostles, and they which followed them the doctors of the Church did both, namely both godlily preach of the eternall election of God, and hold the faithfull in awe under the discipline of godly life: why doe these our adversaries being confuted with invincible violence of truth, thinke that they say well in saying, that that which is spoken of predestination is not to bee preached to the people although it be true? Yea it must in any wise be preached, that hee which hath eares to heare may heare. But who hath eares if hee hath not received them from him that promiseth that he will give them: Truely let him that receiveth not, refuse it: so that yet he which receiveth it, doe take and drinke, doe drinke and live. For as godlinesse is to bee preached, that God may be rightly worshipped; so is also predestination, that hee which hath eares to heare of the grace of God, may glory in God and not in himselfe.

Matth. 13. 9. Esay 6. 9. Lib. de bono perseve. c. 15.

Cap. 16.

Cap. 20.

Vndiscreete delivering of the doctrine which concerneth predestination.

14 And yet that holy man, as hee had a singular desire to edifie, so tempereth the manner of teaching the truth, that offence bee wisely avoyded so farre as it lawfully may be. For hee sheweth that those things which are truly said, may also bee conveniently said. If any man doe thus preach to the people. If yee beleeve not, the cause is for that yee are already predestinate of God to destruction; such a man doth not only cherish slothfullnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleeve, because they are reprobate: this shall bee rather a cursing than a teaching. Such therefore *Augustine* not unworthily biddeth to depart from the Church, as foolish teachers, and unlucky

unlucky and ill prophecying Prophets. In another place he truely affirmeth that it is to be holden that a man then profiteth with rebuking, when hee hath mercy and helpeth which maketh to profit whom he will, even without rebuking. But why ſome thus and ſome otherwiſe? God forbid that, that wee ſhould ſay the power of judging belongeth rather to the clay than to the Potter. Againe afterward. When men by rebuking either come or returne into the way o righteouſneſſe, who worketh ſalvation in their hearts, but hee, which when any whoſoever he bee planteth and watereth giveth the increaſe, whom when he will ſave, no freewill of man reſiſteth? It is therefore not to be doubted that the wils of men cannot reſiſt the will of God (which both in heaven and earth hath done whatſoever he would, and which hath alſo done thoſe things that are to come) but that he may doe what he will, foraſmuch as even of the very wils of men he doth what he will. Againe, when he will leade men to him, doth he binde them with corporall bonds? He inwardly worketh, inwardly holdeth harts, inwardly moveth harts, and draweth them with their wils which he himſelf hath made in them. But, that which he by and by addeth ought in no wiſe to bee omitted: that becauſe we know not who belongeth or not belongeth to the number of the predeſtinate, we ought ſo to be affectioned that we would all men to be ſaved. So ſhall it come to paſſe, that whomſoever we finde, we ſhall travell to make him partaker of peace. But our peace ſhall reſt upon the children of peace, therfore for our part, we muſt apply wholeſome and ſharpe rebuking to all men like a medicine, that they periſh not, nor deſtroy other, but it ſhall be the worke of God to make it profitable to them whom he hath foreknowne and predeſtinate.

THE XXIIIJ. CHAPTER.

That election is eſtabliſhed by the calling of God, but that the reprobate doe bring upon themſelves the juſt deſtruction whereunto they are appointed.

Gods effectuall and inward calling of ſome whoſe election is thereby ſealed.

BVT, that the matter may more plainely appeare, wee muſt intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the firſt of theſe I have already ſpoken somewhat, when I confuted their errour, which thinke that the generallneſſe of the promiſes extendeth equally to all mankinde. But this election which otherwiſe God hath hidden with himſelfe hee doth not without choiſe at length diſcloſe by his calling, which a man may therefore call the teſtifying of it. For, whom he hath foreknowne, them he hath alſo fore appointed to be faſhioned like the image of his ſonne: whom he hath foreappointed, them he hath alſo called: whom he hath called, them hee hath alſo juſtified, that in time to come hee may glorifie them. When the Lord hath by electing already adopted his into the number of his children: yet wee ſee how they enter not into poſſeſſion of ſo great a benefit, but when they be called: on the other ſide, how being called they doe now enjoy a certaine communicating of his election. For which reaſon *Paul* calleth the ſpirit which they receive, both the ſpirit of adoption, and the ſeale, and earneſt of the inheritance to come: namely becauſe it doth with the teſtimony thereof ſtabliſh and ſeale to their hearts the aſſuredneſſe of the adoption to come. For though the preaching of the Goſpell ſpring out of the fountaine of election: yet becauſe it is alſo common to the reprobate, therefore it could not by it ſelfe be a ſure proofe thereof. But God effectually teacheth his elect, that hee may bring them to faith: as wee have before alleadged out of the words of Chriſt, Whoſo is of God, hee and none other ſeeth the Father. Againe, I have ſhewed thy name to the men whom thou haſt given me: Whereas hee ſaith in another place, no man can come to mee, unleſſe my Father draw him. Which place *Auguſtine* wiſely weigheth, whoſe words are theſe. If (as Truth ſaith every one that hath learned, commeth: whoſoever commeth not, certainely neither hath he learned. It doth not therefore follow that he which can come, alſo commeth, unleſſe hee have both willed and done it. But every one that hath learned of the Father, not onely can come, but alſo commeth, when now there is preſent both the profit of comming, and the affection of willing, and the effect of doing. Alſo in another

Rom.8.29.

Rom.8.15. Eph.1.13.

Ioh.6 44. Ioh.17.6. Ioh.6 44. Lib de Grat. Chriſt. contra Pela. & Cæl. c. 14.& 31.

De predest. anct. 8.

place more plainely. What is this elſe, every one that hath heard of the father, and hath learned, commeth to mee, but there is none that heareth and learneth of the father and commeth not to mee? For if every one which hath heard of the father and learned, commeth: truely every one that commeth not, hath not heard of the father, nor learned: for if hee had heard and learned, he would come. This ſchoole is farre from the ſenſes of the fleſh, in which ſchoole the father is heard and teacheth, that men may come to the ſonne. And a little after. This grace which is ſecretly given to the hearts of men, is received of no hard heart: for it is therefore given, that the hardneſſe of the heart may firſt be taken away. When therefore the Father is heard within, hee taketh away the ſtony heart, and giveth a fleſhly heart. For ſo hee maketh the children of promiſe and veſſels of mercy, which hee hath prepared to glory. Why therefore doth hee not teach all, that they may come to Chriſt, but becauſe all whom he teacheth, by mercy hee teacheth: whom hee doth not teach, by judgement he doth not teach? becauſe hee hath mercy upon whom he will, and hardeneth whom hee will. Therefore God aſſigneth them for children to himſelfe, and appointeth himſelfe father to them, whom he hath choſen. Now by calling hee bringeth them into the houſhold, and uniteth himſelfe to them, that they may bee one together. But, when calling is joyned to election, in that manner the Scripture ſufficiently ſignifieth that in it nothing is to be required but the mercy of God. For if we aske, whom he calleth and and for what reaſon: he anſwereth, whom he had elected. But when wee come once to election, there the onely mercy of God appeareth on every ſide. And here that ſaying of *Paul* truely hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercy. Neither yet that ſame ſo, as they commonly take it, which part is betweene the grace of God, and the willing and running of man. For they expound it, that the deſire and indevour of man hath indeed no force of themſelves, unleſſe they be proſpered by the grace of God: but when they are holpen by his bleſſing, then they affirme that they have alſo their parts in obtaining ſalvation. Whoſe cavillation I had rather confute with *Auguſtines* words than mine owne: If the Apoſtle meant nothing elſe but that it is not of him onely that willeth or runneth, unleſſe the Lord bee there preſent merciſull: wee may contrariwiſe turne it againſt them and ſay that it is not of onely mercy, unleſſe there be preſent willing and running. But if this bee openly wicked, let us not doubt that the Apoſtle giveth all to the mercy of the Lord, and leaveth nothing to our wils or indevours. To this effect ſpeaketh that holy man. And I ſet not a ſtraw by that nice ſubtilty, that they ſay that *Paul* would not have ſo ſaid unleſſe there had beene ſome indeavour and ſome will in us. For he did not conſider what was in man: but when hee ſaw that ſome did aſſigne part of ſalvation to the endevour of men, hee ſimply condemned their errour in the firſt part of the ſentence, and in the ſecond hee challenged the whole ſumme of ſalvation of the mercy of God. And what other things doe the Prophets travell about but continually to preach the free calling of God?

Rom 9 16.

Enchir ad Laur. cap. 31.

It is of God's moſt free and undeſerved favour, that we are effectually called to ſalvation.

2 Moreover the very nature alſo and diſpenſation of calling doth cleerely ſhew it, which conſiſteth not in the onely preaching of the word, but alſo in the inlightening of the Spirit. To whom God offereth his word, is ſhewed us in the Prophet: I am found of them that ſought mee not: I have openly appeared to them that did not aske for mee. To a people which hath not called upon my name I have ſaid, Loe I am preſent. And leaſt the Iewes ſhould thinke that this kindneſſe belonged onely to the Gentiles, he doth alſo put them in remembrance from whence he tooke their father *Abraham*, when hee vouchſafed to joyne him to himſelfe, namely from meere idolatry, in which hee was drowned with all his. When hee firſt ſhineth with the light of his Word to men not deſerving it, hee therein ſheweth an example plaine enough of his free goodneſſe: Here therefore the unmeaſurable goodneſſe of God ſheweth forth it ſelfe, but now unto ſalvation to all: becauſe for the reprobate there abideth a more grievous judgement, for that they refuſe the teſtimony of the will of God. And God alſo, to ſet forth his glory, withdraweth from them the effectuall force of his Spirit. Therefore this inward calling is a pledge of ſalvation, which cannot deceive us. For which purpoſe maketh that ſaying of *Iohn*. Thereby wee know

Eſay 65. 1.

Ioſh. 24. 3.

1. Iohn 5 24.

know that wee are his children, by the ſpirit which hee hath given us. And leaſt fleſh ſhould glory, that it did at the leaſt anſwer to him when hee called and of his owne will offered himſelfe, hee affirmeth that it hath no eares to heare, no eies to ſee but which hee hath made: and that hee maketh them, not according to every mans thankfullneſſe, but according to his owne election. Of which thing you have a notable example in *Luke*, where both Iewes and Gentiles in common together, heard the preaching of *Paul* and *Barnabas*. Whereas they were at that time all taught with one ſelfe-ſame word, it is ſaid that they beleeved which were ordained to everlaſting life. With what face may we deny that the calling is free, in which even to the very laſt part election raigneth alone? Act. 13. 14.

3 But here wee muſt beware of two errors, becauſe many make man a worker together with God, that he by his conſent may make the election to bee of force: ſo by their opinion, the will of man is above the counſell of God. As though the Scripture did teach, that it is onely given us that wee may beleeve, and not rather faith it ſelfe. Otherſome, although they doe not ſo weaken the grace of the holy Ghoſt: yet being led by I wot not what reaſon, hang election upon faith as though it were doubtfull, yea and uneffectuall untill it bee confirmed by faith. It is indeed certaine that it is confirmed, as toward us: and we have already ſhewed that the ſecret counſell of God beginneth to ſhine out, which was before hidden: ſo that by this word you underſtand nothing elſe, then that it is approved which was unknowne, and is as it were ſealed with a ſeale. But it is falſely ſaid, that the election is then and not till then effectuall, when we have embraced the Goſpell, and that thereof it taketh lively ſtrength. We muſt indeed from thence fetch the certainty of it: Becauſe if wee attempt to reach unto the eternall ordinance of God, that deepe bottomeleſſe depth will ſwallow us up. But when God hath opened it unto us, wee muſt climbe up higher, leſt the effect ſhould drowne the cauſe. For what greater abſurdity or ſhamefull unjuſtice is there, than that when the Scripture teacheth that wee are enlightned as God hath choſen us, our eies ſhould bee ſo dazeled with this light, that they ſhould refuſe to looke upon election? Yet in the meane time I deny not, that to the end wee may be certaine of our ſalvation, wee muſt begin at the word, and that our affiance ought therewith to be contented, that we may call upon God by the name of Father. For ſome quite contrary to right order, that they may be certified of the councell of God (which is neere unto us, in our mouth and in our heart) doe covet to flie above the clouds. Therefore that raſhneſſe is to bee reſtrained with ſobriety of faith, that it may ſuffice us that God in his outward word is a witneſſe of his hidden grace: ſo that the conduit pipe out of which there floweth water largely for us to drinke, doe not hinder but that the ſpring-head may have due his honour. *We are not workers with God of our owne election neither doth it hang in ſuſpence upon our faith.* Deut. 30. 14.

4 Therefore as they doe wrongfully, which hang the ſtrength of election upon the faith of the Goſpell, by which faith we feele that election pertaineth to us: ſo we ſhall keepe the beſt order, if in ſeeking the certainty of our election, wee ſticke faſt in theſe latter ſignes, which are ſure witneſſings of it: Satan doth with no tentation either more grievouſly, or more dangerouſly aſtoniſh the faithfull, than when diſquieting them with doubt of their election, hee doth alſo move them with a perverſe deſire to ſeeke it out of the way. I call it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecrets of the wiſdome of God, and to pearce even to the higheſt eternity, to underſtand what is determined of himſelfe at the judgement ſeat of God. For then hee throweth himſelfe headlong to bee ſwallowed up into the depth of the unmeaſurable devouring pit: then hee wrappeth himſelfe with innumerable ſnares and ſuch as hee cannot winde out of: then hee overwhelmeth himſelfe with the bottomeleſſe depth of blinde darkeneſſe. For ſo it is rightfull that the fooliſhneſſe of the wit of man bee puniſhed with ſo horrible ruine, when he attempteth of his owne force to riſe up to the height of the wiſedome of God. And ſo much more deadly is this tentation, as there is none to which wee are commonly all more bent. For there is moſt rarely any man to be found, whoſe mind is not ſometime ſtricken with this thought. Whence haſt thou ſalvation, but of the election of God? And of Election what revelation haſt thou? which thought, if it have once taken place in any *The certainty of our election to be ſearched not in the boſome of God but in our ſelves, according to that light which he hath given us in his word.*

man, either perpetually vexeth the miserable man with terrible torments, or utterly dismayeth him. Truely I would have no surer argument than this experience to prove how wrongfully such men imagine of predestination. For the minde can bee infected with no errour more pestilent, than that which plucketh downe, and thrusteth the conscience from her peace and quietnesse toward God. Therefore if we feare shipwracke, we must diligently beware of this rocke, which is never stricken upon without destruction. And though the disputing of predestination bee esteemed like a dangerous sea, yet in passing through it there is found a safe and quiet yea and pleasant sayling. unlesse a man doe wilfully covet to bee in danger. For as they doe drowne themselves in the deadly bottomelesse depth, which to be certified of their election doe enquire of the secret Counsell of God without his word: so they which doe rightly and orderly search it in such sort as it is contained in the word, receive thereof a singular fruit of comfort. Let this therefore bee our way to search it, that wee begin at the calling of God, and end in the same. Howbeit this withstandeth not, but that the faithfull may thinke that the benefits which they daily receive at the hand of GOD, doe descend from that secret adoption: as they say in *Esay*, Thou hast done marvels, thy thoughts are old, true, and faithfull: forasmuch as by that adoption as by a token, the Lords will is to confirme so much as is lawfull to bee knowne of his counsell. But least any man should thinke this a weake testimony, let us consider how much both clearenesse, and certainty it bringeth us. Of which thing *Bernard* speaketh fitly. For after that hee had spoken of the reprobate, hee saith: The purpose of God standeth. the sentence of peace standeth upon them that feare him, both covering their evils, and rewarding their good things: so as to them after a marvellous manner not onely good things but also evill doe worke together unto good. Who shall accuse the elect of God? It sufficeth mee to all righteousnesse, to have him alone mercifull, to whom alone I have sinned. All that he hath decreed not to impute to me, is so as if it never had beene. And a little after: O place of true rest, and to which not unworthily I may give the name of a bedchamber, in which God is seene not as troubled with wrath, not as withholden with care: but his will is proved in him good, and well pleasing, and perfect. This sight doth not make afraid, but calmeth: doth not stirre up unquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them: Here is quiet truely taken, God being appeased, appeaseth all things: and to behold him quiet, is to be quiet.

Esay 25.

Being chosen in Christ in him we must behold our choosing ascertained.

5 First, if wee seeke a fatherly kindnesse, and favourable minde of God, wee must turne our eies to Christ, in whom alone the soule of the father resteth. If wee seeke salvation, life, and the immortality of the heavenly kingdome, wee must then also flee to no other: forasmuch as hee alone is both the fountaine of life, and Authour of salvation, and heire of the kingdome of Heaven. Now whereto serveth election, but that being adopted of the heavenly Father into the degree of children, we may by his favour obtaine salvation and immortality? Howsoever in seeking thou tosse it and shake it, yet thou shalt finde that the uttermost marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that hee hath chosen them in themselves, but in his Christ? because hee could not love them but in him, nor give them the honour of the inheritance of his kingdome, unlesse they had first beene made partakers of him. If we be chosen in him, we shall not finde in our selves that certainty of our election: no, nor yet in God the Father, if we imagine him naked without the Sonne. Christ therefore is the mirror, in whom wee both must, and without deceit may behold our election. For sith it is hee into whose body the Father hath appointed to graft all them whom from eternity hee hath willed to bee his, that hee may take for his children so many as hee reknowledgeth among his members: wee have a witnesse plaine and sure enough, that wee are written in the booke of life, if wee communicate with Christ. And that sure communion of himselfe hee gave us, when by preaching of the Gospell he testified that he was given to us of the Father, that he withall his good things should bee ours. Wee are said to put on him, and to grow together into him, that we may live: because hee liveth. So oft is this doctrine repeated, The Father spared not his onely begotten Sonne, that of whosoever beleeveth in him, may not perish.

Mat. 3. 17.

Ephe. 1. 4.

Rom. 8. 31.

periſh. But hee that beleeveth in him, is ſaid to have paſſed from death into life, In which ſenſe hee calleth himſelfe the Bread of life, which who ſo eateth, hee ſhall not die for ever. He (I ſay) hath beene a witneſſe to us, that they ſhall bee received of the heavenly Father in place of his children, of whom hee hath beene received by Faith. If wee covet any more than to bee accounted among the children and heires of God, then wee may climbe above Chriſt. If this bee our uttermoſt marke: how much bee wee mad in ſeeking without him that which wee have already obtained in him, and which may bee found in him alone? Moreover, ſith hee is the eternall wiſdome, the unchangeable truth, and faſt ſetled counſell of the Father: it is not to bee feared leaſt that which he declareth to us in his word, ſhould vary any thing bee it never ſo little from that will of the Father which we ſeeke: but rather hee faithfully openeth it unto us, ſuch as it was from the beginning, and ever ſhall be. The practiſe of this doctrine ought alſo to bee in ure in prayers. For though the faith of election doth incourage us to call upon God: yet when we make our prayers, it were unorderly done to thruſt it into the preſence of God, or to covenant with this condition. Lord, if I be elected, heare me: foraſmuch as hee willeth us to bee content with his promiſes, and no where elſe to ſeeke whether he will bee intreatable to us or no. This wiſdome ſhall deliver us from many ſnares, if we can skill to apply that, to a right uſe which hath beene rightly written: but let us not undiſcreetly draw hither and thether that which ought to have beene reſtrained.

6 There is alſo for ſtabliſhing of our affiance another ſtay of election, which wee have ſaid to bee joyned with our calling. For, whom Chriſt taketh being enlightned with the knowledge of his name into the boſome of his Church, them he is ſaid to receive into his faith and protection. And whomſoever hee receiveth, they are ſaid to bee committed to him of the Father, and deliver to his truſt, that they may bee kept into eternall life. What meane we? Chriſt cryeth out with a lowd voyce, that ſo many as the Father willeth to bee ſaved, hee hath delivered them into his protection. Therefore if wee liſt to know whether God hath care of our ſafety, let us ſeeke whether hee hath committed us to Chriſt, whom hee hath made the onely Saviour of all his. Now if we doubt whether we be received of Chriſt into his faith and keeping, hee preventeth our doubting, when hee voluntarily offereth himſelfe to be our ſhepheard, and pronounceth that we ſhall be in the number of his ſheepe if we heare his voice. Let us therefore imbrace Chriſt, being liberally ſet open for us, and comming to meete us, he ſhall number us in his flocke, and ſhall keepe us incloſed within his fold. But there entreth into us a carefulneſſe of our ſtate to come. For as *Paul* teacheth that they are called, which were before choſen, ſo Chriſt ſheweth that many are called, but few are choſen. Yea and alſo *Paul* himſelfe in another place diſhorteth us from careleſneſſe: Let him that ſtandeth (ſaith he) looke that he fall not. Againe, Art thou graffed into the people of God? Be not proud, but feare: for God is able to cut thee off againe that he may graffe other. Finally, wee are ſufficiently taught by experience it ſelfe, that calling and faith are of ſmall value, unleſſe there bee adjoyned continuance which happeneth not to all men. But Chriſt hath delivered us from this care: for verilie theſe promiſes have reſpect to the time to come. All that my father giveth me ſhall come to me: and him that ſhall come to me, I will not caſt him out of doores. Againe, this is the will of him that ſent me, the Father, that I looſe nothing of all things that hee hath given mee, but may raiſe them up againe in the laſt day. Againe, My ſheepe heare my voice, and they follow mee: I know them, and I give them eternall life, and they ſhall not periſh for ever, neither ſhall any man take them out of my hand. The father which gave them to mee, is greater than all: and no man can take them out of the hand of my father. Now when hee pronounceth, Every tree which my father hath not planted, ſhall bee plucked up by the roote: hee ſignifieth on the contrary ſide, that they can never bee plucked from ſalvation, which have roote in God. Wherewith agreeth that ſaying of *Iohn*, If they had beene of us, they had not at all gone out from us. Hereupon alſo commeth that noble glorying of *Paul* againſt life and death, preſent things and things to come: which glorying muſt needs bee grounded upon the gift of continuance. Neither is it any doubt that hee directeth this

Iohn 3.15. Iohn 5.24. Iohn 6 35.

Our election being found eſtabliſhed in Chriſt, our hearts muſt needs be thereby confirmed with ſtedfaſt truſt and affiance of perſiſting in the ſtate of grace and of ſalvation to the end.

Iohn 6.37. & 17 6. Iohn 10.3.

Rom.8.30.

Matth.22.14. 1 Cor.10.12.

Iohn 6.37. & 40.

Iohn 10.17.

Matth.15.13.

1 Iohn 2.19. Rom.8.38.

Phil.1.6. Psal.138.8. this saying to all the faithfull. In another place the same *Paul* saith, He that hath begun in you a good worke, shall end it even untill the day of Christ. As also *David* when his faith fainted, leaned upon this day: Thou shalt not forsake the worke of thy hands. And now neither is this doubtfull, that Christ when he prayeth for all the faithfull, asketh the same thing for them which he asked for *Peter*, that their faith may never faile. Luke 22.32. Whereby we gather, that they are out of danger of falling away, because the Sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ have us to learne hereby, but that wee should trust that we shall perpetually be safe, because we are once made his.

They which fall from Christ were in truth never christians, in whom a modest, humble, and religious feare of falling doth not take away assuredness of continuing in. Iohn 17.12. 1 Iohn 2.19. Iohn 3.16. & 6. 39.

7 But it daily happeneth, that they which seemed to bee Christs, doe againe revolt from him and fall. Yea and in the very same place where hee affirmeth that none had perished of them which were given him of the Father, yet he excepteth the sonne of perdition. That is true indeed: but this is also as certaine, that such did never cleave to Christ with that affiance of heart with which I say that the assurednesse of our election is established. They went out from us (saith *Iohn*) but they were not of us. For if they had beene of us, they had still tarryed with us. Neither doe I deny that they have like signes of calling as the elect have: but I doe not grant that they have that sure stablishment of election which I bid the faithfull to fetch out of the word of the Gospell. Wherefore let not such examples move us, but that we quietly rest upon the promise of the Lord, where he pronounceth, that all they are given to him of the Father, which receive him with true faith, of whom sith hee is their keeper and Pastor, none shall perish. Of *Judas* wee shall speake hereafter. *Paul* doth not counsell Christians from assurednesse altogether, but from careless and loose assurednesse of the flesh, which draweth with it pride, presumption, and disdaine of other, and quencheth humility and the reverence of God, and bringeth forgetfulnesse of grace received. For he speaketh to the Gentiles, whom hee teacheth, that they ought not proudly and ungently to reproch the Iewes for this, that the Iewes being disherited, they were set in their stead. Feare also he requireth not wherewith they should bee dismayed and stagger, but with framing us to the receiving of the grace of God, should abate nothing of the affiance thereof, as wee have said in another place. Beside that hee doth not there speake to every man particularly, but to the sects themselves generally. For when the Church was divided into two parts, and envy bred dissention, *Paul* putteth the Gentiles in minde that they being supplyed into the place of the peculiar and holy people ought to be to them a cause of feare and modesty. And among them there were many puffed up with glory, whose vaine boasting it was profitable to beate downe. But wee have in another place shewed, that our hope is extended to the time to come even beyond death, and that nothing is more contrary to the nature of it, than to doubt what shall become of us.

Calling generall and speciall,

8 That saying of Christ, of many being called but few chosen, is very ill taken after that manner. There shall bee nothing doubtfull if wee hold fast that which ought to be cleare by the things above spoken, that there are two sorts of calling. For there is an universall calling whereby through the outward preaching of the word, God calleth altogether to him, even them also to whom hee setteth it forth unto the savour of death, and unto matter of more grievous condemnation. The other is a speciall calling which for the most part hee vouchsafeth to give onely to the faithfull, when by the inward inlightning of his spirit hee maketh that the word preached is setled in their hearts. Yet sometime hee maketh them also partakers of it whom hee enlightneth but for a time, and afterward by the deserving of their unthankefullnesse forsaketh them, and striketh them with greater blindnesse. Now when the Lord saw the Gospell so bee published farre and wide, and to bee despised of many, but to bee had in due price of few: hee describeth to us God under the person of a King, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to bee his guests, and yet can get but a few, because every one alleageth lets for his excuse, so that at length hee is compelled upon their refusall, to call out of the high waies every one that hee meeteth. Hither to every man seeth that the parable must bee understood of the outward calling. Hee addeth afterward that God doth like a good maker of a

Matth.22. feast,

feaſt, which goeth about the tables, to cheare his gueſts. If he finde any not clothed with a wedding garment, hee will not ſuffer him with his uncleanneſſe to diſhonour the ſolemnity of the feaſt. This part of the parable, I grant, is to bee underſtood of them which enter into the Church by the profeſſion of faith, but are not cloathed with the ſanctification of Chriſt. Such diſhonours and as it were Botches of his Church, the Lord will not ſuffer for ever, but, as their filthineſſe deſerveth, he will caſt them out. Therefore few are choſen out of a great number of them that are called, but yet not with that calling by which we ſay that the faithfull ought to judge their election. For, that generall calling is alſo common to the wicked: but this ſpeciall calling bringeth with it the ſpirit of regeneration, which is the earneſt and ſeale of the inheritance to come, wherewith our hearts are ſealed up againſt the day of the Lord. In a ſumme, ſith hypocrites boaſt of godlineſſe as well as the true worſhippers of God, Chriſt pronounceth that at length they ſhall be caſt out of the place which they wrongfully poſſeſſe: as it is ſaid in the Pſalme, Lord, who ſhall dwell in thy tabernacle? The innocent in hands, and a man of a pure heart. Againe, in another place. This is the generation of them that ſeeke God, of them that ſeeke the face of the God of *Iacob*. And ſo doth the Spirit exhort the faithfull to ſufferance, that they take it not grievouſly that the Iſraelites bee mingled with them in the Church: for at length their vizor ſhall bee plucked from them and they ſhall be caſt out with ſhame.

Ephe.1.13. Pſal 15.1. Pſal.24.3.

9 The ſame reaſon is of the exception even now alleadged, where Chriſt ſaith, that none periſhed but the ſonne of perdition. It is indeed an unproper ſpeech, but yet not darke. For he was not accounted among the ſheepe of Chriſt, for that hee was one indeed, but becauſe hee kept the place of one. And wherein another place the Lord affirmeth that hee was choſen with the Apoſtles, that is ſpoken onely in reſpect of the myniſtery. Twelve (ſaith hee) have I choſen, and one of them is a Devill: that is, hee had choſen him to the office of an Apoſtle. But when hee ſpeaketh of chooſing to ſalvation, hee driveth him farre away from the number of the choſen, ſaying: I ſpeake not of all: I know whom I have choſen. If a man doe in both places confound the word of chooſing, hee ſhall miſerably entangle himſelfe: if hee make difference, nothing is more plaine. Therefore *Gregory* teacheth very ill and peſtilently when hee ſaith that wee know onely our calling, but are uncertaine of our election: whereby he moveth all men to feare and trembling: uſing alſo this reaſon, but becauſe wee know what wee bee to day, but what we ſhall be, we know not. But in that place hee ſufficiently declareth, how hee ſtumbleth at this blocke. For, becauſe he hanged election upon the merits of workes, hee had matter enough, and more to diſcourage the mindes of men: but hee could not ſtrengthen them, which did not remove them from themſelves to the affiance of the goodneſſe of God. Hereof the faithfull have ſome taſte of that which wee have determined at the beginning, that predeſtination if it bee rightly thought upon, bringeth not a ſhaking of faith, but rather the beſt ſtrengthening of it. And yet I deny not, that the holy Ghoſt framed his talke to the ſmall meaſure of our ſenſe. As when hee ſaith, In the ſecret of my people they ſhall not be, and in the roule of my ſervants they ſhall not be written. As though God did begin to write in the booke of life, them whom hee reckoneth in the number of his: whereas yet we know, even by the witneſſe of Chriſt, that the names of the children of God are from the beginning written in the booke of life. But in theſe words onely is expreſſed the caſting away of them which ſeemed the chiefe among the elect: as it is ſaid in the Pſalme. Let them be blotted out of the booke of life, and let them not be written with the righteous.

The fall of Iudas, and the error of Gregorie about the certainty of of our election.
Iohn.17.12. Iohn 4 73. Iohn 13. Iohn 13.18. Hom.38. Ezec.13.9. Phil.4.3. Pſal.69.29.

10 But the elect are neither immediately from the wombe, nor all at one time, by calling gathered together into the flocke of Chriſt, but as it pleaſeth God to diſtribute his grace to them. But ere they bee gathered together to that chiefe ſhepheard they are ſcattered abroad and ſtray in the common deſert, and differ nothing from other, ſaving that they be defended by the ſingular mercy of God, from falling into the extreame headlong downe-fall of death. Therefore if you looke upon themſelves, you ſhall ſee the of-ſpring of *Adam*, which ſavoureth of the common corruption of the whole maſſe. That they bee not carryed into extreame and deſpaired ungodlineſſe

No difference before vocation, betweene the elect of God and others.

godlineſſe, this commeth not to paſſe by any goodneſſe naturally planted in them, but becauſe the eye of God watcheth, and his hand is ſtretched out to their ſalvation. For they that dreame that from their very nativity there is planted in their hearts I wot not what ſeed of election, by the vertue whereof they are alway inclined to godlineſſe and to the feare of God, they both are not holpen to prove it by the authority of Scripture, and alſo are confuted by experience it ſelfe. They doe indeede bring forth a few examples to proove that the elect even before their enlightning, were not utterly ſtrangers from religion: that *Paul* in his being a Phariſee lived unreproveable, that *Cornelius* was by almes and prayers accepted of God: and ſuch other. Of *Paul*, wee grant to them: of *Cornelius*, we ſay, that they are deceived. For it appeareth that hee was then already enlightned and regenerate, ſo that hee wanted nothing but the cleare revealing of the Goſpell. But what will they wring out by theſe few examples? that all the elect are alway indued with the Spirit of godlineſſe? No more than if a man by ſhewing the uprightneſſe of *Ariſtides*, *Socrates*, *Zenocrates*, *Scipio*, *Curius Camillus*, an other, ſhould thereof gather, that all they that are left in blindeneſſe of idolatry, were deſirous followers of holineſſe and honeſty. Yea and the Scripture in more places than one, openly cryeth out againſt them. For, the ſtate which *Paul* deſcribeth of the Epheſians before their regeneration, ſheweth not one graine of this ſeed. Ye were (ſaith he) dead with defaults and ſinnes, in which ye walked according to the time of this world, according to the prince of the aire, which now worketh in the obſtinate children: among whom wee all alſo were ſometime converſant in the luſts of our fleſh, doing thoſe things that liked our fleſh and minde. And we were by nature the children of wrath, as other alſo were. Againe, remember that yee were ſometime without hope, and lacked God in the world. Againe, Yee were ſometime darkeneſſe: but now yee are light in the Lord, walke as the children of light. But peradventure they will have theſe things to be referred to the ignorance of the true God, wherewith they deny not that the elect are holden, before that they be called. Albeit this were a ſhameleſſe cavilling, ſith he thereof concludeth, that they ought now no more either to lie or to ſteale: yet what will they anſwer to other places? as is that place to the Corinthians, where when hee had pronounced that neither whooremongers, nor idolaters, nor adulterers, nor weakelings, nor buggerers, nor theeves, nor covetous men, ſhall bee heires of the kingdome of God: he by and by addeth that they were wrapped in the ſame hainous offences before that they knew Chriſt: but now that they are both waſhed by his bloud and made free by his ſpirit. Againe another place to the Romans: As yee have given your members ſervants to uncleanneſſe, and to iniquity to commit iniquity, now yeeld them in bondage to righteouſneſſe. For what fruit had you of theſe things in which ye are now worthily aſhamed, &c.

Phil. 3. 5.
Act. 10. 2.
Ephe. 2. 2.
Ephe. 5. 8.
Ephe. 4. 23.
1 Cor. 6. 9.
Rom. 6. 19.

In men before God call them, there is no bud of righteouſneſſe termed by ſome the ſeed of election.

11 What manner of ſeed of election, I pray you, did then bud in them, which being manifoldly defiled in all their life, as it were with deſperate wickedneſſe, wallowed in the moſt abhominable and accurſed ſinne of all? If he would have ſpoken after their opinion, he ſhould have ſhewed how much they were bound to the bountifulneſſe of God, by which they had beene preſerved from ſliding into ſo great filthineſſe. So *Peter* alſo ſhould have exhorted his to thankefulneſſe for the perpetuall ſeede of election. But hee contrariwiſe putteth them in minde that the time paſt ſufficed to make an end of the luſts of the Gentiles. What if wee come to examples? what bud of righteouſneſſe was there in *Rahab* the harlot before faith? in *Manaſſes*, when *Hieruſalem* was dipped and in a manner drowned in the bloud of the Prophets? in the Theefe, which among his laſt gaſpings beganne to thinke of repentance? Away therefore with theſe arguments, which ſilly curious men doe raſhly deviſe to themſelves without the Scripture. But let that abide certaine with us, which the Scripture hath, that all have ſtraied like loſt ſheepe, every one hath ſwarved into his owne way, that is perdition. Out of this gulfe of perdition; whom the Lord hath determined once to plucke forth, them hee deferreth till his fit time: onely he preſerveth them, that they fall not unto unpardonable blaſphemy.

1 Pet. 4. 3.
Ioſh. 2. 1.
2 King. 12. 17.
Luke 22. 16.
Eſay 53. 6.

12 As the Lord by the effectuallneſſe of his calling toward the elect maketh perfect

ſect the ſalvation, whereunto he had by eternall counſell appointed them: ſo hee hath his judgements againſt the reprobate, whereby hee executeth his counſell of them. Whom therefore hee hath created unto the ſhame of life, and deſtruction of death, that they ſhould bee inſtruments of his wrath, and examples of his ſeverity: from them, that they may come to their end, ſometime he taketh away the power to heare his word, and ſometime by the preaching of it hee more blindeth and amazeth them. Of the firſt manner, whereas there bee innumerable examples, let us chuſe out one more cleere and notable than all the reſt. There paſſed away about foure thouſand yeares before Chriſt, in which hee hid from all the Gentiles the light of his health bringing doctrine. If any man anſwer that hee therefore made them not to enjoy ſo great a benefit becauſe hee deemed them unworthy, they which come after ſhall not bee proved any more worthy. Of which thing, beſide the experience, *Malachi* is a ſubſtantiall witneſſe, which reproving Infidelity mingled with groſſe blaſphemies, yet declareth that there ſhall come a Redeemer. Why therefore is he rather given to theſe than to thoſe? Hee ſhall trouble himſelfe in vaine, that ſhall here ſearch for a cauſe higher than the ſecret and unſearchable councell of God. Neither is it to be feared leaſt any ſcholler of *Porphyrie*, ſhould freely gnaw at the righteouſneſſe of God while we anſwer nothing in defence of it. For when we ſay that none periſh undeſerving, and that it is of the free bountifullneſſe of God that ſome bee delivered, there is largely enough ſaid for the ſetting forth of his glory, ſo that it needeth not our ſhifting. The ſoveraigne judge therefore maketh a way for his predeſtination, when whom hee hath once rejected, them being deprived of the communicating of his light hee leaveth in blindeneſſe. Of the other manner there are both daily examples, and alſo many contained in the Scripture. One ſelfeſame preaching is commonly made to a hundred, twenty receive it with ready obedience of faith: the reſt doe either ſet naught by it, or ſcorne it, or hiſſe it out, or abhorre it. If any man anſwer that this diverſity proceedeth of their malice and perverſeneſſe, hee ſhall not yet ſatisfie us: becauſe the others wit alſo ſhould bee poſſeſſed with the ſame malice, unleſſe God did amend it with his goodneſſe. Therefore wee ſhall ſtill bee encombred, unleſſe wee call to minde that which *Paul* ſaith, Who maketh thee to differ? Whereby he ſignifieth that ſome excell otherſome, not by their owne vertue, but by the only grace of God.

The meanes whereby reprobates come to their ends: ſome debarred of the power of hearing the word ſome by the light thereof blinded.

Mal.4.1.

1 Cor.4.7.

13 Why therefore doth he in granting grace to thoſe paſſe over theſe? Of thoſe *Luke* ſheweth a cauſe, Becauſe they are ordained to life. Of theſe, what ſhall wee thinke, but becauſe they are the veſſels of wrath unto diſhonour? Wherefore let it not greeve us to ſay with *Auguſtine*. God (ſaith he) might turne the will of the evill into good, becauſe he is almighty. He might indeed. Why therefore doth he not? becauſe he would not. Why hee would not, is in himſelfe. For wee ought to be no more wiſe than we ought to bee. And that is much better, than to ſhift with *Chriſoſtome*, and ſay that hee draweth him that is willing and reacheth his hand, that the difference may not ſeeme to ſtand in the judgement of God, but in the onely will of men. Truly it ſo ſtandeth not in proper motion of man, that even the godly and they that feare God have neede of a ſingular inſtruction of the ſpirit. *Lydia* the Purple ſeller feared God, and yet it behooved that her heart ſhould be opened, that ſhe might hearken to the doctrine of *Paul*, and profit in it. This is ſpoken of one woman alone, but that wee ſhould know that the profiting of every man in godlineſſe is the ſecret worke of the ſpirit. This verily cannot be brought in queſtion, that the Lord ſendeth his word to many, whoſe blindneſſe he will have to be more inforce. For, to what purpoſe doth he bid ſo many commandements to bee carryed to *Pharao?* was it becauſe he hoped that with often repeated meſſages he would be appeaſed? No, but before he began, he foreknew and foretold the end. Goe (ſaid hee to *Moſes*) and declare to him my will: but I will harden his heart, that he obey not. So when he ſtirreth up *Ezechiell*: he warneth him aforehand that he ſendeth them to a rebellious and ſtubborne people: to the end that he ſhould not be a fraid if he perceive himſelfe to ſing to deafe men. So he foretelleth to *Ieremy*, that his doctrine ſhould become a fire, to deſtroy and waſte the people like ſtubble. But the prophecy of *Eſay* yet more enforceth it. For he is thus ſent of the Lord

The difference betweene one ſort and another hangeth upon the ſecret counſell & will of God, wherefore there is no higher cauſe than his will.

Act.13.48. De Gen.ad. lite.li.2.c.10. Ho.de converſ.Paul. Act.16.14.

Exod.11. Ezec.2.3 & 12. 2.

Ier.1.10. Eſay.6.9.

Lord: Goe and say to the children of Israel: With hearing ye heare, and understand not: With seeing ye see, and know not. Make obstinate the heart of this people and make heavie their eares, and over plaister their eies, least peradventure they may see with their eies, and heare with their eares, and understand with their heart, that being turned they may be healed. Behold, hee directeth his voyce to them, but that they wax more deafe: he lighteth a light, but that they may be made more blinde: hee sheweth forth doctrine, but that they may bee made more dull: hee layeth to them a remedy, but not that they may bee healed. And *Iohn* alleadging this prophecie, affirmeth that the Iewes could not beleeve the doctrine of Christ, because this curse of God lay upon them. Neither can this also bee in controversie, that whom God will not have to bee enlightened, to them hee delivered his doctrine wrapped up in darke speeches, that they may nothing profit thereby but to be thrust into greater dulnesse. Christ also testifieth, that hee doth therefore expound onely to the Apostles the parables in which he had spoken to the multitude, because to them it was given to know the mysteries of the kingdome of God, but to the common people not so. What meaneth the Lord (wilt thou say) in teaching them, of whom he provideth that he may not be understood? Consider whence is the fault, and thou wilt cease to aske. For in the word how great darkenesse soever there be, yet there is alway light enough to convince the conscience of the wicked.

Joh.12.39.

Mat.13.11.

The unchangeable decree of God concerning the destruction of the wicked is the ground of their untoward disposition to the meanes whereby men are saved.

14 Now remaineth for us to see, why the Lord doth that, which it is plaine that he doth. If it bee answered that it is so done because men have so deserved by their ungodlinesse, wickednesse, and unthankefullnesse: the same shall indeed be well and truly said: But because there appeareth not yet the reason of this diversity, why then some are bowed to obedience, othersome continue hardned, in searching it, we must needes goe to that which *Paul* hath noted out of *Moses*, namely that God hath raised them up from the beginning, that hee might shew his name in the whole earth. Whereas therefore the reprobate doe not obey the word of God opened unto them, that shall be well imputed to the malice and perversenesse of their heart, so that this bee therewithall added, that they are therefore given into this perverseneſſe, because by the righteous, but yet unsearchable judgement of God they are raised up to set forth his glory with their damnation. Likewise when it is said of the sons of *Heli*, that they harkened not to wholesome warnings, because the Lord willed to kill them: it is not denyed that their stubbornnesse proceeded of their owne naughtinesse: but it is therewithall touched why they were left in stubbornnesse, when the Lord might have softned their hearts, namely because his unchangeable decree had once appointed them to destruction. To the same purpose serveth that saying of *Iohn*, When hee had done so great signes, no man beleeved in him: that the word of *Esay* might be fullfilled, Lord, who hath beleeved our saying? For though he doe not excuse the stiffenecked from blame, yet hee is content with that reason, that the grace of God is unsavoury to men, till the holy Ghost bring taste. And Christ alledging the prophecie of *Esay*: They shall all be taught of God, tendeth to no other end but to prove that the *Iewes* are reprobate and strangers from the Church, because they are unapt to learne: and hee bringeth no other cause thereof, but for that the promise of God doth not pertaine to them. Which thing this saying of *Paul* confirmeth, that Christ which to the *Iewes* is an offence, and to the Gentiles foolishnesse, is to the Called the strength and wisdome of God. For when hee hath told what commonly happeneth so oft as the Gospell is preached, namely that some it maketh more obstinate, and of some it is despised, hee saith that it is had in price of them onely which are called. Hee had indeed a little before named them beleevers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather hee addeth this second saying by way of correction, that they which had embraced the Gospell should give the praise of their faith to the calling of God: As also a little after hee teacheth that they are chosen of God. When the ungodly heare these things, they cry out that God with inordinate power abuseth his poore creatures for a sport to his cruelty. But wee which know that all men are so many waies endangered to the judgement seate of God, that being asked of a thousand things they can not satisfie in

Rom.9.17.

1 Sam.2.25.

John 12.38.

John 6.45.

1 Cor.1.23.

in one, doe confeſſe that the reprobate ſuffer nothing which agreeth not with the moſt juſt judgement of God. Whereas we doe not clearely attaine the reaſon thereof, let us not be diſcontent to be ignorant of ſomewhat, where the wiſedome of God lifteth up it ſelfe into ſo great height.

15 But for aſmuch as there are a few places of Scripture wont to be objected, in which God ſeemeth to denie that it is done by his ordinance that the wicked doe periſh, but by this that, he crying out againſt it, they wilfully bring death upon themſelves: let us briefely declaring theſe places, ſhew that they make nothing againſt the ſentence above ſet. There is brought forth a place of *Ezechiel*, that God will not the death of a ſinner, but rather that hee may be turned and live. If they will extend this to all mankinde: why doth hee not move many to Repentance, whoſe mindes are more pliable to obedience, than theirs which at his dayly allurements waxe harder and harder? With the *Sodomites* (as Chriſt witneſſeth) the preaching of the Goſpell and Miracles would have brought forth more fruite than in *Iurie*. How commeth it to paſſe therefore, if God will all to be ſaved, that hee openeth not the gate of Repentance to thoſe miſerable men that would have beene more readie to receive grace? Hereby wee ſee that the place is violently wreſted, if the will of God, whereof the Prophet maketh mention, be ſet againſt his eternall counſell, whereby hee hath ſevered the elect from the reprobate. Now if we ſeeke for the true naturall meaning of the Prophet: his purpoſe is to bring hope of pardon to the penitent. And this is the ſumme, that it is not to be doubted but that God is readie to forgive ſo ſoone as the ſinner turneth. Therefore he willeth not his death, in ſo much as he willeth his repentance. But experience teacheth that hee ſo willeth them to repent whom hee generally calleth to him, that yet he toucheth not all their harts. Yet is it not therefore to be ſaid that hee dealeth deceitfully, becauſe although the outward voyce doe but make them unexcuſable which heare and doe not obey it, yet it is truly accounted the teſtimonie of the grace of God, by which teſtimonie hee reconcileth men to himſelfe. Therefore let us hold this for the meaning of the Prophet, that the death of a ſinner pleaſeth not God: that the godly may have affiance, that ſo ſoone as they ſhall be touched with Repentance, there is pardon readie for them with God, and the wicked may feele that their fault is doubled, becauſe they anſwere not to ſo great mercifull kindneſſe and gentleneſſe of God. The mercie of God therefore will alway meete Repentance, but to whom Repentance is given, both all the Prophets, and Apoſtles, and *Ezechiel* himſelfe doe plainly teach. Secondly, there is alleadged a place of *Paul*, where he ſaith, that God willeth all men to be ſaved, which although it have a divers meaning from the other, yet in ſome thing they agree together. I anſwer, firſt, that by the reſt of the text it is made plaine how hee willeth. For *Paul* coupleth together, that hee willeth them to be ſaved, and to come to the acknowledging of the truth. If they will have this to be determined, by the eternall counſell of God that they receive the doctrine of ſalvation, what meaneth that ſaying of *Moſes*, What nation is ſo noble, that God commeth neere to it as hee doeth to thee? How came it to paſſe that God reſtrained from many peoples the light of the Goſpell, which other enjoyed? How came it to paſſe that the pure knowledge of godlineſſe never came to ſome, and ſome ſcarcely taſted ſo much as any darke principles of it? Hereof it ſhall now be eaſie to gather, whereto *Paul* tendeth. He had commanded *Timothie* to make ſolemne prayers in the Church for Kings and Princes. But when it ſeemed ſomewhat an abſurditie that prayers ſhould be made to God for a kinde of men in a manner deſperate (becauſe they were not onely ſtrangers from the bodie of Chriſt, but alſo endevoured with all their forces to oppreſſe his kingdome) he added, that the ſame is acceptable to God, which willeth all men to be ſaved. Whereby verily hee ſignifieth nothing elſe but that he hath ſtopped up the way to ſalvation to no degree of men: but rather that hee hath ſo powred out his mercie that hee willeth no man to be voide of it. The other ſentences doe not declare what God hath by his ſecret judgement determined of all men: but doe ſhew that there is pardon readie for all ſinners which doe onely turne themſelves to require it. For if they more ſtiffely ſtand upon this, that it is ſaid that hee will have mercie upon all, I will on the contrarie ſide

Places of Scripture opened, wherein the deſtruction of the wicked, ſeemeth denied to be by the will and ordinance of God.

Ezec.34.11. Mat.23.23.

1 Tim.2.4.

Deut.4.7.

Pſal.115.3. Exod.33.19.

anſwer them with that which is written in another place. That our God is in heaven where he doth whatſoever he will. This word therefore muſt ſo be expounded that it may agree with the other, I will have mercie upon whom I will have mercie, and I will ſhew mercie to whom I will ſhew mercie. Hee that choſeth out them whom he will have mercy on, doth not give it to all. But ſith it clearely appeareth that in that place is ſpoken not of all particular men, but of degrees of men, we will make no longer diſputing about it. Howbeit it is alſo to be noted, that *Paul* doth not affirme what God doth alway and every where and in all men: but leaveth it to him at his liberty at length to make kings and mageſtrates partakers of the heavenly doctrine, although by reaſon of there blindneſſe they doe now rage againſt it. They ſeeme to preſſe us more ſtrongly with objecting the place of *Peter*, that God willeth none to periſh, but receiveth all to repentance. But the undoing of this knot doth by and by offer it ſelfe in the ſecond word, becauſe the will to receive cannot be underſtanded to be any other than that which is every where taught. Truly the turning is in the hand of God: whether he wilt turne all or no, let himſelfe be asked, when hee promiſeth that he will give to a certaine few men a fleſhly heart, leaving to otherſome a ſtony heart. It is true indeed, that unleſſe he were ready to receive them which call upon his mercie, this ſaying ſhould be falſe. Turne to me, and I will turne to you. But I ſay that none of all mortall men doth come to God but he that is prevented of God: And if repentance were in the will of man, *Paul* would not ſay, If peradventure he give them repentance. Yea unleſſe the ſame God which with word exhorteth all men to repentance, did with ſecret moving of his ſpirit bring the choſen to it: *Jeremy* would not ſay, Turne me, Lord, and I ſhall be turned: for when thou haſt turned me, I have repented.

Eze. 36. 26.

Zac. 1. 3.
2 Tim. 2. 15.

Jere 31. 18.

No repugnancie betweene the promiſe of ſalvation offered universally unto all and the purpoſe of God concerning the condemnation of ſome.

16 But (thou wilt ſay) if it be ſo, there ſhall be ſmall truth in the promiſes of the Goſpel, which when they teſtifie of the will of God, affirme that he willeth that which is againſt his inviolable decree. Not ſo. For howſoever the promiſes of ſalvation be univerſall, yet they nothing diſagree with the predeſtination of the reprobate, ſo that wee direct our mindes to the effect of them. We know that then and not till then the promiſes are effectuall to us, when we receive them by Faith, on the other ſide when Faith is made voide, the promiſe is therewithall aboliſhed. If this be the nature of them, let us then ſee whether theſe things diſagree together: that it is ſaid that God hath from eternitie ordained whom he will embrace with love, and upon whom he will exerciſe wrath: and that he promiſeth ſalvation to all without difference. Truly I ſay that they agree verie well. For in ſo promiſing he meaneth nothing elſe than that his mercie is ſet open for all which doe covet and crave it: which thing none doe but they whom hee hath enlightned. And them hee enlightneth, whom he hath predeſtinate to ſalvation. They (I ſay) have the truth of the promiſes ſure and unſhaken, ſo as it cannot be ſaid that there is any diſagreement betweene the eternall election of God, and the teſtimonie of his grace which hee offereth to the Faithfull. But why nameth he all? verily that the conſciences of the godly may the more ſafely reſt, when they underſtand that there is no difference of ſinners, ſo that Faith be preſent: and that the wicked may not cavill for their excuſe, that they want a ſanctuarie whereunto they may withdraw themſelves from the bondage of ſinne, when with their owne unthankfulneſſe they refuſe it being offered them. Therefore when the mercy of God is by the Goſpell offered to both ſorts, it is Faith, that it is to ſay, the enlightning of God, which maketh difference betweene the godly and ungodly, ſo as the one ſort feeleth the effectualneſſe of the Goſpell, and the other ſort obtaine no fruit thereof. The enlightning it ſelfe alſo hath the eternall election of God for the rule thereof. The complaint of Chriſt, which they alleadge, *Jeruſalem, Jeruſalem*, how oft have I willed to gather together their chickens, but thou wouldeſt not? maketh nothing for them. I grant that Chriſt there ſpeaketh not onely in the perſon of man, but alſo reprocheth them that in all ages they have refuſed his grace. But we muſt define that will of God which is entreated of. For neither is it unknowne, how diligently God endevoured to keepe ſtill that people, and with how great ſtiffeneſſe they even from the firſt to the laſt being given to their wandring deſires refuſed to be gathered together: but it followeth not therof that the counſel of God was made void by the malice of men

Mat. 23. 37.

They

They anſwer and ſay that nothing leſſe agreeth with the nature of God than to have a double will in him. Which I grant to them, ſo that they fitly expound it. But why doe they not conſider ſo many teſtimonies, where God putting upon him the affections of man, deſcendeth beneath his owne majeſtie? He ſaith that he hath with ſtretched out armes called the rebellious people, that he hath early and late travailed to bring them backe to him. If they will apply all theſe things to God, and not conſider the figure, there ſhall ariſe many ſuperfluous contentions, which this one ſolution bringeth to agreement, that the property of man is figuratively applied to God. How be it the ſolution which we have brought in another place largely ſufficeth, that although the will of God be, as to our ſenſe manifold: yet he doth not in himſelfe diverſly will this and that, but according to this wiſedome, which is diverſly manifold (as *Paul* calleth it) he amaſeth our ſenſes, till it ſhall be given us to know that he marveilouſly willeth that which now ſeemeth to be againſt his will. They alſo mocke with cavillations, that ſith God is the Father of all, it is unrighteous that he ſhould diſherit any that hath not before with his owne fault deſerved this puniſhment. As though the liberality of God ſtretcheth not even to hogges and dogges. But if they ſpeake onely of mankind, let them anſwer why God bound himſelfe to one people, to be the Father thereof: and why alſo out of the ſame people he picked a ſmall number as it were a floure. But their owne luſt of evill ſpeaking hindereth theſe railers that they conſider not that God ſo bringeth forth his Sunne to ſhine upon the good and evill, that the inheritance is laid up for a few, to whom it ſhall one day be ſaid: Come ye bleſſed of my Father, poſſeſſe the kingdome, &c. They object alſo that God hateth none of theſe things that he hath made. Which although I grant them, yet this remaineth ſafe which I teach, that the reprobate are hatefull to God, and that very rightfully, becauſe they being deſtitute of his Spirit can bring forth nothing but cauſe of curſe. They ſay further, that there is no difference of the Jew and the Gentile, and therfore that the grace of God is without difference ſet before all men: namely, if they grant (as *Paul* determineth) that God calleth as well out of the Jewes as out of the Gentiles, according to his good pleaſure, ſo that he is bound to no man. After this manner alſo is that wiped away which they object in another place, that God hath encloſed all things under ſinne, that hee may have mercy upon all: namely becauſe he will that the ſalvation of all them that are ſaved be aſcribed to his mercy, although this benefit be not common to all. Now when many things are alleaged on both parts, let this be our concluſion, to tremble with *Paul* at ſo great depth, and if wanton tongues ſhall be buſie, that we be not aſhamed of this his crying out: O man, what art thou that ſtriveſt with God? For *Auguſtine* truly affirmeth that they doe perverſly which meaſure the righteouſneſſe of God by the meaſure of the righteouſneſſe of man.

Eſay 65.2.
Ephe.3.10.
Mat.5.45.
Mat.25.34.
Rom.9.24.
Rom.11.12.
Rom.9.20.
De prædeſt.& gratia.ca.2.

THE XXV. CHAPTER.

Of the laſt Reſurrection.

The uſe and neceſſitie of meditating continually upon the reſurrection of the dead.

ALthough Chriſt the ſonne of righteouſneſſe, having overcome death, ſhining by the Goſpell, giveth us the light of life (as *Paul* witneſſeth) whereby alſo it is ſaid that by beleeving wee have paſſed from death into life, being now not forreiners and ſtrangers, but citizens with the ſaints, and of the houſhold of God, which hath made us to ſit with the onely begotten ſonne himſelfe in heavenly places, that nothing may be wanting to perfect felicitie: yet leaſt it ſhould be grievous unto us to be exerciſed under this hard warfare, as though we had no fruit of the victory which Chriſt hath gotten, we muſt hold faſt that which is in another place taught of the nature of hope. For, becauſe we hope for thoſe things which appeare not, and (as it is ſaid in another place) faith is a demonſtration of things inviſible: ſo long as wee are incloſed in the priſon of the fleſh, wee are wayfaring from the Lord. For which reaſon the ſame *Paul* ſaith in another place that wee are dead, and that our life is hidden with Chriſt in God, and that when hee which is our life, ſhall appeare, then ſhall we alſo appeare with him in glory. This therefore is our condition, that with living ſoberly and juſtly and godly in this world, wee looke for the bleſſed hope, and the comming

1 Tim.1.20.
John 5.24.
Ephe.2.19.
Rom.8.18.
Heb.11.1.
2 Cor.5.6.
Col.3.3.
Tit.2.12.

of the glory of the great God, and of our Saviour Jesus Christ. Heere we neede a singular patience, that we be not wearied and either turne backe our course or forsake our standing. Therefore whatsoever hath beene hitherto set out concerning our salvation, requireth mindes lifted up to heaven, that we may love Christ whom we have not seene and beleeving in him may rejoyce with unspeakable and glorious joyfulnesse till we receive the end of our faith, as *Peter* telleth us. After which manner, *Paul* saith that the faith and charitie of the godly hath respect to the hope which is laid up in heaven. When wee thus with our eies fastned upon Christ doe hang of heaven, and nothing withhold them in earth from carrying us to the promised blessednesse: then is that truly fulfilled, Our heart is where our treasure is. Hereupon commeth, that faith is so rare in the world, because nothing is more hard to our dulnesse than through innumerable steps to climbe up above them with endevouring forward to the price of our heavenly calling. To the great heape of miseries wherewith wee be almost overwhelmed, are added the mockings of ungodly men, wherewith our simplicitie is rayled at, when voluntarily forsaking the allurements of present good things, wee seeme to follow the blessednesse hidden from us, as it were a fleeing shadow. Finally above and beneath us, before us and behinde us, violent tentations besiege us, to the sustaining of the feare whereof our courages should be farre too weake, unlesse being uncombred of earthly things they were fast bound to the heavenly life, which in seeming is farre from us. Wherefore onely hee hath soundly profited in the Gospell, which is enured to a continuall meditation of the blessed resurrection.

1 Pet. 1.8. Col. 1.5.

Mat. 7.11.

The felicitie or soveraigne good of man, and the cheerefull travell which he should undertake for the attaining thereunto.

2 Of the soveraigne end of good things, the Philosophers have in old time curiously disputed, and also strived among themselves: yet none except *Plato* acknowledged the soveraigne good of man to be his conjoyning with God. But what manner of conjoyning that was, he could not perceive so much as with any small taste, and no marvell, sith he had never learned of the holy bond thereof. To us the onely and perfect felicitie is knowne even in this earthly waifaring: but, such as daily more and more enkindleth our hearts with desire of it, till the full injoying may satisfie us. Therefore I said that none receive fruit of the benefits of Christ, but they that lift up their mindes to the resurrection. For, *Paul* setteth up this marke to the faithfull, toward which he saith that he endevoureth, and forgetteth all things till he come to it. And so much the more cheerefully ought we to travell toward it, least if this world withhold us, we suffer grievous punishment for our slothfulnesse. Wherefore in another place hee marketh the faithfull with this marke, that their conversation is in heaven, from whence also they looke for their Saviour. And that their courages should not faint in this race, hee joyneth all creatures companions with them. For, because every where are seene deformed ruines, hee saith that all things in heaven and earth doe endevour to the renewing. For sith *Adam* by his fall dissolved the perfect order of nature to the creatures, their bondage is painfull and grievous, whereunto they are subject by reason of the sinne of man, not for that they are indued with any feeling, but for that they naturally covet the perfect estate from which they are fallen. Therefore *Paul* saith that they grone, and are as in paine of child bearing, that we to whom are given the first fruits of the spirit, may be ashamed to pine away in our corruption, and not at the least to follow the dead elements, which beare paine of anothers sinne. And the more to pricke us forward, hee calleth the last comming of Christ our redemption. It is true indeed that all the parts of our redemption are already fulfilled: But because Christ hath once beene offered for sinnes, hee shall bee seene againe without sinne unto salvation. With what miseries soever we be pressed, let this redemption sustaine us even untill the performance of it.

Phil 3.8.

Rom. 8.19.

Heb. 10.

The doctrine of the resurrection of the flesh weighty and hard: the weight a meane to make us carefull

3 The very weight of the thing it selfe shall whet our endevour. For neither doth *Paul* without cause affirme that the holy Gospell is voide and deceitfull, unlesse the dead doe rise againe: because our state should be more miserable than the state of all men, namely sith wee lying open to the hatreds and reproches of many: are every houre in danger, yea and are as sheepe appointed to the slaughter: and therefore the authoritie thereof should fall away not onely in one part, but also in the whole sum

which

which both our adoption and the effect of our ſalvation conteineth. And ſo let us be heedfully bent to the moſt earneſt thing of all, that no continuance of time may make us wearie. For which purpoſe I have deferred to this place that which I had breeflie to intreate of it, that the Readers may learne, when they have received Chriſt the authour of their ſalvation, to riſe up higher, and may know that he is clothed with heavenly immortalitie and glorie, that the whole body may be made like faſhioned to the head, as alſo the holy Ghoſt oftentimes ſetteth forth in his perſon an example of the reſurrection. It is a thing hard to be beleeved, that bodies when they have beene conſumed with rottenneſſe, ſhall at their appointed time riſe up againe. Therefore where many of the Philoſophers have affirmed ſoules to be immortall, the reſurrection of the fleſh hath beene allowed of few: wherein although there was no excuſe, yet we are thereby put in minde, that it is too hard a thing to draw mans ſenſes to beleeve it. That faith may overcome ſo great a ſtop, the Scripture miniſtreth two helps: the one is in the likeneſſe of Chriſt, the other is the almightineſſe of God. Now ſo oft as the reſurrection is thought of, let the image of Chriſt come into our mindes: which in the nature that hee tooke of us, ſo ranne out the race of mortall life, that now having obtained immortalitie, hee is to us a pledge of the reſurrection to come. For in the miſeries wherewith wee are beſieged, wee carrie about his mortifying in our fleſh, that his life may be openly ſhewed in us. And wee may not ſever him from us, neither can wee poſſibly, but that hee muſt be torne in ſunder. Whereupon commeth that argument of *Paul*, If the dead doe not riſe againe, then neither is Chriſt riſen againe, becauſe verily hee taketh that principle for confeſſed, that Chriſt was not made ſubject to death, nor obtained victorie of death by riſing againe, privatly for himſelfe: but, that that was begun in the head which muſt needs be fulfilled in all the members, according to the degree and order of every one. For it were not right that they ſhould in all points be made equall with him. It is ſaid in the Pſalme. Thou ſhalt not ſuffer thy meeke one to ſee corruption: although a portion of this truſt pertaine to us according to the meaſure of gift, yet the full effect hath not appeared but in Chriſt, which being free from all rotting, hath received againe his bodie whole. Now leſt the fellowſhip of bleſſed reſurrection with Chriſt ſhould be doubtfull to us, that wee may be contented with this pledge, *Paul* expreſly affirmeth that hee therefore ſitteth in heaven, and ſhall come at the laſt day a Judge, that hee may make our baſe and vile bodie like faſhioned to the glorious bodie. In another place alſo hee teacheth, that God raiſed not up his Sonne from death to the intent to ſhew a token of his power: but to ſtretch out the ſame effectuall force of the ſpirit toward us which are faithfull: whom hee therefore calleth life, while hee liveth in us, becauſe hee was given to this end that he ſhould make alive that which is mortall in us. I knit up in a briefe abridgement thoſe things which might both be more largely handled, and are worthie to be more gorgeouſly ſet out: and yet I truſt that the godly readers ſhall in few words finde matter enough which may ſuffice to edifie their faith. Chriſt therefore is riſen againe, that hee might have us companions of the life to come. Hee was raiſed up of the Father, in ſo much as hee was the head of the Church, from which hee doth in no wiſe ſuffer himſelfe to be plucked away. Hee was raiſed up by the power of the Spirit, which is common to us unto the office of quickening. Finally hee was raiſed up, that hee ſhould be reſurrection and life. But as wee have ſaid that in this mirrour, there is to be ſeene of us a lively image of the reſurrection, ſo let it be to us a ſure ſubſtance to ſtay our minde, ſo that yet we be not lothfull or wearie of long tarrying: becauſe it is not our part to meaſure the ſeaſons of times by our will, but patiently to reſt, till God at his owne fit time repaire his kingdome. To which purpoſe ſeemeth that exhortation of *Paul*: The firſt fruits is Chriſt: and then they that are Chriſts, every one in his order. But that no queſtion ſhould be moved of the reſurrection of Chriſt, upon which the reſurrection of us all is founded, we ſee by how many and how diverſe meanes he hath made it approved by witneſſe to us. Fine noſed men will laugh at the hiſtorie which the Evangeliſts rehearſe, as at a childiſh mockery. For of what importance ſhall the meſſage bee which fearefull ſilly women bring, and afterward the diſciples confirme,

to retaine the faith thereof: Chriſt a meane to take away the hardneſſe of beleeving.

1 Cor. 15. 14.

2 Cor. 4. 10.

1 Cor. 15. 13.

Pſal 16. 10.

Phil. 3. 21.

1 Cor. 15.

being in a manner astonished? Why did not Christ rather set up the triumphing ensignes of his victorie in the midst of the temple and the market place? Why came hee not forth terrible into the sight of *Pilate*? Why doth he not also prove himselfe to the Priests, and to whole *Jerusalem* that hee is risen up alive againe? As for the witnesses which hee chose, prophane men will scarcely grant them to be sufficient. I answere, that although in these beginnings the weakenesse thereof was contemptible, yet all this was governed by the wonderfull providence of God: that partly the love of Christ and zeale of godlinesse, and partly their owne hardnesse of beliefe should carrie them in hast to the sepulchre which had lately beene dismaied for feare, that they might not onely be seeing witnesses of the thing, but also should heare of the Angels that which they saw with their eyes. How shall we suspect their credit, who thought it to be a table which they had heard of the women, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himselfe, after that they had been largely convinced, it is no marvell if as well the sight of Christ, as other signes was not granted them. The sepulchre was sealed up, the watchmen watched it, the third day the bodie was not found. The souldiers corrupted with money scattered a rumor that his disciples had stolen him away: As though they had had power to gather a band together, or had armour, or were practised men to enterprise any such feare. If the souldiers had not courage enough to drive them away, why did they not pursue them, that with the help of the people they might have taken some of them? *Pilate* therefore with his ring truly sealed the resurrection of Christ: and the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishers of the same resurrection. In the meane time the voyce of Angels sounded, He is risen, hee is not heere. The heavenly glistering plainly shewed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him ofter than once, and also felt his feet and his hands, that their hardnesse of beleeving not a little profited to the strengthening of our faith. Hee disputeth among them of the mysteries of the kingdome of God, and at the last in their sights beholding him, he ascended into heaven. And not onely this sight was shewed to the xj. Apostles, but also he was seene at once of moe than five hundred brethren. Now when he sent the holy Ghost, hee shewed a sure proofe not onely of life, but also of the soveraigne power: as he had said before, It is profitable for you that I goe: otherwise the holy Ghost shall not come. But now *Paul* was overthrowne by the way, not by the strength of a dead man, but he felt him whom he persecuted to have most high power. To *Stephen* hee appeared for another end, namely, that with assuredness of life hee might overcome the feare of death. To discredit so many authentike witnesses, is not onely a part of distrustfulnesse, but also of froward and furious stubbornesse.

Mat 27.66. and 28.11.

Luk.24.6.

Act.1.3.

1 Cor.15.6.
John 16.
Act 9.4.
Act.7.55.

The infinitie of the power of God confirmeth in the assured certaintie of the resurrection.

4 This which wee have said, that in proving the resurrection our senses must be directed to the infinite power of God, *Paul* briefely teacheth, that he may make (saith he) our vile bodie like fashioned to the bodie of his brightnesse, according to the working of his power, by which hee may subdue all things to himselfe. Wherefore nothing is more unmeete, than heere to have respect what may naturally be done, where an inestimable miracle is set before us, which with the greatnesse thereof swalloweth up our senses. Yea, *Paul* by setting forth an example of nature, reproveth their dulnesse which denie the resurrection. Thou foole (saith hee) that which thou sowest is not quickened unlesse it first dye, &c. Hee saith that in seed is seene a forme of the resurrection, because out of rottennesse groweth corne. Neither were it so hard a thing to beleeve, if wee were as heedfull as wee ought to be to the miracles which throughout all the coasts of the world doe offer themselves to our eyes. But let us remember that none is truly perswaded of the resrrrection to come, but hee which being ravished into admiration, giveth to the power of God his glorie. *Esay* lifted up with this affiance, crieth out, Thy dead shall live, my carcase shall rise againe. Awake ye, and praise, ye dwellers of the dust. In despaired case he lifteth up himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. *Job* also being liker to a carrion than to a man, trusting upon the power of God, sticketh not as though

Phil 3.20.

Esa.26.19.

Psal.68.
Job.19.25.

though hee were whole and ſound to lift up himſelfe to that day, ſaying, I know that my redeemer liveth: and in the laſt day hee ſhall riſe upon the duſt (namely to ſhew forth his power therein) and I ſhall againe be compaſſed with my skin, and in my fleſh I ſhall ſee God, I ſhall ſee him, and none other. For albeit that ſome doe ſubtlely wreſt theſe places, as though they ought not to be underſtood of the reſurrection, yet they ſtrengthen that which they covet to overthrow: becauſe the holy men in their evils ſeeke comfort from no where elſe than from the likeneſſe of the reſurrection. Which better appeareth by the place of *Ezechiel*. For when the Jewes beleeved not the promiſe of their returne, and objected that it was no more likely that a way ſhould be made open for them, than that dead men ſhould come out of their grave: there was a viſion ſhewed to the Prophet, a field full of drie bones: thoſe the Lord commanded to take againe fleſh and ſinewes. Although under that figure hee raiſeth up the people to hope of returne: yet the matter of hoping hee gathereth of the reſurrection: as it is to us an exemplar of the deliverances which the faithfull doe feele in this world. So Chriſt when he had raught that the voice of the Goſpell giveth life: becauſe the Jewes received not this, he by and by ſaid further: Marvell not at this, becauſe the houre commeth in which all that are in the graves ſhall heare the voice of the ſonne of God, and ſhall come forth. Therefore after this example of *Paul*, let us already cheerefully triumph in the middeſt of battels, becauſe he which hath promiſed life to come, is mightie to keepe that which is left with him: and ſo let us glorie that a crowne of righteouſneſſe is laid up for us, which the juſt judge ſhall deliver us. So ſhall it come to paſſe, that whatſoever griefes we ſuffer, they ſhall be to us a ſhewing of the life to come, becauſe it agreeth with the nature of God to render affliction to the wicked which afflict us: but to us which are unjuſtly afflicted, reſt at the appearing of Chriſt with the Angels of his power, in a flame of fire. But that is to be holden which hee addeth by and by afterward, that hee ſhall come that hee may be glorified in his Saints, and be made wonderfull in all them that have beleeved, becauſe the Goſpell hath beene beleeved.

Ezec. 37.8.

John 5.27.

2 Tim. 4.3.

5 But although the mindes of men ought to have beene continually occupied in this ſtudie: yet as though they would of ſet purpoſe deſtroy all remembrance of the reſurrection, they have called death the uttermoſt bond of all things, and the deſtruction of man. For verily *Salomon* ſpeaketh of the common and received opinion, when hee ſaith that a living dog is better than a dead Lion. And in another place: Who knoweth whether the ſoule of a man goe upward, and the ſoule of a beaſt downeward? But in all ages this brutiſh ſenſeles error hath been common in the world, yea and hath broken into the Church it ſelfe: for the Sadduces have preſumed to profeſſe openly that there is no reſurrection, yea and that ſoules are mortall. But that this groſſe ignorance ſhould not helpe to excuſe any man, the infidels even by very inſtinct of nature have alway had an image of the reſurrection before their eies. For to what purpoſe ſerved that holy and inviolable manner of burying, but to be an earneſt of new life? Neither may it be anſwered that this ſpring of errour: becauſe the religiouſneſſe of buriall was alway in uſe among the holy Fathers, and God willed the ſame manner to remaine among the Gentiles, that an image of the reſurrection ſet before them might awake their drowſineſſe. But although that ceremonie wanted his uſe of profiting, yet it is profitable for us if we wiſely marke the end of it, becauſe it is no ſlender confutation of unbeliefe, that altogether profeſſed that which no man beleeved. But Satan hath not onely aſtoniſhed the ſenſes of men, ſo that they have buried with the bodies the remembrance of the reſurrection, but alſo hath practiſed to corrupt this part of doctrine with divers faigned inventions, that at length it might utterly die. I paſſe over, how in *Pauls* time Satan began to pinch at it: but in a little after there followed the *Millenaries*, which limited the raigne of Chriſt to a thouſand yeares. This error is childiſh, that it needeth not or is not worthy of any confutation. Neither doth the Revelation make on their ſide, by which it is certaine that they coloured their error: for as much as in the place where he mentioneth the number of a thouſand, he entreateth not of the eternall bleſſednesſe of the Church, but onely of the divers troubles which were to come upon the Church while it yet travelled in earth. But the whole Scripture crieth out that there ſhall be no end of the bleſſednesſe of the elect, nor of the puniſhment of the reprobate. Now of all things

The Sadduces and others denying the reſurrection of the dead refuted.

Eccl. 9.4.

Eccl. 3.21.

Mar. 12.18.

Luk. 20.27.

Act. 2.8.

Reve 20.4.

which

which both are hidden from our sight and doe far passe the capacitie of our minde, either we must fetch the credit out of the certaine oracles of God, or we must utterly cast it away. They which assigne to the children of God a thousand yeares to enjoy the inheritance of the life to come, doe not marke how great a dishonour they doe both to Christ and his kingdome. For if they shall not be clothed with immortalitie: then neither is Christ himselfe, to whose glory they shall be newly fashioned, received into the immortall glorie. If their blessednesse shall have any end: then the kingdome of Christ, upon the stedfastnesse whereof it standeth, endureth but for a time. Finally, either they are most unskilfull of all matter concerning God, or they goe about with crooked maliciousnesse to overthrow the whole grace of God, and power of Christ, the fulfilling whereof is no otherwise perfect, but when sinne being blotted out and death swallowed up, eternall life is fully restored. But very blind men may see how fondly they play the fooles: which feare that they should ascribe to God too great cruelcie if the reprobate be condemned to everlasting paines. The Lord forsooth shall doe wrong, if he denie his kingdome to them which have by their unthankfulnesse made themselves unworthy of it. But (say they) their sinnes endure but for a time. I grant: but the majestie, yea and the righteousnesse of God which they have offended by sinning, is eternall. Worthily therefore the remembrance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blasphemie not to be suffered, when the majestie of God is so little set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let us leave these trifles, least contrary to that which wee have before said, we may seeme to judge their dotages worthy of confutation.

Their errour who have thought that man is utterly extinguished by death and that the soules shall as well be raised againe as the bodies.

6 Beside these, there have beene two other doting errors brought in by men perversly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they grant that the soules be immortall spirits, say that they shall be clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I have touched somewhat in speaking of the creation of man, it shall be enough for me to warne the readers againe, how beastly an errour it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the bodie in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that part of us wherein divinenesse chiefly shineth and marks of immortalitie appeare, to spoile it (I say) of this gift: so that the estate of the bodie should be better and more excellent than the estate of the soule. The scripture teacheth far otherwise, which compareth the body to a cottage, out of which it saith that we remove when we die, because it esteemeth us by that part which maketh us differing from bruit beasts. So *Peter* being nigh to death, saith that the time is come, when hee must lay away his tent. And *Paul* speaking of the faithfull, after that he hath said: That when our earthly house shall be dissolved, there is a building for us in heaven, adjoyneth that we are waytairing from the Lord so long as we abide in the bodie, but doe desire the presence of God in the absence of the bodie. If the soules doe not overlive the bodies, what is it that hath God present, when it is severed from the bodie? But the Apostle taketh away all doubting, when he teacheth that wee are joyned in fellowship to the spirits of the righteous. By which words hee sheweth, that we are joyned in fellowship to the holie fathers, which even being dead doe keepe the same godlinesse with us, so that wee cannot be the members of Christ unlesse wee grow together with them. Unlesse also the soules being unclothed of the bodies, did keepe still their substance and were able to receive blessed glorie, Christ would not have said to the theefe: This day thou shalt bee with mee in Paradise. Having so cleare testimonies, let us not doubt after the example of Christ when wee are dying, to commend our soules to God, or after the example of *Stephen* to commit them to Christ to keepe, which not unworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawfull nor expedient. Many doe much comber themselves with disputing what place they keepe, and whether they doe now enjoy the heavenly glorie or no. But it is folly and rashnes, to search deeplier of unknowne things, than God doth give us leave to know.

1 Pet. 1. 14.
2 Cor. 5. 1.
Heb. 12. 23.
Luk. 23. 43.
Act. 7. 59.
1 Pet. 2. 25.

When

When the Scripture hath ſaid that Chriſt is preſent with them, and receiveth them into Paradiſe that they may enjoy comfort, on the other ſide that the ſoules of the reprobate doe ſuffer ſuch paines as they have deſerved: it goeth no further. What teacher or Maſter ſhall now open to us that which God hath hidden? Of the place, the queſtion is no leſſe fond and vaine: foraſmuch as wee know that there is not the ſame dimenſion of the Soule which is of the bodie. Whereas the bleſſed gathering together of holie Spirits is called the boſome of *Abraham*, it is enough for us after this wayfairing to be received of the common father of the Faithfull, that he may communicate with us the fruit of his Faith. In the meane time ſith the Scripture every where biddeth us to hang upon the expectation of Chriſts comming, and deferreth the crowne of glory till then: let us be content with theſe bonds appointed us of God: namely, that the Soules of the godly having ended the labour of their warfare doe goe into a bleſſed reſt, where with happie joyfulneſſe they looke for the enjoying of the promiſed glory: and that ſo all things are holden in ſuſpenſe till Chriſt the redeemer appeare. As for the reprobate, it is no doubt that they have the ſame eſtate which *Jude* aſſigneth to the divels, to be holden bound with chaines, till they be drawne to the puniſhment whereunto they are condemned. Mat. 5 8. & 16. John 12.32. Jude 1 6.

7 No leſſe monſtrous is their errour which imagine that Soules ſhall not receive againe the ſame bodies wherewith they are now clothed, but ſhall have new and other bodies. And the reaſon of the *Manichees* was very trifling, that is, that it is not meete that fleſh which is uncleane ſhould riſe againe. As though there were no uncleanneſſe of Soules, which yet they debarred not from the hope of everlaſting life. It was therefore all one as if they ſhould ſay, that that which is infected with the filth of ſinne cannot be cleanſed by God. For I now paſſe over that dotage, that fleſh was naturally uncleane, becauſe it was create of the Divell: Onely I ſhew that whatſoever is now in us unworthy of heaven, it hindereth not the reſurrection. And firſt whereas *Paul* biddeth the Faithfull to cleanſe themſelves from all defiling of the fleſh and of the Spirit, thereupon followeth the judgement which he in another place pronounceth, that every man ſhall receive by his bodie either good or evill. Wherewith agreeth that which he writeth to the Corinthians, That the life of Jeſus Chriſt may be openly ſhewed in our mortall fleſh. For which reaſon in another place hee doth no leſſe pray that God preſerve the bodies whole unto the day of Chriſt, than the Soules and Spirits. And no marvell, becauſe it were a moſt great abſurditie that the bodies which God hath dedicate to bee temples to himſelfe, ſhould fall away into rottenneſſe without hope of riſing againe. What ſay wee to this, that they are alſo the members of Chriſt? that God commandeth all the parts of them to be ſanctified to himſelfe? that he willeth his name to be praiſed with tongues, pure hands to be lifted up to him, ſacrifices to be offered? What madneſſe is it therfore, that that part to which the heavenly Judge hath vouchſafed to grant ſo great honor, ſhould be brought from a mortall man into duſt without any hope of reſtoring? Likewiſe when *Paul* exhorteth us to ſuffer with the Lord as well in bodie as in Soule, becauſe both belong to God, verily he ſuffereth not that which he challengeth to God as holy, to be adjudged to eternall rottenneſſe. Neither is there a plainer determination of the Scripture for any thing, than for the riſing againe of this fleſh which we beare. This corruptible (ſaith *Paul*) muſt put on uncorruption, and this mortall muſt put on immortalitie. If God did make new bodies, where is this changing of qualitie? If it had beene ſaid that we muſt be renued, the doubtfull ſpeech peradventure might have given occaſion to their cavillation. But now when pointing with his finger to the bodies wherewith wee are clothed, he promiſeth to them uncorruption, he plainly enough denieth any new bodies to be made. Yea he could not (ſaith *Tertullian*) ſpeake more plainly, unleſſe he had holden his owne skin in his hand. And they can by no cavillation eſcape from this, that where in another place he ſaith that Chriſt ſhall be the judge of the world, hee alleadgeth this teſtimonie of *Eſay*, I live (ſaith the Lord) every knee ſhall bow to me: for as much as he plainly pronounceth that they to whom he ſpeaketh ſhall be ſubject to yeeld an account of their life, which could not agree, if new bodies ſhould be brought before the judgement ſeate. Now in the words of *Daniel* there is no doubtfulneſſe: And many of them that ſleepe in the earth of duſt, ſhall awake,

Their errour which have imagined that we ſhall in the day of the reſurrection receive not the ſame bodies which die but others for them.

1 Cor. 7.1. 2 Cor. 5.10. 2 Cor. 4.10. 1 Theſ. 5.23. 1 Cor. 6.15. 2 Tim. 2.8. 1 Cor. 6.20. 1 Cor. 15.53. Rom. 14.11. Eſay 49.18. Dan. 12.

awake, some to eternall life, and some to reproches and to everlasting contempt: sith hee fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graves. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidentall: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortall. And truly, whereas the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not smally availeth to strengthen our faith. The saying of Christ also is worthie to be noted. Feare them not which kill the bodie, and cannot kill the soule: but feare him which can throw both the soule and the body into hell fire. For there is no cause to feare, unlesse the body which we now beare be subject to punishment. And no lesse plaine is another saying of the same Christ. The houre commeth, when all they that are in graves, shall heare the voyce of the Sonne of God, and shall come forth: they that have done good, into the resurrection of life: but they that have done evill, into the resurrection of judgement. Shall wee say that soules rest in the graves, that they lying there may heare Christ? and not rather that at his commandement the bodies shall returne into the livelinesse which they had lost? Moreover, if we shall have new bodies given us, where is the like fashioning of the head & the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I will build it up: he tooke againe the same body which he had before borne mortall. For he had not much profited us, if a new body being put in place, the old body had beene destroyed which was offred up for a sacrifice of satisfactorie cleansing. Wee must also hold fast that fellowship which the Apostle preacheth. That we rise againe, because Christ hath risen againe: for nothing is lesse probable then that our flesh in which we beare about the mortifying of Christ, should be deprived of the resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saints came out of the graves. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in bodie and soule delivered from corruption, were received into the keeping of God.

Matt.10.28.

John 5.28.

John 2.19.

1 Cor.15.12.

Math.17.52. Candidati, men clothed in white, as were among the Romanes they that were suters or newly elected into office.

The Scripture teacheth every where the resurrection of the same flesh which perisheth, and not the creation of new.

Col.2.12. 2.Cor.6.4. & 7. Rom.8.

8 I am ashamed in so cleere a matter to spend so many words: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bold wits to deceive the simple. The fleeing spirits with whom I now dispute, bring forth a faigned invention of their owne braine that at the resurrection there shall be a creation of new bodies. What reason moveth them to thinke so, but because it seemeth to them incredible, that a carrion consumed with so long rottennesse should returne into his auncient state? Therefore onely unbeliefe is the mother of this opinion. But us on the other side the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptisme (as *Paul* witnesseth) is to us a seale of the resurrection to come: and likewise the holie Supper alloureth us to the trust thereof, when we receive with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that wee give our members to be weapons unto the obedience of righteousnesse, should be cold unlesse that were joyned which he addeth afterward. Hee that hath raised up Christ from the dead, shall quicken also your mortall bodies. For, what should it profit to applie our feet, hands, eyes, and tongues, unto the service of God, unlesse they were partakers of the fruite and reward? Which thing *Paul* plainely confirmeth with his owne words, saying: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised up Christ, shall also raise us up by his power. More plaine are those words which follow: That our bodies are the temples of the holie Ghost and the members of Christ. In the meane time wee see how hee joyneth the resurrection with chastitie and holinesse, as a little after he saith that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the bodie of *Paul*, in which hee hath borne the prints of Christ, and in which hee honourablie glorified Christ, should loose the reward of the crowne. Whereupon also came that glorying. Wee looke for the Redeemer from heaven,

1 Cor.6.12. & 15.19.

Gal.6.17.

Gal.6.17.

which

which shall make our vile bodie like fashioned to the bodie of his brightnesse. And if this be true, that we must by many afflictions enter into the kingdome of God, no reason suffereth to debar the bodies from this entrie which God both exerciseth under the standerd of the crosse, and honoreth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which removeth into his owne person all the afflictions wherewith we are proved, to teach that they bring life. Yea and under the law he exercised the holy fathers in this faith with an outward ceremonie. For to what purpose served the usage of burying, as we have already shewed, but that they should know that there is new life prepared for the bodies that are laid up? Heereunto also tended the spices and other signes of immortalitie, wherewith under the law the darknesse of faith was holpen even as it was by the sacrifices. Neither was that manner bred by superstition, forasmuch as we see that the spirit doth no lesse diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a speciall worke, truly for none other reason but because it lifteth up our eies from beholding of the grave which corrupteth and destroyeth all, to the sight of the rewing. Moreover the so diligent observing of the ceremonie which is praised in the fathers, sufficiently proveth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* have so carefully provided for the burying place of his wife, unlesse there had beene set before his eies a religion and a profit higher than the world, namely that garnishing the dead bodie of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his household. But a clearer proofe of this thing appeareth in the example of *Jacob*, which to testifie to his posteritie that the hope of the promised land was not even by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was not to be clothed with a new bodie, should he not have given a fond commandement concerning dust that should be brought to nothing? Wherefore if the authoritie of the Scripture be of any force with us, there can be required of no doctrine either a more cleare or more certaine proofe. For this even children understand by the words of resurrection, and raising up againe. For neither can we call it the resurrection of that which is now first created, neither should that saying of Christ stand fast, Whatsoever the Father hath given me, it shall not perish but I will raise it up in the last day. To the same purpose serveth the word of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called *Cemeteria*, Sleeping places. Now it remaineth that I speake somewhat of the manner of the resurrection. I use this word, because *Paul* calling it a mysterie, exhorteth us to sobrietie, and bridleth the libertie to dispute like Philosophers freely and subtlely of it. First we must hold, as we have said, that we shall rise againe in the same flesh which we beare, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had beene offered for sacrifice, was raised up againe, yet it excelled in other qualities as if it had beene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie: as all stars have like matter, but not like brightnesse: so he teacheth that though we shall keepe still the substance of our bodie, yet there shall be a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised up againe, shall not perish nor vanish away: but putting off corruption, it shall put on uncorruption. But for as much as God hath all the elements ready at his becke, no hardinesse shall hinder him, but that he may command both the earth and waters and fire, to render that which seemeth to be consumed by them. Which also *Esay* testifieth though not without a figure, where he saith, Behold, the Lord shall goe forth of his place, that he may visit the iniquitie of the earth: and the earth shall discover her bloud, and shall no more hide her dead. But there is to be noted a difference betweene them that have beene dead long before, and those whom that day shall finde alive. For we shall not all sleepe (as *Paul* saith) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betweene death and the beginning of the second life: because in a moment of time, and in the twinkling of an eie the sound of the trumpet shall pearce, to raise up the dead uncorruptible, and with a sudden change to fashion

Phil. 3. 21.

Act. 14. 22.

Math. 16. 10.

Gen. 23. 4. & 19.

Gen. 47. 30.

John 6. 33.

1 Cor. 15. 51.

Esay 26. 21.

1 Cor. 15. 51.

awake, some to eternall life, and some to reproches and to everlasting contempt: sith hee fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graves. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidentall: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortall. And truly, whereas the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laughing not smally availeth to strengthen our faith. The saying of Christ also is worthie to be noted. Feare them not which kill the bodie, and cannot kill the soule: but feare him which can throw both the soule and the body into hell fire. For there is no cause to feare, unlesse the body which we now beare be subject to punishment. And no lesse plaine is another saying of the same Christ. The houre commeth, when all they that are in graves, shall heare the voyce of the Sonne of God, and shall come forth: they that have done good, into the resurrection of life: but they that have done evill, into the resurrection of judgement. Shall wee say that soules rest in the graves, that they lying there may heare Christ? and not rather that at his commandement the bodies shall returne into the livelinesse which they had lost? Moreover, if we shall have new bodies given us, where is the like fashioning of the head & the members? Christ rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I will build it up: he tooke againe the same body which he had before borne mortall. For he had not much profited us, if a new body being put in place, the old body had beene destroyed which was offred up for a sacrifice of satisfactorie clensing. Wee must also hold fast that fellowship which the Apostle preacheth. That we rise againe, because Christ hath risen againe: for nothing is lesse probable then that our flesh in which we beare about the mortifying of Christ, should be deprived of the resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saints came out of the graves. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in bodie and soule delivered from corruption, were received into the keeping of God.

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The Scripture teacheth every where the resurrection of the same flesh which perisheth, and not the creation of new.

Col.2.12. 2.Cor.6.4. & 7. Rom.8.

8 I am ashamed in so cleere a matter to spend so many words: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bold wits to deceive the simple. The fleeing spirits with whom I now dispute, bring forth a faigned invention of their owne braine that at the resurrection there shall be a creation of new bodies. What reason moveth them to thinke so, but because it seemeth to them incredible, that a carrion consumed with so long rottennesse should returne into his auncient state? Therefore onely unbeliefe is the mother of this opinion. But us on the other side the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptisme (as *Paul* witnesseth) is to us a seale of the resurrection to come: and likewise the holie Supper allureth us to the trust thereof, when we receive with our mouth the signes of spirituall grace. And truly the whole exhortation of *Paul*, that wee give our members to be weapons unto the obedience of righteousnesse, should be cold unlesse that were joyned which he addeth afterward. Hee that hath raised up Christ from the dead, shall quicken also your mortall bodies. For, what should it profit to applie our feet, hands, eyes, and tongues, unto the service of God, unlesse they were partakers of the fruite and reward? Which thing *Paul* plainely confirmeth with his owne words, saying: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised up Christ, shall also raise us up by his power. More plaine are those words which follow: That our bodies are the temples of the holie Ghost and the members of Christ. In the meane time wee see how hee joyneth the resurrection with chastitie and holinesse, as a little after he saith that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the bodie of *Paul*, in which hee hath borne the prints of Christ, and in which hee honourablie glorified Christ, should loose the reward of the crowne. Whereupon also came that glorying. Wee looke for the Redeemer from heaven,

1 Cor.6.12. & 15.19.

Gal.6.17.

Gal.6.17.

which

which shall make our vile bodie like fashioned to the bodie of his brightnesse. And if this be true, that we must by many afflictions enter into the kingdome of God, no reason suffereth to debar the bodies from this entrie which God both exerciseth under the standerd of the crosse, and honoreth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which removeth into his owne person all the afflictions wherewith we are proved, to teach that they bring life. Yea and under the law he exercised the holy fathers in this faith with an outward ceremonie. For to what purpose served the usage of burying, as we have already shewed, but that they should know that there is new life prepared for the bodies that are laid up? Heereunto also tended the spices and other signes of immortalitie, wherewith under the law the darknesse of faith was holpen even as it was by the sacrifices. Neither was that manner bred by superstition, forasmuch as we see that the spirit doth no lesse diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth that worke as a speciall worke, truly for none other reason but because it lifteth up our eies from beholding of the grave which corrupteth and destroyeth all, to the sight of the rewing. Moreover the so diligent observing of the ceremonie which is praised in the fathers, sufficiently proveth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* have so carefully provided for the burying place of his wife, unlesse there had beene set before his eies a religion and a profit higher than the world, namely that garnishing the dead bodie of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his household. But a clearer proofe of this thing appeareth in the example of *Jacob*, which to testifie to his posteritie that the hope of the promised land was not even by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was not to be clothed with a new bodie, should he not have given a fond commandement concerning dust that should be brought to nothing? Wherefore if the authoritie of the Scripture be of any force with us, there can be required of no doctrine either a more cleare or more certaine proofe. For this even children understand by the words of resurrection, and raising up againe. For neither can we call it the resurrection of that which is now first created, neither should that saying of Christ stand fast, Whatsoever the Father hath given me, it shall not perish but I will raise it up in the last day. To the same purpose serveth the word of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called *Cæmeteria*, Sleeping places. Now it remaineth that I speake somewhat of the manner of the resurrection. I use this word, because *Paul* calling it a mysterie, exhorteth us to sobrietie, and bridleth the libertie to dispute like Philosophers freely and subtlely of it. First we must hold, as we have said, that we shall rise againe in the same flesh which we beare, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had beene offered for sacrifice, was raised up againe, yet it excelled in other qualities as if it had beene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie: as all stars have like matter, but not like brightnesse: so he teacheth that though we shall keepe still the substance of our bodie, yet there shall be a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised up againe, shall not perish nor vanish away: but putting off corruption, it shall put on uncorruption. But for as much as God hath all the elements ready at his becke, no hardinesse shall hinder him, but that he may command both the earth and waters and fire, to render that which seemeth to be consumed by them. Which also *Esay* testifieth though not without a figure, where he saith, Behold, the Lord shall goe forth of his place, that he may visit the iniquitie of the earth: and the earth shall discover her bloud, and shall no more hide her dead. But there is to be noted a difference betweene them that have beene dead long before, and those whom that day shall finde alive. For we shall not all sleepe (as *Paul* saith) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betweene death and the beginning of the second life: because in a moment of time, and in the twinkling of an eie the sound of the trumpet shall pearce, to raise up the dead uncorruptible, and with a sudden change to fashion

Phil. 3. 21.

Act. 14. 22.

Math. 16. 10.

Gen. 23. 4. & 19.

Gen. 47. 30.

Joan 6. 33.

1 Cor. 15. 51.

Esay 26. 21.

1 Cor. 15. 51.

againe the living into the ſame glorie. So in another place hee comforteth the faithfull which muſt die: becauſe they which ſhall then remaine alive ſhall not goe before the dead, but rather they ſhall firſt riſe againe which have ſlept in Chriſt. If any object that ſaying of the Apoſtle, that it is appointed to all mortall men once to die, it is eaſie to anſwere it, with ſaying that when the ſtate of nature is changed, it is a kinde of death, and is fitly ſo called. And therefore theſe things agree well together, that all ſhall be renewed by death when they ſhall put off their mortall bodie: and yet that it is not neceſſarie that there be a ſevering of the bodie and the ſoule where there ſhall bee a ſudden changing.

1 Theſ 4.15.

Heb.9 27.

How it commeth to paſſe that the wicked are to be raiſed from the dead, as well as the juſt and righteous.

John 11.25. Math.25.31.

9 But here ariſeth a harder queſtion: by what right the reſurrection which is the ſingular benefit of Chriſt is common alſo to the wicked and the accurſed of God. We know that all were in *Adam* condemned to the death. Chriſt came the reſurrection and life. Came he to give life to all mankinde univerſally without choiſe? But what is more againſt reaſon than that, that they ſhould by their obſtinate blindneſſe obtaine that which the godly worſhippers of God doe obtaine onely by faith? Yet this remaineth certaine, that there ſhall be one reſurrection of judgement, and another reſurrection of life, and that Chriſt ſhall come to ſever the Lambes from the goates. I anſwere, that this ought not to ſeeme ſtrange, the likeneſſe whereof we ſee in daily experience. We ſee that in *Adam* we were deprived of the inheritance of the whole world, & that we are by no leſſe juſt reaſon debarred from common food, than from the eating of the tree of life. Whence then commeth it to paſſe, that God doth not onely make his ſunne to riſe upon the good and evill, but alſo as touching the uſes of this preſent life, his ineſtimable liberalitie continually floweth forth to them with large plentiouſneſſe? Hereby verily we know that thoſe things which properly belong to Chriſt and his members, doe alſo overflow to the wicked, not that it is their rightfull poſſeſſion, but that they may be made the more inexcuſable. So the wicked doe oftentimes finde God beneficiall, by more than meane proofes, yea ſuch as ſometime doe darken all the bleſſings of the godly, but yet doe turne to their greater damnation. If any man object, that the reſurrection is not fitly compared to fading and earthly benefit: here alſo I anſwere that ſo ſoone as they were eſtranged from God the fountaine of life, they deſerved the death of the Divell, whereby they ſhould be utterly deſtroied. Yet by the marvellous counſell of God there was found a meane ſtate that out of life they might live in death. No more abſurditie ought it to ſeeme, if the reſurrection happen to the wicked, which draweth them againſt their wils to the judgement ſeat of Chriſt, whom now they refuſe to heare for their maſter and teacher. For it were a ſmall paine to be conſumed away with death, if they were not to ſuffer puniſhment for their obſtinacie, brought before the Judge, whoſe vengeance they have without end, and meaſure provoked againſt themſelves. But although we muſt hold that which we have ſaid, and which that notable confeſſion of *Paul* before *Felix* containeth, that hee looketh for the reſurrection of the righteous, and wicked: yet the Scripture oftentimes ſetteth forth election together with the heavenlie glorie to the onely children of God: Becauſe Chriſt properly came not to the deſtruction, but to the ſalvation of the world. Therefore in the Creede there is made mention of the bleſſed life onely.

Math.5.45.

Act.24.15.

The incomprehenſible excellencie of that eternall bleſſednes whereof we have here a taſte given us, and looke for the perfect fruition hereafter in the world to come.

Ose.13.14. 1 Cor.15.54. 1 John 3.2.

10 But for as much as the prophecie of death ſwallowed up by victorie, ſhall then and not till then be fulfilled: let us alway have in minde the eternall felicitie, the end of the reſurrection: of the excellencie whereof, if all things were ſpoken which the tongues of men were able to ſpeake, yet ſcarcely the ſmalleſt parcell thereof ſhould be expreſſed. For howſoever we truly heare that the kingdome of God ſhall bee ſtuffed full with brightneſſe, joy, felicitie, and glorie: yet thoſe things that are ſpoken of are moſt far removed from our ſenſe, and remaine as it were wrapped in darke ſpeeches, untill that day come when he himſelfe ſhall give to us his glory to be ſeene face to face. We know (ſaith *John*) that we are the children of God, but it hath not yet appeared. But when we ſhall be like to him, then we ſhall ſee him ſuch as hee is. Wherefore the Prophets, becauſe they could by no words expreſſe the ſpirituall bleſſedneſſe in it ſelfe, did in a manner groſſely portray it out under bodily things. But for as much as the ferventneſſe of deſire muſt with ſome taſte of that ſweetnes e kindled in us, let us chiefely

continue in this thought, that if God doe as a certaine fountaine which cannot be drawen dry, containe in him the fulneſſe of all good things, nothing is beyond him to be coveted of them that tend toward the ſoveraigne good and the full perfection of felicity: as wee are taught in many places. *Abraham*, I am thy exceeding great reward. With which ſaying accordeth *David*. The Lord is my portion, the lot hath very well fallen to me. Againe in another place, I ſhall bee ſatisfied with thy countenance, but *Peter* pronounceth that the faithfull are called to this end, that they may be made partakers of the nature of God. How ſo? becauſe he ſhall be glorified in all his Saints, and ſhall bee made wonderfull in them that have beleeved. If the Lord will impart his glory power, and righteouſneſſe with his elect, yea and will give himſelfe to them to bee enjoyed, and (which is better) will after a certaine manner grow into one with them: let us remember that under this benefit is contained all kinde of felicity. And when we have much profited in this meditation, let us reknowledge that wee yet ſtay beneath at the bottome of the rootes, if the conceiving of our minde bee compared with the highneſſe of this myſtery. Wherefore in this behalfe wee muſt keepe ſobriety, leaſt with how much greater bouldnes wee ſhall fly upon high being unmindfull of our owne ſmall meaſure, ſo much more the brightneſſe of the heavenly glory overwhelme us. We feele alſo how the unmeaſurable greedineſſe to know more than is lawfull, tickleth us: from whence both trifling and hurtfull queſtions doe ſpring from time to time: trifling I call thoſe of which there can no profit be gathered, but this ſecond kinde is worſe, becauſe they which give themſelves to them doe entangle themſelves with pernitious ſpeculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to bee out of all doubt with us: namely that as God diverſly diſtributing his gifts to the Saints in this world, doth unequally enlighten them, ſo the meaſure of glory ſhall not be equall in heaven where God ſhall crowne his gifts. For neither doth this belong indifferently to all which *Paul* ſaith; Yee are my glory and crowne in the day of Chriſt: nor alſo that ſaying [illegible] Chriſt to the Apoſtles: Yee ſhall ſit judging the twelve tribes of *Iſrael*. [illegible] (which knew that as God enricheth the holy ones with ſpirituall gifts in earth, ſo hee beautifieth them with glory in heaven) doubteth not that there is a peculiar crowne laid up for him according to the rate of his labours. And Chriſt to ſet forth to the Apoſtles the dignitie of the office which they did beare, telleth them that the fruit thereof is laid up for them in heaven. So *Daniel* alſo ſaith, but the wiſe ſhall ſhine as the brightneſſe of the firmament, and they which juſtifie many, as Starres to the worlds end and forever. And if a man heedefully conſider the Scriptures they doe not onely promiſe eternall life to the faithfull, but alſo ſpeciall reward to every one. Whereupon commeth that ſaying of *Paul*, The Lord render to him in that day. Which the promiſe of Chriſt confirmeth, Yee ſhall receive a hundred in the eternall life. Finally, as Chriſt beginneth in this world the glory of his body with manifold diverſity of gift, and encreaſeth it by degrees: ſo he ſhall alſo make it perfect in heaven.

Gen. 15. 2. Pſal. 16. 6. Pſal. 17. 15. 2 Pet. 1. 4

1 Theſ. 2. 19. Mat. 19. 28.

Dan. 12. 3.

2 Tim. 4. 14. Math. 12. 29.

11 But as all the godly will receive this with one conſent, becauſe it is ſufficiently teſtified by the word of God: ſo on the other ſide leaving crabbed queſtions, which they ſhall know to bee a hinderance to them, they will not paſſe their appointed bounds. As for my part, I doe not onely privately forbeare ſuperfluous ſearching of unprofitable things, but I alſo thinke that I ought to beware that I doe not with anſwering nowriſh the lightneſſe of other. Men hungry of vaine knowledge doe aske how great ſhall bee the diſtance betweene the Prophets and the Apoſtles. and againe betweene the Apoſtles and the Martyrs: how many degrees Virgins differ from maried folkes: Finally, they leave no corner of heaven unſearched. Then it commeth to their mindes to enquire to what purpoſe ſerveth the repairing of the world, ſith the children of God ſhall neede nothing of all this ſo great and incomparable plenty: but ſhall bee like to the Angels, whoſe not eating is a ſigne of the eternall bleſſedneſſe. but I anſwer, that in the very ſight there ſhall bee ſo great pleaſantneſſe, ſo great ſweetneſſe in the onely knowledge without any uſe, that this felicity ſhall farre paſſe all the helpes wherewith wee bee now holpen. Let us imagine our ſelves to be ſet in the moſt wealthy coaſt of the world, and where wee ſhall want no pleaſure: yet who is

Curious queſtions concerning the different degrees of bleſſedneſſe.

there whom his ſickeneſſe doe not ſometime hinder, and not ſuffer to uſe the benefits of God? who is there whoſe courſe his owne intemperance doth not oft breake in ſunder? Whereupon followeth that a cleere injoying and pure from all fault, although there bee no uſe of corruptible life, is the perfection of felicity. Some goe further and aske whether droſſe and other corruptions in mettals, bee not farre from reſtoring and are contrary to it. Which though in ſome reſpects I grant, yet I looke with *Paul* for are repairing of theſe faults which tooke their beginning at ſinne, toward which repairing they grone and are in travell. Yet they proceede further, and aske what better eſtate is prepared for man, ſith the bleſſing of iſſue ſhall then be at an end. This knot is alſo eaſie to bee looſed. Whereat the Scripture ſo honourably ſetteth out that kinde of bleſſing, that is referred to the increaſes wherewith God continually draweth forward the order of nature to her marke: but in the perfection it is knowne that there is another manner. But ſith the unware are eaſily taken with allurements, and then the maze draweth them in deeplier, and at length when every mans devices pleaſe himſelfe there is no end of ſtriving: therefore let this bee a ſhort way for us, to be contented with the glaſſe and darke ſpeech untill we ſhall ſee face to face. For few of a great multitude care in which way they may goe to heaven: but all doe before their time covet to know what is done their. All being commonly ſluggiſh and ſlow to enter into battailes, doe already paint out to themſelves imagined triumphes.

Rom. 8. 22.

The grievous torments which God hath prepared for the wicked.

Mat. 8. 12. and 22. 13. Marke. 9. 43. Eſay 66. 24. Eſay 30. 33.

12 Now becauſe no diſcription can match the grievouſneſſe of the vengeance of God upon the reprobate, their torments and paines are figured to us by bodily things, namely, by darkeneſſe, weeping, gnaſhing of teeth, unquenchable fire, and a worme endleſſely gnawing the heart. For by ſuch manners of ſpeech it is certaine that the holy Ghoſt meant to trouble all our ſenſes with horrour: as when it is ſaid that there is prepared from eternity a deepe Hell, that the nouriſhments thereof are fire and much wood: that the blaſt of the Lord, as a ſtreame of brimſtone, doth ſet it on fire. As by ſuch things we muſt be holpen after a certaine manner to conceive the miſerable ſtate of the wicked, ſo we ought chiefly to faſten our thought upon this, how wretched a thing it is to bee eſtranged from the fellowſhip of God: and not that onely, but alſo to feele the Majeſty of God ſo bent againſt thee, that thou canſt not eſcape but bee faſt ſtralned of it. For firſt his diſpleaſure is like a moſt violent fire, with touching whereof all things are devoured and ſwallowed up. Then, all creatures ſo ſerve him to execute his judgement, that they to whom the Lord ſhall ſo ſhew his wrath, ſhall feele the heaven, earth, ſea, and beaſts, as it were with cruell indignation enflamed againſt them, and armed to their deſtruction. Wherefore it is no ſmall thing that the Apoſtle pronouncerh, when he ſaith, that the unbeleeving ſhall ſuffer eternall puniſhment by dying from the face of the Lord, and from the glory of his power. And ſo oft as the Prophets doe caſt us in feare with bodily figures, although they ſpeake nothing exceſſively for our dulneſſe, yet they adde foreſhewings of the judgement to come, in the Sunne and Moone, and the whole frame of the world. Wherefore the unhappy conſciences do finde no reſt, from being vexed and toſſed with a terrible whirlewinde, from feeling themſelves to be torne in peeces by God being angerly bent againſt them, from being pearced and launced with deadly ſtings, from trembling at the lightning of God, and being bruiſed with the weight of his hand: ſo that it is much more eaſe to enter into all bottomeleſſe depths and devouring pits, than to ſtand one moment in thoſe terrours. What and how great then is this, to be preſſed with ever laſting and never ceaſing ſiege of him? Of which thing the 90. Pſalme containeth a notable ſentence: that although with onely fight hee ſcatter abroad all mortall men and bring them to naught, yet his worſhippers, how much more fearefull they are in the world, ſo much more he inforceth them and pricketh them forward loaden with the croſſe, untill he be all in all.

1 Theſ. 1. 9.

The end of the Third Booke.

THE

THE FOVRTH BOOKE OF THE Institution of Christian Religion,

which intreateth of the outward meanes or helps, whereby God allureth us into the fellowship of Christ, and holdeth us therein.

THE FIRST CHAPTER.

Of the true Church with which we ought to keepe unity, because it is the mother of all the godly.

THAT by Faith of the Gospell, Christ is become ours, and we be made partakers of the salvation brought by him, and of eternall blessednesse, is already declared in the last booke. But because our rudenesse and slothfulnesse, yea and vanity of wit, doe need outward helps whereby Faith in us may both be ingendred, and grow and increase in proceeding toward the marke whereunto it tendeth: God hath also added them thereby to provide for our weakenesse. And that the Preaching of the Gospell might flourish, he hath left this treasure with the church. Hee hath appointed Pastors and Teachers, by whose mouth hee might teach them that bee his: hee hath furnished them with authority, finally, hee hath left nothing undone that might availe to the holy consent of Faith, and right order. First of all he hath ordained Sacraments, which we feele by experience to be more than profitable helpes to nourish and confirme Faith. For because being inclosed in the prison of our flesh, we doe not yet attaine to the degree of Angels, God applying himselfe to our capacity according to his wonderfull providence, hath appointed a meane whereby wee being farre distant from him might come unto him. Wherefore the order of teaching requireth that now wee intreat of the church, and of the governement, orders and power of it, and then of the Sacraments, and lastly of the civill order: and therewith all that we call away the godly readers from those corruptions wherewith Satan and the Papacy hath depraved all things that God hath appointed for our salvation. I will begin at the church, into whose bosome God will have his children to bee gathered together, not onely that they should by her helpe and ministery bee nourished while they are infants and young children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of faith.

The summe of the former Booke, and the drift of this which concerneth the Church.

Ephe. 4. 11.

Mat.10.9. Gal.8.26.

For it is not lawfull that those things bee severed which God hath conjoyned, that to whom hee is a Father, the Church bee also their Mother: and that not onely under the Law, but also since the comming of Christ, as *Paul* witnesseth, which teacheth that we are the children of the new and heavenly *Hierusalem*.

The Church invisible which in the Creede wee professe that we beleeve.

2 In the Creede, where we professe that wee beleeve the Church, that is not spoken onely of the visible Church whereof we now intreate, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleeve is there set, because oftentimes there can no other difference bee noted betweene the children of God, and the ungodly, betweene his peculiar flocke, and savage beasts. For whereas many doe interlace this word, In, that is without probable reason. I grant indeede that it is the more commonly used, and also wanteth not the consenting testimony of antiquity, forasmuch as even the *Nicen Creede*, as it is reported in the Ecclesiasticall history, addeth the preposition, In. But therewithall wee may marke by the writings of the ancient Fathers, that it was received without controversie to say, that they beleeved the Church and not in the Church. For *Augustine*, and that ancient writer whatsoever hee was, whose worke remaineth under the name of *Cyprian* concerning the exposition of the Creede, doe not onely so speake themselves, but also doe expressely note that it should be an unproper manner of speaking if the preposition were adjoyned, and they confirme their opinion with no trifling reason. For wee therefore testifie that we beleeve in God, because upon him as a true speaker our minde reposeth it selfe, and in him our confidence resteth, which could not so conveniently bee spoken to say in the Church no more than it could bee said, I beleeve in the forgivenesse of sinnes, or in the resurrection of the flesh. Therefore although I would not strive about words, yet I had rather follow the propriety of speaking that should bee fittest to expresse the matter, than curiously to seeke for formes of speech whereby the matter may without cause bee darkened. But the end is, that we should know that although the devil attempt all meanes to overthrow the grace of Christ, and though the enemies of God bee carryed with violent rage to the same intent: yet it cannot be extinguished, nor the bloud of Christ be made barren, but that it will bring forth some fruit. And so is both the secret election of God and his inward calling to be considered: because hee alone knoweth who be his, and holdeth them inclosed under a seale as *Paul* termeth it: saying that they beare his tokens whereby they may bee severally knowne from the reprobate. But because a small and contemptible number lieth hid under a huge multitude, and a few graines of wheate are covered with a heape of Chaffe, to God onely is to be left the knowledge of his Church, the foundation whereof is his secret election. But it is not sufficient to conceive in thought and minde the multitude of the elect, unlesse we thinke upon such an unity of the Church into which we be truely perswaded that we our selves be ingraffed. For unlesse we bee under our head Christ united together with all the rest of his members, there abideth for us no hope of the inheritance to come. It is therefore called Catholike or universall because we cannot finde two or three churches but that Christ must be torne in sunder, which cannot bee done. But all the elect of God are so knit together in Christ, that as they hang upon one head, so they may grow together as it were into one body: cleaving together with such a compacting of joynts as the members of one selfe body: being truely made one, which with one hope, Faith, Charity, with one selfe spirit of God doe live together, being called not onely into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the sorrowfull desolation that on each side presenteth it selfe in sight, cryeth out that there is nothing left of the church, yet let us know that Christs death is fruitfull, and that God marvellously as it were in secret corners preserveth his church. As it was said to *Elias*, I have kept to my selfe seven thousand men that have not bowed their knee before *Baall*.

Ephe.1.13.

1 Reg.19.18.

The article of the Creed touching the Church, concerneth of-

3 Albeit this article of the Creede doth in some respect belong to the outward church, that every one of us should hold himselfe in brotherly consent with all the children of God, should yeeld unto the church that authority which it deserveth, finally should so behave himselfe as the sheepe of the flocke, And therefore is adjoyned the

communion

communion of Saints. Which parcell, although commonly the old writers doe leave it out, yet is it not to bee neglected: because it very well expresseth the quality of the church: as if it had beene said that the Saints are gathered together into the fellowship of Christ with this condition, that whatsoever benefits God bestoweth upon them, they should continually communicate them one to another. Whereby yet the diversity of graces is not taken away. As we know that the gifts of the holy Ghost are diversly distributed, neither is the order of civill government disturbed, by which it is lawfull for every man privately to enjoy his owne possessions, as it is necessarie, that for preservation of peace among men, they should have among themselves peculiar and divided properties of things. But there is a community affirmed, such as *Luke* describeth, that of the multitude of the beleevers there was one hart and one soule: and *Paul*, when hee exhorteth the Ephesians to be one body, one spirit as they be called in one hope. For it is not possible, if they be truely perswaded that God is the common father, and the common head to them all, but that being conjoyned among themselves with brotherly love, they should continually communicate those things that they have. Now it much behooveth us to know what profit thereupon returneth unto us. For wee beleeve the church to this end, that we may bee certainely perswaded that we are the members of it. For by this meane, our salvation resteth upon sure sound stayes, that it, although the whole frame of the world bee shaken, cannot come to ruine and fall downe. First it standeth with Gods election, neither can it vary or faile but together with his eternall providence. Then, it is after a certaine manner joyned with the stedfastnesse of Christ, which will no more suffer his faithfull to bee plucked from him, than his owne members to be rent and torne in peeces. Beside that, we are assured that truth shall alway abide with us, so long as we are holden in the bosome of the church. Last of all, that wee feele that these promises belong to us, there shall bee salvation in *Sion*, God shall for ever abide in Hierusalem, that it may not at any time be moved. So much can the partaking of the Church doe, that it holdeth us in the fellowship of God. Also in the very word Communion is much comfort: because while it remaineth certaine, that whatsoever the Lord giveth to his and our members, belongeth to us, our hope is by all their good things confirmed. But in such sort to embrace the unity of the church, it is not needefull (as we have already said) to see the Church it selfe with our eies, or feele it with our hands: but rather by this that it consisteth in Faith, we are admonished that we ought no lesse to thinke it to be, when it passeth our understanding, than if it openly appeared. Neither is our Faith therefore the worse, because it conceiveth it unknowne: forasmuch as wee are not herein commanded to discerne the reprobate from the elect (which is the office of God onely, and not ours (but to determine assuredly in our mindes, that all they that by the mercifull kindenesse of God the Father through the effectuall working of the holy Ghost, are come into the partaking of Christ, are severed into the peculiar right and proper possession of Christ: and that, for as much as we bee in the number of those, wee are partakers of so great a grace.

ter a sort the visible Church, whereunto the communion of Saints being added containeth foure speciall haies of faith.

Act. 4 32.
Ephe 4.4

4 But sith it is now our purpose to intreate of the visible Church, let us learne even by this one title of Mother, how much the knowledge thereof is profitable, yea necessary for us: forasmuch as there is no other entrie into life, unlesse she conceive us in her wombe, unlesse shee bring us forth, unlesse shee feede us with her breasts, finally, unlesse shee keepe us under her custody and governance, untill such time as being unclothed of mortall flesh we shall be like unto Angels. For our weakenesse suffereth us not to be dismissed from schoole, till wee have beene schollers throughout the whole course of our life. Beside that out of her bosome there is no forgivenesse of sinnes, and no salvation to be hoped for, as witnesseth *Esay* and *Joel*, with whom agreeth *Ezechiel* when hee declareth that they shall not be in the number of Gods people whom hee putteth away from the heavenly life. As on the contrary side, they are said to write their names among the Citizens of *Hierusalem*, that turne themselves to the following of true godlinesse. After which manner it is also said in another Psalme: Remember mee Lord in the good will of thy people: visit mee in thy salvation that I may see the benefits of thy elect, that I may bee merry in the mirth of thy people, that I may rejoyce with thy

The Church the Mother of the Faithfull.

Mat. 22 30.

Esay. 37 31.
Joel. 2. 32.
Eze. 13. 9.

Psal. 106. 4.

thy inheritance. In which words the fatherly favour of God, and the peculiar testimony of the Spirituall life is restrained to his flocke, so that the departing from the church is alway damnable.

The ministery of the church together with the necessity and use thereof.

5 But let us proceede to prosecute that which properly belongeth to this place. *Paul* writeth that Christ, that hee might fulfill all things, gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, to the restoring of the holy ones, into the worke of the ministery, unto the edification of the body of Christ untill wee all come into the unity of Faith, and of the acknowledging of the Sonne of God, unto a perfect man, and to the measure of the full growne age of Christ. We see how God, which was able to make them that bee his perfect in a moment, yet will not have them grow into manly age but by the bringing up the Church. Wee see the meane expressed, for that unto the Pastors is enjoyed the preaching of the heavenly doctrine. Wee see how all, not one excepted, are brought into one rule, that they should with milde Spirit and willing to learne, yeeld themselves to the teachers appointed for that use. And by this marke *Esay* had long before set out the kingdome of Christ, where hee saith: My spirit which is in thee, and the words that I have put in thy mouth shall never depart, neither out of thy mouth, nor out of the mouth of thy seed and thy childrens children. Whereupon followeth that they are worthy to perish with famine and pining hunger, whosoever they bee that refuse the Spirituall meate of the Soule reached unto them of God by the hands of the Church. GOD doth breath Faith into us, but by the instrument of his Gospell, as *Paul* saith that faith is by hearing. As also with God remaineth his power to save, but (as the same *Paul* witnesseth) hee uttereth and displaieth the same in the preaching of the Gospell. For this reason in old time hee willed that there should bee made holy assemblies to the sanctuary, that doctrine uttered by the mouth of the Priest should nourish the consent of Faith. And to no other end those glorious titles have respect, where the temple is called the rest of God, and the sanctuarie his house, where hee is said to sit betweene the Cherubines: but to bring estimation, love, reverence and dignity to the ministery of the heavenly doctrine, which otherwise the sight of a mortall and despised man would not a little diminish. Therefore that wee should know, that out of earthen vessels is brought forth unto us inestimable treasure, God himselfe commeth forth, and in as much as hee is the author of this degree, so hee will have himselfe to bee acknowledged present in his institution. Therefore after that he hath forbidden his to give themselves to judgement by flying of birds, to south-sayings, magicall arts, necromancy and other superstitions, hee immediately addeth that hee will give them that which ought to suffice instead of all, that is to say, that they shall never be destitute of Prophets. But like as hee sent not the old people to Angels, but raised up teachers out of the earth, which might truely performe the office of Angels: so at this day also his will is to teach us by men. And as in the old time hee was not content with the onely law, but added Priests for expositers, at whose lips the people should enquire for the true meaning thereof: so at this day he not onely willeth us to be heedefully bent to reading, but also appointeth masters over us, by whose travell wee may bee holpen: whereof commeth double profit. For on the one part by a very good triall it proveth our obedience, when wee here his ministers speaking even as it were himselfe. On the other side it also provideth for our weakenesse, while after the manner of men hee had rather speake unto us by interpreters to allure us unto him, than with thundring drive us away from him. And truely how expedient this familiar manner of teaching is for us, all the godly doe feele by the feare wherewith the majesty of God doth worthily astonish them. But they that thinke that the authority of the doctrine is abased by the contempt of the men that are called to teach, doe bewray their unthankefulnesse, because among so many excellent gifts wherewith God hath garnished mankind: this is a singular prerogative, that he vouchsafeth to consecrate the mouthes and tongues of men to himselfe, that his owne voice should sound in them. Wherefore on our behalfes let us not bee grieved obediently to embrace the doctrine of salvation set forth by his commandement and by his owne mouth: because although the power of God is not bound to outward meanes, yet

Esay 59.21.

Rom.10.17.

Psal.132.14. Psal.80.2.

1 Cor.4.7. Levit.19.32.

yet he hath bound us to the ordinary manner of teaching: which while phrentike men refuſe to keepe, they wrap themſelves in many deadly ſnares. Either pride, or diſdainefulneſſe, or envy moveth many to perſwade themſelves that they can ſufficiently profit by their owne private reading and ſtudy, and ſo to deſpiſe publike aſſemblies, and to account preaching ſuperfluous. But ſith they doe as much as in them is, looſe or breake in ſunder the holy bond of unity, no man eſcapeth the due puniſhment of this divorce, but he bewitcheth himſelfe with peſtilent errours and moſt wicked dotages. Wherefore, that the pure ſimplicitie of faith may flouriſh among us, let us not bee grieved to uſe this exerciſe of godlineſſe, which God by his inſtitution hath ſhewed to be neceſſary for us and ſo earneſtly commendeth. But there was never yet found any even of the moſt wanton dogges which would ſay that we ought to ſtop our eares againſt God: But in all ages the Prophets and godly teachers have had a hard ſtrife againſt the wicked, whoſe ſtubborneneſſe can never come under this yoke, to be taught by the mouth of the miniſtery of men. Which is as much as to blot out the face of God which ſhineth to us in doctrine. For in old time time the faithfull were commanded to ſeeke the face of God in the ſanctuary, and the ſame is ſo oft repeated in the law for no other cauſe, but for that the doctrine of the law and the exhortations of the Prophets were to them a lively image of God: as *Paul* affirmeth that in his preaching ſhineth the glory of God in the face of Chriſt. How much the more deteſtable are the Apoſtates, which greedily ſeeke to divide Churches, as though they did drive ſheepe from their folds and caſts them into the mouthes of wolves. But wee muſt hold that which hee hath alleaged out of *Paul*, that the Church is no otherwiſe builded but by outward preaching, and that the holy ones are holden together with no other bond but when with learning and profiting with one conſent they keepe the order appointed by God to the Church. To this end principally, as I have ſaid, the faithfull in old time under the law were commanded to reſort to the Sanctuary. Becauſe when *Moſes* ſpeaketh of the dwelling place of God, hee doth therewithall call it the place of name, where God hath ſet the memory of his name. Whereby hee plainely teacheth that without the doctrine of godlineſſe there is no uſe thereof. And it is not doubtfull but that for the ſame reaſon *David* with great bitterneſſe of Spirit complaineth that hee is by the tyrannous cruelty of his enemies kept from entring into the Tabernacle. It ſeemeth commonly to many a childiſh lamentation, becauſe it ſhould be but a very ſmall loſſe, and alſo no great pleaſure ſhould be foregone thereby, to want the entry of the temple, ſo that there were enough of other delightfull things. But hee bewaileth that with this one griefe, anguiſh and ſorrow, he is vexed and fretted and in a maner waſted. For nothing is of greater eſtimation with the faithfull, than this helpe whereby God by degrees lifteth up his on high. For this is alſo to be noted, that God in the mirror of his doctrine alway ſo ſhewed himſelfe to the holy Fathers, that the knowledge was ſpirituall. Wherefore the temple is called not onely his face, but alſo (to take away all ſuperſtition) his footeſtoole. And this is that happy meeting into unity of faith, while from the higheſt even to the loweſt all doe aſpire to the head. All the temples that ever the Gentiles upon any other purpoſe builded to God, were but a meere prophaning of his worſhip: whereunto though not with like groſſeneſſe, yet ſomewhat the Iewes fell. Whereof *Stephen* out of the mouth of *Eſay* reprocheth them where he ſaith, that God dwelleth not in temples made with hands, &c. Becauſe onely God doth by his word ſanctifie to himſelfe temples to the lawfull uſe. And if wee raſhly attempt any thing without his commandement, by and by to an evill beginning doe cleave new deviſes by which the evill is ſpread abroad without meaſure. Yet *Xerxes*, when by the counſell of the Magitians he burned up or plucked downe all the temples of Greece, undiſcreetely ſaid, that the Gods to whom all things ought to bee freely open, were incloſed within walles and tiles. As though it were not in the power of God, to the intent hee might be neere us, after a certaine manner to deſcend unto us, and yet neither to change place, nor to faſten us to earthly meanes: but rather by certaine chariots to carrie us up to his heavenly glory, which with the immeaſurable greatneſſe thereof filleth all things, yea and in height ſurmounteth the heavens.

Pſal. 115. 4. 1 Cor. 3. 6.

Exod. 20. 24.

Pſal. 132. 7. Pſal. 99. 5. 1 Pet. 2. 8 3. Act. 7. 48.

6 Now

the force of Ecclesiasticall ministers.

6 Now forasmuch as at this time there hath beene great strife about the effectualnesse of the ministery, while some excessively amplyfie the dignity thereof: and some other affirme that that which is properly belonging to the holy Ghost is wrongfully given away to mortall man, if wee thinke that ministers and teachers do pearce to the minds and hearts, to amend as well the blindenesse of the mindes as the hardnesse of hearts: it is meete that we give a right determination of this controversie. All that they contend on both parts shall easily bee accorded by expresly noting the places where God the author of preaching joyning his spirit with it promiseth fruit thereof: or againe when severing himselfe from outward helpes hee challengeth to himselfe alone as well the beginning of faith as the whole course thereof. It was the office of the second *Elias* (as *Malachie* witnesseth) to enlighten the mindes and to turne the hearts of Fathers to the children, and unbeleevers to the wisdome of the righteous. Christ pronounceth that hee sendeth the Apostles, that they should bring fruit of their labour, But what that fruit is *Peter* shortly defineth, saying that we bee regenerate with incorruptible seede. And therefore *Paul* gloryeth that hee by the Gospell begate the *Corinthians*, and that they were the seale of his Apostleship: yea that hee was not a literall Minister: such as did onely beate the eares with sound of voice, but that there was given him an effectualnesse of Spirit, that his doctrine should not bee unprofitable. In which meaning also in another place hee saith, that his Gospell was not in word onely, but in power. Hee affirmeth also that the *Galathians* by hearing received the Spirit of Faith. Finally in many places hee maketh himselfe not onely a worker together with GOD, but also assigneth to himselfe the office of giving salvation. Truely hee never brought forth all these things to this intent to give unto himselfe any thing were it never so little severally from God: as in another place he shortly declareth, saying, our labour was not unprofitable in the Lord, according to his power mightily working in mee. Againe in another place, hee that was mighty in *Peter* toward the circumcision, was also mighty in mee toward the Gentiles. But how hee leaveth nothing severally to the ministers, appeareth by other places. as: hee that planteth is nothing, and he that watereth is nothing, but GOD that giveth the encrease. Againe: I have laboured more than all: not I, but the grace of God that was with mee. And truely wee must hold fast those sayings, where God ascribing to himselfe the enlightning of the minde, and the renewing of the heart teacheth that it is a robbery of GOD if man take upon himselfe any part of either of them, In the meane time if any man offer himselfe to the ministers whom GOD ordaineth, willing to learne, hee shall know by the fruit, that this manner of teaching not in vaine pleased God, and that this yoke of modesty was not in vaine laid upon the faithfull.

Mal.4.6.
Iohn 15.16.
1 Pet.1.23.
1 Cor.4.15.
1 Cor.9.2.
2 Cor.3.6.
1 Cor.2.4.
Gal.3.2.
1 Cor.3.9.
1 Thes.3.5.
Gal.2.8.
1 Cor.3.7.

The Scripture speaketh both of a visible Church, and of a Church which is invisible

7 But as for the Church visible and which is within the compasse of our knowledge, what judgement is meete to be given thereof, I thinke it already appeareth evidently by that which wee have before said. For wee have said, that the holy Scripture speaketh of the Church after two sorts. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are received but they that are both by grace of adoption the children of God, and by sanctification of the Spirit the true members of Christ. And then truely it comprehendeth not onely the holy ones that dwell in earth, but also all the elect that have beene since the beginning of the world. But oftentimes under the name of the Church it signifieth the universall multitude of men scattered abroad in the world, which professe that they worship one God and Christ, by baptisme enter into his faith, by partaking of the supper testifie their unity in true doctrine and charity, have an agreement in the word of the Lord, and for the preaching thereof doe keepe the ministery ordained by Christ. In this church there bee mingled many hypocrites which have nothing of Christ but the name and outward shew: there bee many ambitious, covetous, envious, evill speakers, some of uncleane life: which be suffered for a time, either because they cannot by lawfull order of judgement be convinced, or because there is not alway in ure that severity of discipline that ought to be. Therefore as we must needs beleeve that the church which is invisible to us, is to bee seene with the eyes of God onely

so

so are we commanded to regard the church which is called a church in respect of men, and to keepe the communion of it. 2 Tim. 2. 19.

8 Therefore so much as behooveth us to know it, the Lord hath set it out by certaine markes and as it were signes unto us. This is indeede the singular prerogative of God himselfe, to know who bee his, as we have already alleaged out of *Paul*. And truly that the rashnesse of men should not creepe so far, it is provided by the very successe of things daily putting us in minde, how farre his secret judgements doe surmount our understanding. For even they that seemed most desperate, and accounted utterly past hope, are by his goodnesse called backe into the way: and they that seemed to stand fast in comparison of other, do oftentimes fall. Therefore according to the secret predestination of God (as *Augustine* saith) there bee many sheepe without, and many wolves within. For he knoweth them, and hath them marked that know neither him nor themselves. But of those that openly beare his badge, his onely eies doe see who bee both holy without faigning, and who will continue even to the end, which is the very chiefe point of salvation. Yet on the other side, for as much as he foresaw it to bee some deale expedient, that we should know who were to be accounted his children, hee hath in this part applyed himselfe to our capacity. And because the certainety of faith was not necessary, hee hath put in place thereof a certaine judgement of charity: whereby wee should acknowledge for members of the church those that both with confession of faith and with example of life, and with partaking of Sacraments, doe professe the same God and Christ with us. But as for the knowledge of the body thereof, how much more that he knew it to be necessary for our salvation, with so much the more certaine markes he hath set it out.

Properly, truely and infallibly God alone knoweth who are his.

Hom. in Ioan. 45.

9 Loe hereupon groweth and ariseth unto us, a face of the church visible to our eies. For wheresoever wee see the word of God to bee purely preached and heard, and the sacraments to bee ministred according to the institution of Christ, there it is in no wise to be doubted that there is some church of God: forasmuch as his promise cannot deceive, Wheresoever two or three be gathered together in my name, there I am in the midst of them. But that wee may evidently understand the summe of this matter, wee must proceede by these as it were by degrees: that is to say, that the universall church is a multitude gathered together out of all nations whatsoever they bee, which being sundered and severally scattered by distances of places, yet doth agree in one truth of godly doctrine, and is bound together with the bond of one selfe religion. And that so under this are comprehended all particular churches, which are in all townes and streetes according to the order of mens necessitie, so that every one of them may rightfully have the name and authority of a church: And that all particular men which by profession of godlinesse are reckoned among such churches, although they bee indeed strangers from the church, yet doe after a certaine manner belong unto it, till by publike judgement they bee vanished out of it. Howbeit there is somewhat a divers manner in judging of private men and of churches. For it may fall in experience, that such men as we shall thinke not to bee altogether worthy of the company of the godly, yet wee must use like brethren and account them among the faithfull, for the common consent of the church, whereby they are suffered and borne with all the body of Christ. We doe not by our testimonie allow such to bee members of the church: but wee leave them the place that they have among the people of God, till it be by orderly right of law taken away from them. But of the very multitude we must otherwise thinke: which if it hath and honoreth the ministery of the word, and the administration of Sacraments, it deserveth without doubt to be esteemed and judged a church: because it is certaine that those things are not without fruit. So we doe also preserve to the universall church her unity, which devillish spirits have alway travelled to cut in sunder: neither doe we defraud of their authority those lawfull assemblies which are disposed according to the fitnesse of places.

One way to know what Church is true, and another who be the true members of the Church.

Mat. 18. 20.

10 Wee have set for signes to discerne the church by, the preaching of the word and the observing of the Sacraments. For those can bee no where but they must bring forth fruit, and bee prospered with the blessing of God. I doe not say, that wheresoever the word is preached, there by and by springeth up fruit: but I say that no where it

The face, communion, and reverence of the Church, and how it is termed the pillar of truth.

it is received and hath a ſtayed ſeate, but that it bringeth forth the effectualneſſe thereof. Where the preaching of the Goſpell is reverently heard, and the Sacraments are not neglected, howſoever it be, therefore that time appeareth, not a deceitfull and doubtfull face of the church, whereof no man may unpuniſhed either diſpiſe the authority, or refuſe the admonitions, or reſiſt the counſels, or mocke at the corrections: much leſſe to depart from it, and to breake in ſunder the unity of it, For the Lord ſo highly eſteemeth the Communion of his Church, that hee counteth him for a traiterous run-away and forſaker of Religion, whoſoever ſhall ſtubbornely eſtrange himſelfe from any Chriſtian fellowſhip, ſo that it be ſuch a one as hath a true miniſtery of the Word and Sacraments. He ſo commendeth the churches authority, that when it is violate, he judgeth his owne diminiſhed. Neither is it of ſmall importance, that the church is called the pillar and ſtrong ſtay of truth and the houſe of God. By which words *Paul* ſignifieth, that to the end the truth of God ſhould not decay in the world, the church is a faithfull keeper thereof: becauſe Gods will was to have the preaching of his word kept pure, and to ſhew himſelfe unto us a father of houſhold by her miniſtery and labour, while ſhe feedeth us with ſpirituall nouriſhments, and procureth all things that make for our ſalvation. It is alſo no ſlender praiſe, that it is ſaid, that ſhee is choſen and ſevered by Chriſt to bee his ſpouſe, that ſhould be without wrinckle and ſpot, the body and fulneſſe of him. Whereupon followeth, that departing from the church is a denying of God and of Chriſt. Therfore ſo much the more wee muſt beware of ſo wicked diſagreement. For while we goe about, ſo much as in us lyeth, to procure the ruine of Gods truth, we are worthy that he ſhould ſend downe his lightning with the whole violent force of his wrath to deſtroy us. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marriage that the onely begotten ſonne of God hath vouchſafed to contract with us.

1 Tim. 3. 15.

Ephe. 5. 27. Ephe. 1. 23.

Satan laboureth either to aboliſh, or to bring in contempt the marks of the true Church, whereupon a double miſchiefe groweth, that either the true Church is diſpiſed, or the falſe reverenced.

11 Wherefore let us diligently keepe theſe markes imprinted in our mindes, and let us eſteeme them according to the Lords will. For there is nothing that Satan more endevoureth, than to take away, and aboliſh the one of theſe, or both ſometime, that when theſe marks are raſed and blotted out, he may take away the true and naturall diſtinction of the church: ſometime that when they are brought in contempt, hee may with open falling away plucke us from the church. By this craft it is brought about that in certaine ages paſt, the pure preaching of the word hath vaniſhed away: and now he doth with as great importunacy travell to overthrow the miniſtery, which yet Chriſt hath ſo ſtabliſhed in the church, that when it is taken away, the edification of the church periſheth. But now, how dangerous, yea how deadly a tentation is it when it doth but come in our mindes to depart from that congregation wherein are ſeene the ſignes and tokens by which the Lord thought his church ſufficien ly deſcribed? We ſee how great heed is to be taken on both ſides. For, that we ſhould not be deceived under the title of the church, every congregation that pretendeth the name of the church muſt be examined by that manner of tryall, as by a touchſtone. If it have in the word and Sacraments the order appointed by the Lord, it will not deceive us: let us boldly yeeld unto it the honour due to churches. But contrariwiſe if it boaſt it ſelfe without the word and Sacraments, we muſt no leſſe with fearefull conſcience beware of ſuch deceits, than on the other ſide we muſt flee raſhneſſe and pride.

Where the ſignes of a true Church are, from that ſociety we may not ſever our ſelves, and ceaſe to have communion, though in doctrine and adminiſtration of Sacraments ther be ſome fault.

12 Whereas wee ſay that the pure miniſtery of the word and pure uſage in celebrating the Sacraments, is a ſufficient pledge and earneſt, ſo that we may ſafely embrace as the church any fellowſhip wherein both theſe ſhall bee: this extendeth ſo far, that it is never to be caſt off, ſo long as it ſhall continue in thoſe although it ſwarme full of many other faults. Yea and there may ſome faultineſſe creepe into it, in the adminiſtration either of doctrine, or of the Sacraments, which ought not to eſtrange us from the communion of it. For all the articles of true doctrine be not of one ſort. Some bee ſo neceſſary to be knowne, that they ought to be certaine and undoubted to all men, as the proper principles of religion: of which ſort are, That there is one God, That Chriſt is God, and the ſonne of God. That our ſalvation conſiſteth in the mercy of God: and ſuch like. There bee other that being in controverſie betweene churches, yet doe not breake the unity of faith. For thoſe churches that diſagree about this one

point

point, it without luſt of contention, without ſtubbornneſſe of affirming, the one thinke thar ſoules when they depart from the bodies doe flee up into heaven, and the other Church dare determine nothing of the place, but yet certainely holdeth that they live to the Lord: the words of the Apoſtle are: Let all us that bee perfect thinke all one thing: but if yee thinke any thing otherwiſe, this the Lord ſhall alſo reveale unto you. Doth he not ſufficiently ſhew that diverſity of opinion about theſe matters, that be not ſo neceſſary, ought to bee no ground of diſagreement among Chriſtians: It is indeed a principall point, that wee agree in all things. But for as much as there is no man that is not wrapped with ſome little cloud of ignorance, either wee muſt leave no Church at all, or wee muſt pardon a being deceived in ſuch things as may bee unknowne without violating the ſumme of religion, and without loſſe of ſalvation. But I meane not here to defend any errors bee they never ſo little, ſo as I would thinke that they ſhould bee cheriſhed with flattering and winking at them: but I ſay that wee ought not raſhly for every light diſſention forſake the Church, in which at leaſt that Doctrine is retained ſafe and uncorrupted, wherein ſtandeth the ſtay of godlineſſe, and the uſe of Sacraments is kept as it was inſtituted by the Lord. In the meane time if wee indevour to amend that which diſpleaſeth us, wee doe therein according to our duty. And hereunto belongeth that ſaying of *Paul*: If any thing better be revealed to him that ſitteth, let the firſt hold his peace. Whereby it is evident, that all the members of the Church are every one charged with endevour to publicke edification, according to the meaſure of his grace, ſo that it be done comely and according to order: that is, that we neither doe forſake the communion of the Church, nor abiding in it, doe trouble the peace and well ordered diſcipline thereof.

Phil. 3. 19.

1 Cor. 14 30.

13 But in bearing with the imperfection of life, our gentle tenderneſſe ought to goe much further. For herein is a very ſlippery eaſineſſe to fall: and herein with no ſmall deviſes doth Satan lay waite for us. For there have beene alway ſome, which filled with falſe perſwaſion of perfect holineſſe as though they were already made certaine aiery ſpirits, diſpiſed the company of all men, in whom they ſaw remaining any thing of the nature of man. Such in old time were the *Cathary*, and they that were as mad as they, the *Donatiſts*, Such at this day are ſome of the Anabaptiſts, which would ſeeme to have profited above the reſt. Some there bee that offend more by an undiſcreet zeale of righteouſneſſe, than by that mad pride. For when they ſee among them to whom the Goſpell is preached, the fruit of life not agreeably anſwering to the doctrine thereof, they by and by judge that there is no Church. It is indeed a moſt juſt diſpleaſure, and ſuch a one whereunto in this moſt miſerable age of the world, we give too much occaſion. Neither may wee excuſe our accurſed ſlothfulneſſe, which the Lord will not ſuffer unpuniſhed: as even already he beginneth with grievous ſcourges to chaſtiſe it. Woe therefore to us, which with ſo diſſolute licentiouſneſſe of wicked doings, make that weake conſciences be wounded by reaſon of us. But in this againe they offend whom I have ſpoken of, becauſe they cannot meaſure their being diſpleaſed. For where the Lord requireth clemencie, they leaving it, doe give themſelves wholy to immeaſurable rigorouſneſſe. For, becauſe they thinke that there is no Church where there is no ſound pureneſſe and uprightneſſe of life, for hatred of ſinnes they depart from the lawfull church, while they thinke that they ſwarve from a company of wicked men. They alleadge that the Church of Chriſt is holie. But that they may alſo underſtand that it is mingled of good and evill men, let them heare this parable out of the mouth of Chriſt, wherein it is compared to a net, in which fiſhes of all kindes are gathered together: and are not choſen out till they be laid abroad upon the ſhoare. Let them heare that it is like unto a corne-field, which being ſowen with good graine, is by the enemies fraud ſcattered with tares, of which it is not cleanſed untill the crop be brought into the barne floore. Finally, let them heare that it is like unto a floore, wherein the wheat is ſo gathered together, that it lieth hidden under the chaffe, till being cleanſed with fan and ſyeve, it bee at length laid up in the garner. If the Lord pronounce that the Church ſhall even to the day of judgement be troubled with this evill, to bee burdened with mingling of evill men: they doe in vaine ſeeke for a Church ſprinkled with no ſpot.

Imperfection in the lives and corruption in the manners of ſome men, muſt not cauſe us to leave the fellowſhip of the Church.

Mat. 13. 47.

Mat. 3. 12.

Mat. 13. 23.

14 For

The ſtate of the church of Corinth in the Apoſtles owne times.

14 For they cry out that it is an intolerable thing, that the peſtilence of vices ſo rangeth abroad. What if the ſaying of the Apoſtle doe here alſo anſwer them? Among the Corinthians not onely a few had gone out of the way, but the inſtinction had in a manner poſſeſſed the whole body: There was not onely one kinde of ſinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not onely corruption of manners, but alſo of doctrine. What in this caſe ſaith the holy Apoſtle, that is to ſay, the inſtrument of the holy Ghoſt, by whoſe teſtimony the church ſtandeth and falleth? Doth he require a diviſion from them? Doth hee baniſh them out of the kingdome of Chriſt? Doth hee ſtrike them with the extreameſt thunderbolt of curſe; Hee not onely doth none of all theſe things: but he both acknowledgeth and reporteth it a church of Chriſt and fellowſhip of Saints. If there remaine a church among the corinthians, where contentions, ſects, and envious partakings doe broile: where quarrels and brawlings be in ure, with a greedineſſe of having, where that wicked doing is openly allowed, which were abhominable among the very Gentiles: where *Pauls* name is unjuſtly railed at, whom they ought to have honoured as their Father: where ſome ſcorne at the reſurrection of the dead, with ruine whereof the whole Goſpell falleth: where the gratious gifts of God ſerve to ambition and not to charity: where many things are uncomely and unorderly done: and if therefore there ſtill remaine a church becauſe the miniſtery of the word and of the Sacraments is there not refuſed, who dare take away the name of the church from them that cannot be charged with the tenth part of theſe faults? They that with ſo great preciſeneſſe deale ſo cruelly againſt the churches of this preſent time: what (I pray you) would they have done to the Galathians, which were almoſt utter forſakers of the Goſpell, among whom yet the ſame Apoſtle found churches.

1 Cor. 1. 11. & 3. 3. & 5. 1. & 6. 7. & 9. 1. & 15. 12.

Gal 1.

One thing to ſhun the private compaſſe of a wicked man, and another for hatred thereof to forſake the fellowſhip of the Church.

1 Cor. 5. 2.

15 They object alſo, how that *Paul* grievouſly rebuketh the Corinthians for ſuffering in their company a man that was a hainous ſinner, and then hee ſetteth a generall ſentence wherein hee pronounceth, that it is unlawfull even to eat bread with a man of reprochfull life. Here they cry out: If it be not lawfull even to eate common bread, how may it bee lawfull to eate with them the bread of the Lord? I confeſſe indeed that it is a great diſhonour, if hogges and dogges have place among the children of God: it is alſo a much more diſhonour if the holy body of Chriſt bee given forth to them. And truely if they be well ordered churches, they will not ſuffer wicked men in their boſome, and will not without choiſe admit both worthy and unworthy together, to that holy banket. But foraſmuch as the Paſtors doe not alway ſo diligently watch, yea and ſometime are more tender in bearing with men than they ought to bee, or are hindered ſo that they cannot uſe that ſeverity that they would: it commeth to paſſe that even they that are openly evill, are not alway thruſt out of the company of the holy ones. This I grant to be a fault: neither will I diminiſh it, ſith *Paul* doth ſo ſharpely rebuke it in the Corinthians. But although the church be ſlacke in her duety, it ſhall not be therefore immediately in the power of every private man, to take upon himſelfe the judgement to ſever him. I doe indeed not deny that it is the doing of a godly man, to withdraw himſelfe from all private company of evill men, to intangle himſelfe in no willing familiarity with them. But it is one thing to flee the company of evil men, and another thing for hatred of them to forſake the communion of the church. But whereas they thinke it ſacriledge to bee partakers of the Lords bread with them, they are therein much more rigorous than *Paul* is. For where he exhorteth us to a holy and pure partaking, he requireth not that one ſhould examine an other, or every man the whole church, but that they ſhould each one prove himſelfe. If it were unlawfull to communicate with an unworthy man, then truely *Paul* would bid us to looke circumſpectly, whether they were any in the multitude, by whoſe uncleanneſſe we might bee defiled. Now when he requireth onely of every man the proofe of themſelves, he ſheweth that it nothing hurteth us if any unworthy doe thruſt themſelves in among us. And nothing elſe is meant by this which he ſaith afterward. Hee that eateth unworthily, eateth and drinketh judgement to himſelfe. He doth not ſay, to other, but to himſelfe. And rightfully. For it ought not to ſtand in the choiſe of every particular man, who be to be received, and who to bee rejected. The knowledge thereof belongeth to the

1 Cor. 11. 18.

1 Cor. 11. 29.

the whole Church, which knowledge cannot be had without lawfull order, as hereafter ſhall be ſaid more at large. Therefore it ſhould be unrighteous, that any private man ſhould be defiled with the unworthineſſe of another, whom he neither can, nor ought to keepe backe from comming to it.

16 But although by this undiſcreete zeale of righteouſneſſe this tentation doth ſometime alſo enter into good men: yet this we ſhall find that too much preciſeneſſe, groweth rather of pride, diſdainfulneſſe, and falſe opinion of holineſſe, than of true holineſſe and true zeale thereof. Therefore they that are bolder than other, and as it were ſtandard bearers to make any departing from the Church, for the moſt part doe it upon no other cauſe, but in deſpiſing of all men to boaſt themſelves to be better than other. Therefore *Auguſtine* ſaith well and wiſely: When godly order and manner of Eccleſiaſticall diſcipline ought principally to have regard unto the unity of Spirit in the bond of peace: which the Apoſtle commanded to be kept by bearing one with another: and which being not kept, the medicine of revenge is proved to be not onely ſuperfluous, but alſo pernicious, and therefore now to be no medicine at all: thoſe evill children, which not for hatred of other mens iniquities, but for affection of their owne contentions doe greedily labour either wholy to draw or at leaſt to divide the weake common people intangled with the boaſting of their name, ſwelling with pride, mad with ſtubbornneſſe, traiterous with ſlanders, troubleſome with ſeditions, leaſt they ſhould ſeeme to want the light of truth, doe pretend a ſhadow of rigorous ſeverity: and thoſe things that are in the holy Scriptures commanded to be done with a gentler kinde of healing, ſaving the ſinceritie of love, and keeping the unitie of peace, to correct the faults of brethren, they abuſe it to ſacriledge of ſchiſme, and to occaſion of cutting off. But to godly and quiet men hee giveth this counſell, that they mercifully correct that which they can, and that which they cannot, patiently beare, and grone and mourne with love, untill God either amend and correct them, or at the harveſt roote up the teares, and fanne out the chaffe. Let the godly travaile to fortifie themſelves with theſe armours, leaſt while they ſeeme to themſelves ſtrong and couragious revengers of righteouſneſſe, they depart from the kingdome of heaven, which is the onely kingdome of righteouſneſſe. For ſith it is Gods will to have the communion of his Church to be kept in this outward fellowſhip: hee that for hatred of evill men doth breake the token of that fellowſhip, entereth into a way whereby is a ſlippery falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holy and innocent before the eies of the Lord, whom they ſee not. Let them thinke that even of them that be diſeaſed there be many that doe not pleaſe or flatter themſelves in their faults, but being now and then awaked with earneſt feare of God doe aſpire to a greater uprightneſſe. Let them thinke that judgement ought not to be given of a man by one deede: foraſmuch as the holieſt doe ſometime fall away with a moſt grievous fall. Let them thinke that to gather a Church there leveth more weight both in the miniſtery of the word and in the partaking of the holy myſteries, than that all that force ſhould vaniſh away by the fault of ſome wicked men. Laſt of all let them conſider, that in judging the Church, the judgement of God is of greater value than the judgement of man.

The ſinfulneſſe of ſome by reaſon of pride, & a vaine opinion of their owne holineſſe, which by five eſpeciall conſiderations may be abated. Contra. Par. lib. 3. cap. 1.

Ejuſd. li. c. 2.

17 Where alſo they pretend that the Church is not without cauſe called holy, it is meet to weigh with what holineſſe it excelleth: leaſt if we will admit no church but ſuch a one as is in all points perfect, we leave no Church at all: It is true indeed which *Paul* ſaith, that Chriſt gave himſelfe for the Church to ſanctifie it: that hee clenſed it with the laver of water with the word of life, to make her unto himſelf a glorious ſpouſe having no ſpot, or wrinckle, &c. Yet this is alſo nothing leſſe true, that the Lord daily worketh in ſmoothing her wrinkles and wiping away her ſpots. Whereupon followeth that her holineſſe is not yet fully finiſhed. Therefore the Church is ſo holy, that it daily profiteth and is not yet perfect: daily proceedeth, and is not yet come to the marke of holines: as alſo in another place ſhall be more largely declared. Whereas therfore the Prophets prophecie that there ſhall be a holy *Hieruſalem*, through which ſtrangers ſhall not paſſe: and a holy temple wherinto uncleane men ſhall not enter: let us not ſo take it, as if there were no ſpot in the members of the church: but for that with their

The Church in ſuch ſort holy that neither it can be at any time altogether pure and faultleſſe, nor being faulty ceaſeth thereby to be a Church. Ephe. 5. 15. Joel. 3. 17. Eſay 35. 8.

whole endevour to aſpire to holineſſe and ſound pureneſſe, by the goodneſſe of God cleanneſſe is aſcribed unto them, which they have not yet fully obtained. And although oftentimes there be but rare tokens of ſuch ſanctification among men: yet we muſt determine that there hath beene no time ſince the creation of the world wherein the Lord hath not had his church, and that there ſhall alſo bee no time to the very end of the world, wherein hee ſhall not have it. For albeit immediately from the beginning, the whole kinde of men is corrupted and defiled by the ſinne of *Adam:* yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſels unto honour, that there ſhould be no age without feeling of his mercie. Which he hath teſtified by certaine promiſes, as theſe: I have ordained a teſtament to my elect: I have ſworne to *David* my ſervant, I will for ever continue thy ſeed: I will build thy ſeate in generation and generation. Againe, the Lord hath choſen *Sion,* he hath choſen it for a dwelling to himſelfe: This is my reſt for ever, &c. Againe, theſe things ſaith the Lord which giveth the Sunne for the light of the day, the Moone and ſtars for the light of the night. If theſe lawes ſhall faile before me, then the ſeed of Iſrael ſhall alſo faile.

Pſal 89 4.

Pſal.132.13. Hier.31.35.

The corruption of the Church in the Prophets times.

18 Hereof Chriſt himſelfe, the Apoſtles, and in a manner all the Prophets have given us example. Horrible are thoſe deſcriptions wherein *Eſay, Hieremie, Joel, Abacuc,* and the other doe lament the ſickneſſes of the church of *Hieruſalem.* In the common people, in the magiſtrate, in the Prieſts all things were ſo corrupt, that *Eſay* doubteth not to match *Hieruſalem* with *Sodom* and *Gomorrah.* Religion was partly deſpiſed, partly defiled: in their manners, are commonly reported theftes, extortions, breaches of faith, murthers and like miſchiefes. Yet therefore the Prophets did neither erect to themſelves new churches, nor build up new altars on which they might have ſeverall ſacrifices: but of whatſoever manner of men they were, yet becauſe they conſidered, that God had left his word with them, and ordained ceremonies whereby hee was there worſhipped, in the midſt of the aſſemblie of the wicked, they held up pure hands unto him. Truly if they had thought that they did gather any infection thereby, they would rather have died a hundred times than have ſuffered themſelves to be drawne thereunto. Therefore nothing withheld them from departing, but deſire to the keeping of unitie. But if the Prophets thought it againſt conſcience, to eſtrange themſelves from the church for many and great wicked doings, not of one or two men, but in a manner of the whole people: then we take too much upon us, if we dare by and by depart from the communion of that church, where not all mens manners doe ſatisfie either our judgement, yea or the Chriſtian profeſſion.

The Church of Ieruſalem in the daies of Chriſt and his Apoſtles.

19 Now what manner of world was there in the time of Chriſt and the Apoſtles? And yet that deſperate ungodlineſſe of the Phariſees, and the diſſolute licentiouſneſſe of living, which then each where reigned, could not hinder, but that they uſed the ſame ceremonies with the people, and aſſembled with the reſt into one temple to the publike exerciſes of religion. Whereof came that, but becauſe they knew that the fellowſhip of evill men did not defile them, which with a pure conſcience did communicate at the ſame ceremonies? If any man bee little moved with the Prophets and Apoſtles, let him yet obey the authoritie of Chriſt. Therefore *Cyprian* well ſaith, though there be ſeene tares or uncleane veſſels in the church, yet there is no cauſe why wee ſhould depart from the church: wee muſt onely labour that we may be wheate: wee muſt uſe diligence and endevour as much as wee may that we may be a golden or ſilver veſſell. But to breake the earthen veſſels, is the onely worke of the Lord, to whom alſo is given an iron rod. And let no man chalenge to himſelfe that which is properly belonging to the Sonne onely, to bee able alone to fanne the floore, and cleanſe the chaffe, and ſever all the tares by mans judgement. This is a proud obſtinacie, and preſumption full of ſacriledge, which a perverſe furie taketh to it ſelfe, &c. Therefore let both theſe things remaine certainely fixed. Firſt hee that hath no excuſe, that of his owne will forſaketh the outward communion of the church. Where the word of God is preached and the Sacraments miniſtred: then that the faultes of a few or of many are no hinderance, but that we may therein rightly profeſſe our faith by the ceremonies inſtitute by God: becauſe a godly conſcience is not hurt by the unworthines of any other either paſtor or private man, and the myſteries are to a holy and upright

Lib.3.epi.5.

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man nevertheles pure & wholsom becauſe they are altogether handled of unclean men.

20 Their preciſeneſſe and diſdainfulneſſe proceedeth yet further: becauſe they acknowledge no Church but ſuch a one as is pure from all ſpots be they never ſo ſmall: yea they are angry with good teachers, for that in exhorting the faithful to go forward, they teach them all their life long to grone under the burden of vices, and to flee unto pardon. For they prate that by this meane men be led from perfection. I grant indeed, that in earneſt calling upon perfection we ought not ſlowly or coldly to travell, much leſſe to be idle, but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a diveliſh invention. Therefore in the Creede the forgiveneſſe of ſins is aptly joyned next after the Church. For none doe attaine it, but onely they that are citizens and of the houſhold of the Church as it is read in the Prophet. Therefore the building of the heavenly *Hieruſalem* ought to goe before, wherein afterward this mercifulneſſe of God may have place, that whatſoever come unto it, there iniquitie may be taken away. I ſay that it ought firſt to be builded, not for that there can be any Church without the forgiveneſſe of ſinnes, but becauſe the Lord hath not promiſed his mercie but in the communion of Saints. Therefore the firſt entry for us into the Church and kingdome of God, is the forgiveneſſe of ſinnes, without which we have no covenant or conjoyning with God. For thus he ſaith by the Prophet, In that day I will ſtrike you a covenant with the beaſt of the field, with the fowle of the aire, and with the vermine of the earth. I will breake the ſword of warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you unto me for ever. I will eſpouſe you (I ſay) in righteouſneſſe, in judgement, in mercie, and in compaſſions. We ſee how by his mercie the Lord reconcileth us to himſelfe. And ſo in another place, when he foreſaith that the people ſhall be gathered together againe, whom he had ſcattered abroad in his wrath, hee ſaith, I will cleanſe them from all wickedneſſe wherewith they have ſinned againſt me. Wherefore by the ſigne of waſhing wee enter into the fellowſhip of the Church, whereby we may be taught that there is no entry open for us into the houſhold of God, unleſſe our filthineſſe be firſt wiped away with his goodneſſe.

Anabaptiſticall affectation of puritie.

Eſay 33.24.

Hoſee.2.18.

Jere.33.8.

21 But by the forgiveneſſe of ſinnes the Lord doth not onely receive and adopt us once into the Church, but by the ſame he alſo preſerveth and maintaine thus ſtill in it. For to what purpoſe were it, to have ſuch a pardon granted us, as ſhould ſerve for no uſe? But every one of the godly is a witneſſe to himſelfe that the mercie of God ſhould be vaine and mocking, if it ſhould be granted onely but once: becauſe there is none that is not in his owne conſcience privie throughout his whole life of many weakneſſes, which neede the mercie of God. And truly not in vaine God promiſeth this grace peculiarly to them of his owne houſhold: and not in vaine he commandeth the ſame meſſage of reconciliation to be daily offered unto them. Therefore as throughout all our life we carry about us the remnants of ſinne, unleſſe we be ſuſtained with the continuall grace of the Lord in forgiving our ſinnes, wee ſhall ſcarcely abide one moment in the Church. But the Lord hath called his unto eternall ſalvation. Therefore they ought to thinke that there is pardon alwaies ready for their ſinnes. Wherefore we ought to hold aſſuredly, that by the liberalitie of God by meane of Chriſts deſerving through the ſanctification of the Spirit, ſinnes have beene and are daily pardoned to us which be called and graffed into the bodie of the Church.

By remiſſion of ſinnes men not onely received into; but alſo kept and continued in the Church of Chriſt.

22 To deale this benefit unto us, the keies were given to the Church. For when Chriſt gave the Apoſtles commandement, and delivered them power to forgive ſinnes, he meant not this onely, that they ſhould looſe them from ſinnes that were from ungodlineſſe converted to the faith of Chriſt: but rather that they ſhould continually execute this office among the faithfull. Which thing *Paul* teacheth, when he writeth that the embaſſage of reconciliation was left with the miniſters of the Church, whereby they ſhould oftentimes in Chriſts name exhort the people to reconcile themſelves to God. Therefore in the communion of Saints, by the miniſterie of the Church it ſelfe, ſinnes are continually forgiven us, when the Prieſts or Biſhops, to whom that office is committed, doe with the promiſes of the Goſpell confirme godly conſciences in hope of pardon and forgiveneſſe: and that as well publikely as privately, according as neceſſitie requireth. For there bee very many, which for their weakneſſe doe neede

The keies committed to the Church, not for remiſſion of ſins to be warranted as well unto faithfull men when they ſin, as unto ſinners when they firſt become faithfull.

Mat.16.19. & 18.18. John 20.23. 1 Cor.5.10.

Act. 20. 20.

a singular attonement. And *Paul* reporteth that not onely in common preaching, but also in houses he had testified the Faith in Christ, and severally admonished every one of the doctrine of salvation. Therefore we have heere three things to be noted. First, that with how great holinesse soever the children of God doe excell, yet they be alway in this estate, so long as they dwell in a mortall body, that without forgivenesse of sins they cannot stand before God. Secondly, that this benefit is so proper to the Church, that we cannot otherwise enjoy it, but if we abide in the Communion thereof. Thirdly, that it is distributed unto us by the ministers and Pastors, either by preaching of the Gospell, or by ministring of the Sacraments: and that in this behalfe principally appeareth the power of the keies, which the Lord hath given to the fellowship of the faithfull. Wherfore let every one of us thinke this to be his duty, no where elſe to seeke forgivenesse of sinnes, than where the Lord hath set it. Of publike reconciliation which belongeth to discipline we shall speake in place fit for it.

The errour of Novatians and Anabaptists, who, as if baptisme did make men Angels, denie pardon unto sinners that are baptised.

23 But for as much as those phrantike spirits that I have spoken of, doe goe about to plucke away from the Church this only anchor of salvation, consciences are the more strongly to be confirmed against so pestilent an opinion. The Novatians in old time troubled the church with this doctrine: but not much unlike to the Novatians our age also hath with many of the Anabaptists which fall to the same dotages. For they faigne that the people of God are in baptisme regenerate into a pure and Angelike life, that is corrupted with no filthinesse of the flesh. But if any man offend after baptisme, they leave unto him nothing but the unappeaseable judgement of God. Briefely they grant no hope of pardon to a sinner fallen after grace received: because they acknowledge no other forgivenesse of sinnes but that whereby we be first regenerate. But although there be no lie more cleerely confuted by the Scriptures: yet because these men finde some whom they may deceive (as also in old time *Novatus* had many followers) let us shortly shew how mad they bee to their owne and others destruction. First, whereas by the commandement of the Lord, the holy ones doe daily repeate this praier, forgive us our debts: truly they doe confesse themselves debters. Neither doe they crave it in vaine, because the Lord hath alway appointed no other thing to be asked, than that which he himselfe would give. Yea, whereas he hath testified that the whole praier shall be heard of his father, yet he hath also sealed this absolution with a peculiar promise. What will wee more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they have stumbled, utterly to exclude them from grace? Now whom doth he will us to forgive seventie times seaven times? not to our brethren? To what end did he command it, but that we should follow his clemencie? He forgiveth therefore, not once or twise: but as often as being stricken downe with the acknowledging of sins they sigh unto him.

Mat. 6. 12.

Pardon granted to the Patriarchs which sold their brother, to Simeon and Levi, to Ruben, to David, to the people of Israel after circumcision.

Gen. 37. 18.
Gen. 13. 28.
Gen. 34. 25.
Gen. 35. 22.
Gen. 38. 16.
2 Sam. 11. 4. & 15.

24 But (that we may begin in a manner at the very swadling cloutes of the church) the Patriarches were circumcised, being allured into partaking of the covenant, having undoubtedly by their fathers diligence beene taught righteousnesse and innocencie, when they conspired to murther their brother: this was a mischeevous act, to be abhorred even of the most desperate theeves. At the last being meekned with the monitions of *Judas*, they sould him: this was also an intollerable hainousnesse. *Simeon* and *Levi* with wicked revenge, and such as was also condemned by their owne fathers judgement, used crueltie against the Sichemites. *Ruben* with most uncleane lust defiled his fathers bed. *Judas* when he would give himselfe to fornication against the law of nature, went to his sonnes wife. And yet so far are they from being wiped out of the chosen people, that they be rather raised up to be heads of it. But what did *David*? when he was a governour of justice, with how great wickednesse did hee by shedding of innocent blood open the way to his blinde lust? Hee was already regenerate and among the regenerate garnished with notable praises of the Lord: nevertheless hee committed that hainous offence, which is horrible even among the Gentiles: and yet hee obtained pardon. And (that wee may not tarrie upon single examples) how many promises there are in the Law and the Prophets of Gods mercie toward the Israelites, so oft it is proved that the Lord sheweth himselfe appeaseable to

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the offences of his people. For what doth *Moses* promise to come to passe, when the people being fallen into Apostasie shall returne unto the Lord? Hee shall bring thee backe out of captivitie, and shall have mercie on thee, and shall gather thee together out of the peoples to whom thou hast beene dispersed. If thou be scattered even to the borders of the heaven, I will from thence againe gather thee together. Deut 30.3.

25 But I will not begin a recitall that should never be ended. For the Prophets are full of such promises, which doe yet offer mercy to the people covered with infinite wicked doings. What offence is there more hainous than rebellion? for it is called a divorce betweene God and the Church. But this is overcome by the goodnes of God. What man is there (saith he by *Ieremie*) that if his wife give forth her bodie in common to the adulterers, can abide to returne into favour with her? but with thy fornication all thy waies are polluted, O *Iuda*, the earth hath beene filled with thy filthy loves. But returne unto mee, and I will receive thee. Returne thou, turne away, I will not turne away my face from thee: because I am holy, and am not angry for ever. And truly hee can be no otherwise minded, which affirmeth that hee willeth not the death of a sinner, but rather that hee should be converted and live. Therefore when *Salomon* did dedicate the temple, he appointed it also to this use, that the praiers made for obtaining pardon of sinnes should be heard from thence. If (said he) thy sonnes shall sinne (for there is no man that sinneth not) and thou being angry shalt deliver them to their enemies and they shall repent in their heart, and being turned shall entreat thee in their captivitie, saying, we have sinned, we have done wickedly, and shall pray toward the land which thou hast given to their fathers, and toward this holy temple: thou shalt heare their prayers in heaven, and shalt be made mercifull to thy people that hath sinned against thee, and to all their wickednesses wherewith they have offended thee. And not vainely the Lord ordained in the law daily sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sins, he would never have appointed these remedies for them.

Pardon offered by the Prophets to the people covered with infinite sinnes.
Ier.3.1.& 12.
Eze.18.23. & 32.
1.Reg.8.46.
Num.28.3.

26 Was this benefit taken away from the faithfull, by the comming of Christ, wherein the fulnesse of grace was shewed forth, so that they dare not now pray for pardon of sins? that if they offend the Lord they may not obtaine any mercie? What shall this be else, but to say that Christ came to the destruction of them that be his, and not to their salvation, if that mercifulnesse of God in pardoning sinnes which in the old testament was continually readie for the holy ones, be now said to be utterly taken away? But if we beleeve the Scriptures which expresly cry out, that in Christ onely the grace and kindnesse of the Lord fully appeared, that the plentifulnesse of mercie was powred out, that the reconciliation of God and men was fulfilled: let us not doubt that there floweth unto us a more bountifull mercifulnesse of the heavenly father, than that it is cut off or shortned. And hereof there want not examples. *Peter* which had heard that hee should be denied before the Angels of God that confessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put away from pardon. They that lived inordinately among the Thessalonians are so chastised, that yet they be gently called to repentance. Even *Simon* the Magician himselfe is not cast in desperation, but he is rather commanded to hope well, when *Peter* counselleth him to flee to prayer.

The grace of pardoning sins not diminished by Christs comming.
Tit.1.9.& 3.4.
2.Tim.1.9.
Mat.10.33.
Mark 6.38.
Mat.26.39.
2 Thes.3.6.
Act.8.22.
Gal.1.6.& 3.1.& 4.9.
2 Cor.12.21.

27 Yea, most hainous sinnes have sometime possessed whole Churches, out of which *Paul* rather gently unwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthians were so much lesse excusable than they, as they abounded in moe and those nothing lighter sins: yet neither of them are excluded from the mercie of God. Yea even they that had sinned above the rest in uncleannesse, fornication and unchastitie, are namely called to repentance. For the covenant of the Lord remaineth, and shall remaine for ever inviolable, which he solemnly made with Christ the true *Salomon* and his members, in these words: If his sons shall forsake my law, and shall not walke in my judgements, if they shall defile my righteousnesses, and not keepe my commandements, I will visit their iniquities with a rod, and their sinnes with stripes: But my mercie I will not take away from him. Finally by the very order of the Creed we be taught, that there remaineth in

Whole Churches wrapped in sin and not yet excluded from pardon.
Psal 89.32.

the Church of Christ continuall pardon of sins: For that when the church is as it were stablished, yet forgiveneſſe of sins is adjoyned.

Sin after baptisme not one'y through ignorance but willingly committed, yet pardonable. Levit. 4.

28 Some that be somewhat wiser, when they see the doctrine of *Novatus* to be confuted with so great plaineneſſe of Scripture, make not every sin unpardonable, but wilfull transgreſſing of the Law, into which a man wittingly and willingly falleth. Now they that say so, doe vouchsafe to grant pardon to no sinne, but where a man hath erred by ignorance. But whereas the Lord in the law commandeth one sort of Sacrifices to be offered for cleansing of the wilfull sinnes of the faithfull, and other to redeeme their ignorances: how great lewdneſſe shall it be to grant no cleansing to wilfull sinne? I say that there is nothing plainer, than that the onely sacrifice of Christ availeth to forgive the wilfull sins of the holy ones: forasmuch as the Lord hath testified the same by carnall Sacrifices as by signes. Againe who can excuse *David* by ignorance, whom it is evident to have beene so well instructed in the Law? Did *David* not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brother-slaughter seeme to the Patriarkes a lawfull thing? Had the Corinthians so ill profited that they thought that wantonneſſe, uncleanneſſe, whoredome, hatreds, and contentions pleased God? Did *Peter* being so diligently admonished not know how great a matter it was to forsweare his master? Therfore let us not with our owne enviousneſſe stop up the way against the mercy of God that so gently uttereth it selfe.

In what sense the fathers doe sometimes teach that repentance is no more iterrable than baptisme.

29 Truly I am not ignorant that the old writers expound those sinnes that are daily forgiven to the faithfull, to be the light offences that creepe in by weakneſſe of the flesh: and that they thought that the solemne repentance which was then required for hainous misdeeds might no more be iterate than Baptisme. Which saying is not so to be taken, as though they would either throw them down headlong into desperation, that after their first Repentance had fallen againe, or extenuate those other sinnes as though they were small in the sight of God. For they knew that the holy ones doe oftentimes stagger by infidelitie, that superfluous othes doe sometimes fall from them, they now and then are chafed unto anger, yea that they breake out even into manifest railings, and beside these be troubled with other evils which the Lord not slenderly abhorreth: but they so called them, to put a difference between them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed any thing worthy of Eccleſiasticall correction, they did not this therefore, because they thought that such should hardly have pardon with the Lord: but by this severity they meant to make other afraid that they should not rashly run into wicked doings, by the deserving whereof they might be estranged from the Communion of the Church: howbeit truly the word of the Lord which herein ought to be the onely rule unto us, appointeth a greater moderation. For it teacheth that the rigour of discipline is so far to be extended, that he that ought chiefly to be provided for, be not swallowed up with heavines: as we have before declared more at large.

THE SECOND CHAPTER.

A comparison of the false Church with the true Church.

Some faults doe corrupt and some destroy the Church.

OF how great value the ministery of the word and Sacraments ought to be with us and how far the reverence of it ought to proceed, that it be unto us a perpetuall token whereby to discerne the Church, it hath beene already declared. That is to say, whereſoever the ministerie abideth whole and uncorrupted, there the faults or diseases of manners are no impediment but that it may beare the name of a Church. Then, that the very ministerie it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreover wee have shewed that the errours that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those chiefe points of religion that ought to be agreeably holden among the Faithfull are not destroyed, and in the Sacrament, those that doe not aboliſh nor impaire the lawfull institution of him that ordained them. But so soone as lying is broken into the

the chiefe tower of religion, ſo ſoone as the ſumme of neceſſarie doctrine is perverted, and the uſe of the Sacraments faileth: truly the deſtruction of the Church followeth: like as a mans life is at an end, when his throate is thruſt throughout his hart deadly wounded. And this is clearely proved by the words of *Paul*, when he teacheth, that the foundation of the Church is laid upon the doctrine of the Apoſtles and Prophets, Chriſt himſelfe being the head corner ſtone. If the foundation of the Church be the doctrine of the Prophets and Apoſtles, by which the Faithfull are commanded to repoſe their ſalvation onely in Chriſt: then take away that doctrine, and how ſhall the building ſtand any longer? Therefore the Church muſt needs fall downe where that ſumme of religion falleth which is onely able to uphold it. Againe, if the true Church be the pillar and ſtay of the truth, it is certaine, that there is no Church, where lying and falſhood have uſurped the dominion. Eph.2.20. 2 Tim.3.15.

2 Sith it is in ſuch caſe under the Papiſtrie, we may underſtand how much of the Church is there remaining. In ſtead of the miniſterie of the word, there reigneth a perverſe government and made of lies mingled together, which partly quencheth and partly choaketh the pure light: Into the place of the Lords Supper is entred a moſt filthie ſacriledge: the forme of worſhipping God is deformed with a manifold and intollerable heape of ſuperſtitions: the doctrine, without which Chriſtianitie cannot ſtand, is altogether buried and driven out: the publike aſſemblies are the ſchooles of idolatrie and ungodlineſſe. Therefore there is no perill leaſt in departing from a damnable partaking of ſo many miſchiefes, wee be plucked from the Church of Chriſt. The communion of the Church was not ordained to this end that it ſhould be a bond whereby we ſhould be intangled with idolatrie, ungodlineſſe, ignorance of God, and other kinds of evils: but rather whereby we ſhould be faſt holden in the feare of God and obedience of truth. They doe indeed glorioufly ſet out their Church unto us, that there ſhould ſeeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all be Schiſmatikes that dare withdraw themſelves from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine thereof. But by what proofes doe they confirme that they have the true Church? They alleage out of the ancient Chronicles, what in old time was in *Italie*, in *France*, in *Spaine*. They ſay that they fetch their beginning from thoſe holie men that with ſound doctrine founded and raiſed up Churches, and ſtabliſhed the ſame doctrine and edifying of the Church with their blood. And that ſo the Church hath beene among them ſo conſecrate both with ſpirituall gifts, and with the blood of Martyrs, and preſerved with continuall ſucceſſion of Biſhops, that it might not fall away. They rehearſe how much *Irenæus*, *Tertullian*, *Origen*, *Auguſtine*, and other eſteemed this ſucceſſion. But how trifling theſe things be, and how they be but very mockeries, I will make them very eaſie to underſtand that will be content a little to weigh them with me. Truly I would alſo exhort themſelves earneſtly to take heed hereunto, if I did truſt that I might any thing prevaile with them by teaching. But for as much as they, leaving all regard of truth, doe bend themſelves to this onely purpoſe, by all the waies that they can, to defend their owne cauſe, I will onely ſpeake a few things whereby good men and thoſe that love the truth, may winde themſelves out of their ſubtle cavillations. Firſt I aske of them, why they do not alleage *Afrike*, and *Ægypt*, and all *Aſia*? Even becauſe in all thoſe countries this holie ſucceſſion of Biſhops hath ceaſed, by meane whereof they boaſt that they have preſerved Churches. They come therefore to this point to ſay, that they therefore have a true Church, becauſe ſince it firſt began to be, it hath not been deſtitute of Biſhops: for in perpetuall courſe they have ſucceeded one another. But what if I caſt Greece in their way? Therefore I aske againe of them, why they ſay that the Church is loſt among the Grecians, among whom that ſucceſſion of Biſhops was never interrupted, which in their opinion is the onely keeper and preſerver of the Church. They make the Grecians Schiſmatikes, and by what right? becauſe in departing from the Apoſtolike ſea, they have loſt their priviledge. What? Doe not they much more deſerve to looſe it that depart from Chriſt himſelfe? It followeth therefore, that the pretence of ſucceſſion is but vaine, unleſſe the poſteritie doe keepe faſt and abide in the truth of Chriſt, which

What manner of Church under the Papacie.

which they have received of their fathers from hand to hand.

The Church amongst the Iewes vainely measured by outward things, as the glorie of the Temple, the pompe of Ceremonies, the succession of Priests.

3 Therefore the Romanists at this day doe alleage nothing else but that which it appeareth that the Iewes in old time alleaged, when they were by the Prophets of the Lord reproved of blindnesse, ungodlinesse, and idolatrie. For they gloriously boasted of the Temple, Ceremonies and Priesthoods, by which things, by great reason as they thinke they measured the Church. So in stead of the Church, they shew certaine outward visors, that oftentimes are far from the Church, and without which the Church may very well stand. Therefore wee neede to confute them with no other argument, then that wherewith *Hieremie* fought against the foolish presumptuousnesse of the Iewes: that is, that they should not boast in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For as much as the Lord doeth no where acknowledge any thing for his, but where his word is heard, and reverently observed. So when the glorie of God did sit betweene the Cherubins in the Sanctuarie, and he had promised them that that should be his stedfast seate: yet when the Priests once corrupted the worshipping of him with perverse superstitions, he removed else where, and left the place without any holinesse. If the same temple which seemed to be holily appointed to the perpetuall dwelling of God, might be forsaken of God and become unholie: there is no cause why these men should faigne to us that God is so bound to persons or places, and so fast tied to outward observations, that he must needs abide with them that have onely the title and shew of the Church. And this is it about which *Paul* contendeth in the Epistle to the Romanes, from the ninth Chapter to the twelfth. For this did sore trouble weake consciences, that the *Iewes* when they seemed to be the people of God, did not onely refuse the doctrine of the Gospell, but also persecuted it. Therefore after that he hath set out the doctrine, he removeth this doubt, and denieth that those *Iewes* being enemies of the truth are the Church, howsoever they wanted nothing that otherwise might be required to the outward forme of the Church. And therefore hee denieth it, because they embrace not Christ. But somewhat more expresly in the Epistle to the Galathians: wherein comparing *Ismael* with *Isaac*, he saith that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free Mother. From whence also he descendeth to the comparison of two *Hierusalems*. Because as the Law was given in the mount *Sina*, but the Gospell came out of *Hierusalem*: So many being servilely borne and brought up doe without doubting boast themselves to be the children of God and of the Church, yea they proudly despise the naturall children of God, when themselves be but bastards. On the other side also, when wee heare that it was once pronounced from heaven: Cast out the bond woman and her sonne, let us, standing upon this inviolable decree, boldly despise their unsavorie boastings. For if they be proud by reason of outward profession, *Ismael* was also circumcised: if they contend by antiquitie, he was the first begotten, and yet we see that he is put away. If the cause be demanded, *Paul* assigneth it, for that none are accounted children, but they that are begotten of the pure lawfull seed of doctrine. According to this reason God denieth that he is bound to wicked Priests by this: that he covenanteth with their Father *Levi* that hee should be his Angell or interpreter: yea, he turneth against themselves their false boasting, wherewith they were wont to rise up against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, and with the same condition hee debateth with them, because he is readie to keepe his covenant, but when they doe not mutually performe their part to him, they deserve to be rejected. Loe what succession availeth, unlesse therewithall be also joyned an imitation and evenly continuing course: even to this effect, that the successours, so soone as they be proved to have swarved from their originall, be deprived of all honour. Unlesse perhaps because *Caiphas* succeeded many godly Bishops (yea there was even from *Aaron* to him a continuall unbroken course of succession) therefore that same mischievous assembly was worthie the name of the Church. But this were not tolerable even in earthly dominions, that the tyrannie of *Caligula*, *Nero*, *Heliogabalus*, and such other, should be called a true state of Commonweale, for that they succeeded the *Brutes*, *Scipios*, and *Camilles*. But specially in the governement of the Church there

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Gal. 4 22.

Gen. 21. 10.

Rom 9. 6.

Ezec. 10 4.

Jere. 7. 4.

is nothing more fond, than leaving the Doctrine to set the succession in the Persons onely. But neither did the holie Doctors whom they falsely thrust in unto us, meane any thing lesse, than to prove that precisely as it were by right of inheritance Churches be there, where Bishops are successively placed one after another. But where as it was then out of controversie, that from the very beginning to that age nothing was changed in Doctrine, they alleaged that which might suffice to make an end of all new errours, that is, that by those was that doctrine oppugned, which had beene even from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceive by pretending a false colour under the name of the Church, which we doe reverently esteeme as becommeth us: but when they come to the definition of it, not only water (as the common saying is) cleaveth unto them, but they sticke fast in their owne myre because they put a stinking harlot in place of the holie spouse of Christ. That this putting in of a changeling should not deceive us, beside other admonitions, let us remember this also of *Augustine*. For speaking of the Church, he sayeth: It is it that is sometime darkned and covered with multitude of offences as with a cloud: sometime in calmenesse of time appeareth quiet and free: sometime is hidden and troubled with waves of tribulations and temptations. Hee bringeth forth examples, that oftentimes the strongest pillers either valiantly suffered banishment for the faith, or were hidden in the whole world. Ad Vincent. epist 48.

4 In like manner the Romanists doe vexe us, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therfore although they pretend the Temple, the Priesthood, and other such outward shewes, this vaine glistering wherewith the eies of the simple be dazeled ought nothing to move us to grant that there is a Church where the Word of God doth not appeare. For this is the perpetuall marke wherewith God hath marked them that be his. He that is of the truth (saith he) heareth my voice. Againe, I am that good shepheard, and I know my sheep, and am knowne of them. My sheep heare my voice, and I know them, and they follow me. And a little before he had said, that the sheepe follow their shepheard, because they knew his voice: but they follow not a stranger, but run away from him because they knew not the voice of strangers. Why are wee therefore wilfully mad in judging the Church, whereas Christ hath marked it with an undoubtfull signe, which wheresoever it is seene cannot deceive, but that it certainely sheweth the Church to be there: but where it is not, there remaineth nothing that can give a true signification of the Church. For *Paul* rehearseth that the Church was builded, not upon the judgements of men, nor upon Priesthoods, but upon the doctrine of the Apostles and Prophets. But rather Hierusalem is to be severally knowne from Babylon, and the Church of Christ from the conspiracie of Satan, by that difference wherewith Christ hath made them different one from the other. Hee that is of God (saith he) heareth the words of God: Ye therefore heare not, because ye are not of God. In a summe, forasmuch as the Church is the kingdome of Christ, and he reigneth not but by his word, can it be now doubtfull to any man, but that those be the words of lying, by which Christs kingdome is faigned to be without his Scepter, that is to say without his holie Word? *Like pretenses used by Romanists to dazell the eies of the simple, and to uphold the estimation of their Church.* John 18.3. Luk 20.14. Ephe. 2 20. John 8.47.

5 But now whereas they accuse us of Schisme and heresie, because we both preach a contrary doctrine to them, and obey not their lawes, and have our assemblies to praiers, to baptisme, to the ministration of the Supper, and other holy doings, severally from them: it is indeed a very sore accusatioa, but such as needeth not a long or laborsome defence. They are called heretikes and scismatikes, which making a division, doe breake in sunder the communion of the Church. And this communion is holden together with true bounds, that is to say, the agreement of true doctrine, and brotherly charitie. Whereupon *Augustine* putteth this difference betweene heretikes and scismatikes, that heretikes indeed doe with false doctrine corrupt the pureneſse of faith, but the schismatikes sometime even where there is like faith, do breake the bond of fellowship. But this is also to be noted, that this conjoyning of charitie so hangeth upon the unitie of Faith, that faith ought to be the beginning thereof, the end, and finally the only rule. Let us therefore remember that so oft as the unitie of the Church is commended unto us, this is required, that while our mindes agree in Christ, our wils also *Our Churches by Romanists without just cause accused of heresie and of Schisme.* Lib quæsti. Evang. lcc. Matth.

may

Ephe 4.5. may be joined together with mutuall well willing in Christ. Therefore *Paul* when hee exhorteth us to that well willing, taketh for his foundation that there is one God, one Faith, and one Baptisme. Yea whereſoever hee teacheth us to be of one minde, and of one will, hee by and by addeth in Christ, or according to Christ: meaning, that it is a factious companie of the wicked, and not agreement of the faithfull which is without the word of the Lord.

Phil 2.2.& 5.

The undividable unitie of the Church: the ground and bond whereof is truth.

6 *Cyprian* alſo following *Paul* deriveth the whole fountaine of the agreement of the Church, from the onely Biſhoprick of Chriſt. He afterward addeth the Church is but one, which ſpreadeth abroade more largely into a multitude with increaſe of fruitfulneſſe: like as there be many ſunne beames, but one light: and many branches of a tree, but one body grounded upon a faſt roote: And when many ſtreames doe flowe from one fountaine, although the number ſeeme to bee ſcattered abroade by largeneſſe of overflowing plentie, yet the unitie abideth in the originall. Take away a beame of the ſunne from the body, the unitie can ſuffer no diviſion. Breake a branch from the tree, the broken branch cannot ſpring. Cut off the ſtreame from the ſpring head, being cut off it drieth up. So alſo the Church being overſpred with the light of the Lord, is extended over the whole world: yet there is but one light that is ſpred every where. Nothing could be ſaid more fitly to expreſſe that undividable knitting together, which all the members of Chriſt have one with another. We ſee how he continually calleth us backe to the very head. Whereupon hee pronounceth that hereſies and ſchiſmes doe ariſe hereof, that men doe not returne to the originall of truth, nor doe ſeeke that head, nor keepe the doctrine of the heavenly Maſter. Now let them go and cry that wee be heretikes that have departed from their church: ſith there hath beene no cauſe of our eſtranging from them but this one, that they can in no wiſe abide the pure profeſſing of the truth: but I tell not how they have driven us out with curſings and cruell execrations. Which very ſelfe doing doth aboundantly enough acquite us, unleſſe they will alſo condemne the Apoſtles for ſchiſmatikes, with whom we have all one cauſe. Chriſt (I ſay) did foreſay to his Apoſtles, that the time ſhould come when they ſhould be caſt out of the Synagogues for his name ſake. And thoſe Synagogues of which he ſpeaketh, were then accounted lawfull Churches. Sith therefore it is evident that wee be caſt out, and we be readie to ſhew that the ſame is done for the names ſake of Chriſt, truly the cauſe ought firſt to be inquired of, before that any thing be determined upon us, either one way or other. Howbeit, if they will, I am content to diſcharge them of this point. For it is enough for me, that it behoved that we ſhould depart from them, that we might come to Chriſt.

De ſimpl. prælat.

John 16.2.

The Church and the defection of the Church of Iſrael.

7 But it ſhall appeare yet more certainely in what eſtimation wee ought to have all the Churches, whom the tyrannie of that Romiſh idoll hath poſſeſſed, if it be compared with the old church of the Iſraelites, as it is deſcribed in the Prophets. There was then a true Church among the Jewes and Iſraelites, when they continued in the lawes of the covenant, for they obtained thoſe things by the benefit of God, whereupon the Church conſiſteth. They had the truth of doctrine in the law: the miniſterie thereof was among the Prieſts and Prophets: with the ſigne of circumciſion they entred into religion: by other Sacraments they were exerciſed to the confirmation of Faith. It is no doubt that thoſe titles wherewith the Lord hath honored his Church, fitly pertained to their fellowſhip. After that, forſaking the law of the Lord they went out of kind to idolatrie and ſuperſtition, they partly loſt that prerogative. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and obſervation of his myſteries? Againe, who dare call that the Church without any exception, where the word of the Lord is openly and freely troden under foote? where the miniſterie thereof, the chiefe ſinew, yea the very ſoule of the Church is deſtroyed?

What was remaining of the Church in Iuda and Iſrael when they were fallen to idolatrie.

8 What then? will ſome man ſay: was there therefore no parcell of a Church remaining among the Jewes after that they fell away to idolatry? The anſwer is eaſie. Firſt I ſay that in the very falling away there were certaine degrees. For we will not ſay that there was all one fall of *Juda*, and *Iſrael*, at ſuch time as they both firſt ſwarved from the pure worſhipping of God. When *Jeroboam* firſt made calves, againſt the

the open prohibition of God, and did dedicate an unlawfull place for worshipping, he did utterly corrupt religion. The Jewes did first defile themselves with wicked and superstitious manners before that they wrongfully changed the order in the outward forme of religion. For although under *Rechabeam* they had already gotten them many perverse ceremonies: yet becaus there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, and the ceremonious usages in such sort as God had ordained them, the godly had there a tolerable state of church. Among the Israelites unto the raigne of *Achab*, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeed afterward, to the very destruction of the kingdome, partly were like unto him, and partly (when they minded to be somewhat better than he) they followed the example of *Jeroboam*: but they all every one were wicked and idolaters. In Jewry there were now and then diverse changes, while some kings perverted the worshipping of God with false and forged superstition, some other restored religion that was decaied: untill the verie priests themselves defiled the Temple of God with prophane and abhominable usages.

The Church of Rome more corrupt than the Church of Israell under Ieroboam.

9 Now let the Papists if they can how much soever they extenuate their owne faults, denie that among them the state of religion is as corrupt & defiled as it was in the kingdome of Israel under *Jeroboam*. But they have a grosser Idolatrie: and in doctrine they are not one drop purer: unlesse peradventure even in it also they be more unpure. God, yea all men that are endued but with a meane judgement, shall be witnesses with me, and the thing it selfe also declareth, how herein I tell nothing more than truth. Now when they will drive us to the communion of the Church, they require two things of us: first, that we should communicate with all their praiers, sacraments, and Ceremonies: then that whatsoever honour, power, and Jurisdiction Christ giveth to his Church we should give the same to their Church. As to the first point, I grant that all the Prophets that were at *Hierusalem*, when things were there very much corrupted, did neither severally sacrifice, nor had assemblies to pray severall from other men. For they had a commandement of God, whereby they were commanded to come together into *Salomons* temple: they knew that the Leviticall Priests, howsoever they were unworthy of that honour, yet becaus they were ordained by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the chiefe point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to doe nothing but that which was ordained by God. But among these men, I meane the Papists, what like thing is there? For we can scarcely have any meeting together with them, wherein wee shall not defile our selves with open idolatrie. Truly the principall bond of their communion is in the Masse, which wee abhorre as the greatest sacriledge. And whether wee doe this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shew that in this behalfe wee are in other case than the Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behold or use any ceremonies but such as were instituted by God. And, if they will needs have an example altogether like, let us take it out of the kingdome of Israel. After the ordinance of *Jeroboam* Circumcision remained, the sacrifices were offered, the Law was accounted holy, the same God was called upon whom they had received of their fathers: but for the forged and forbidden formes of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in *Bethell*. For they knew they could not doe it, but that they should defile themselves with some sacriledge. Wee have then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthy usages, they should foorthwith of necessitie follow it.

Exod. 29.9.

1 King. 11.31.

A Church degenerated and made prophane is no such church as we ought of

10 But about the other point wee contend yet more earnestly. For if the Church be so considered to be such, whose judgement we ought to reverence, whose authority to regard, whose monitions to obey, with whose chastisements to be moved, whose communion in all things wee ought religiously to observe: then we cannot grant them a Church, but that we must of necessitie be bound to subjection and obedience unto it.

Yet

necessitie to have communion with and fellowship.

Yet wee will willingly grant them that which the Prophets granted to the Jewes and Israelites of their time: when things were there in as good, yea or better state. But we see how each where they crie out, that their assemblies are unholy, to which it is no more lawfull to consent than it is to denie God. And truly if those were Churches, it followeth therefore that in Israel *Helias*, *Michæa*, and such other: In Iurie, *Esay*, *Jeremy*, *Osee*, and such other of that sort, whom the Prophets, Priests, and people of that time hated and detested worse than any uncircumcised men, were strangers from the Church of God. If those were Churches, than the Church was not the pillar of truth, but the stay of lying: not the tabernacle of the living God, but the receptacle of idols. Therfore it was needfull for them to depart from the consent of those assemblies, which was nothing else but a wicked conspiracie against God. In like manner if any man acknowledge the assemblies at these daies being defiled with idolatrie, superstition, and wicked doctrine, to be such in whose full communion a Christian man ought to continue even to the consent of Doctrine, he shall greatly erre. For if they be churches, then they have the power of the keies. But the keies are unseparably knit with the word, which is from thence quite driven away. Againe, if they be churches, then the promise of Christ is of force among them, whatsoever ye binde, &c. But they contrariwise doe banish from their communion all such as doe professe themselves not fainedly the servants of Christ. Therefore either the promise of Christ is vaine, or at least in this respect they are not churches. Finally, instead of the ministery of the word they have schooles of ungodlinesse, and a sinke of all kinds of errours. Therefore either in this respect they are not churches, or there shall remaine no token whereby the lawfull assemblies of the faithfull may be severally knowne from the meeting of Turkes.

1 Tim. 3. 15.

Mat. 16. 19. & 18. 18. John 20. 23.

The steps of a Church remaining as of old in the corrupt state of Israell, so at this day amongst the Romanists.

11 But as in the old time there yet remained among the Jewes certaine peculiar prerogatives of the church, so at this day also we take not from the Papists such steps as it pleased the Lord to have remaining among them after the dissipation of the church. The Lord had once made his covenant with the Jewes. That same rather being upholden by the stedfastnesse of it selfe did continue with striving against their ungodlinesse, than was preserved by them. Therefore (such was the assurednesse and constancie of Gods goodnesse) there remained the covenant of the Lord, neither could his faithfulnesse be blotted out by their unfaithfulnesse: neither could Circumcision be so prophaned with their unclean hands, but that it still was the signe and sacrament of that covenant. Whereupon the children that were borne of them, the Lord called his owne, which unlesse it were by speciall blessing, belonged nothing to him. So when hee hath left his covenant in *France*, *Italie*, *Germanie*, *Spaine*, *England*: since those provinces have beene oppressed with the tyrannie of Antichrist, yet that his covenant might remaine inviolable, first hee there preserved baptisme, the testimonie of his covenant, which being consecrate by his owne mouth retaineth her owne force notwithstanding the ungodlinesse of man: then, with his providence he hath wrought that there should remaine other remnants, least the church should be utterly destroyed. And as oftentimes buildings are so pulled downe, that the foundations and ruines remaine: so hee hath not suffered his church either to be overthrowne by Antichrist from the very foundation, or to be laid even with the ground (howsoever to punish the unthankfulnesse of men that had despised his word, he suffereth horrible shaking and dissipation to chance) but even after the very wasting hee willed that the building halfe pulled downe should yet remaine.

The Church of Rome not simplie a Church, nor utterly no Church, but a Church prophaned and unlawfully ordered.

12 Whereas therefore wee will not simply grant to the Papists the title of the church, we doe not therefore denie that there be churches among them: but only we contend of the true and lawfull ordering of the church: which is required in the communion both of the Sacraments which are the signes of profession, and also specially of doctrine. *Daniel* and *Paul* foretold that Antichrist should sit in the temple of God. With us wee account the Bishop of *Rome* the Captaine and Standard-bearer of that wicked and abhominable kingdome. Whereas his seate is placed in the temple of God, thereby is meant that his kingdome shall be such as cannot abolish the name of Christ nor of his Church. Heereby therefore appeareth, that wee doe not denie but that even under his tyrannie remaine churches, but such as hee hath prophaned

Dan. 9 27. 2 Thes. 2. 4.

with

with ungodlineſſe full of ſacriledge, ſuch as he hath afflicted with outragious dominion, ſuch as hee hath corrupted and in manner killed with evill and damnable doctrines, as with poyſoned drinks: ſuch wherein Chriſt lyeth halfe buryed, the Goſpell overwhelmed, godlineſſe baniſhed, the worſhipping of God in a manner aboliſhed: ſuch finally wherein all things are ſo troubled, that therein rather appeareth the face of *Babilon* than of the holy city of God. In ſumme, I ſay that they bee Churches, in reſpect that the Lord there marvellouſly preſerveth the remnants of his people howſoever they were diſperſed and ſcattered abroad, in reſpect that there remaine ſome tokens of the church, eſpecially theſe tokens, the effectuallneſſe whereof neither the craft of the devill, nor the malicioufneſſe of man can deſtroy. But on the other ſide becauſe theſe markes are blotted out, which in this diſcourſe wee ought principally to have reſpect unto, I ſay, that every one of their aſſemblies and the whole body wanteth the lawfull forme of a Church.

THE THIRD CHAPTER.

Of the Teachers and Miniſters of the Church, and of their election and office.

NOw it is meet that we ſpeake of the order, by which it was the Lords will to have this Church governed. For although in his Church he onely muſt rule and raigne, yea and beare prehemineence or excell in it, and this government to be uſed or executed by his onely word: yet becauſe hee dwelleth not among us in viſible preſence, ſo that he can preſently with his owne mouth declare his will unto us, we have ſaid that in this he uſeth the miniſtery of men, and as it were the travell of deputies, not in transferring his right and honour unto them, but onely that by their mouth he might doe his owne worke, like as a workeman to doe his worke uſeth his inſtrument. I am compelled to repeate againe thoſe things that I have already declared. He might indeede doe it either by himſelfe without any other helpe or inſtrument, or alſo by meane of Angels: but there are many cauſes why he had rather doe it by men. For by this meane firſt hee declareth his good will toward us, when he taketh out of men them that ſhall do his meſſage in the world, that ſhall be the interpreters of his ſecret will, finally that ſhall repreſent his owne perſon. And ſo by experience hee proveth that it is not vaine that commonly he calleth us his temples, when out of the mouthes of men, as out of his ſanctuary, hee giveth anſwers to men. Secondly, this is the beſt and moſt profitable exerciſe to humility, when hee accuſtometh us to obey his word, howſoever it be preached by men like unto us, yea ſometime our interiors in dignity. If hee himſelfe ſpeake from heaven, it were no marvell if his holy Oracles were without delay reverently received with the eares and minde of all men. For who would not dread his power being in preſence? Who would not bee throwne downe at the firſt ſight of ſo great Majeſty? Who would not bee confounded with that infinite brightneſſe? But when ſome ſilly man riſen out of the duſt ſpeaketh in the name of God, here with very good teſtimony wee declare our godlineſſe and reverent obedience toward God himſelfe, if to his miniſter we yeeld our ſelves willing to learne, which yet in nothing excelleth us. Therefore for this cauſe alſo hee hath hidden the treaſure of his heavenly wiſedome in brickle and earthen veſſels, that hee might have the certaine proofe how much he is eſteemed of us. Moreover there was nothing fitter for the cheriſhing of mutuall charity, than that men ſhould be bound together one to another with this bond, when one is made a Paſtor to teach the reſt, and they that are commanded to be ſchollers receive all one doctrine at one mouth. For if every man were able enough to ſerve himſelfe, and needed not the helpe of another: ſuch is the pride of mans nature, that every one would diſpiſe other, and ſhould againe bee diſpiſed of them. Therefore the Lord hath bound his Church with that knot, which he foreſaw to be the ſtrongeſt knot to hold unity together, when he hath left with men the doctrine of ſalvation, and of eternall life, that by their hands hee might communicate it to the reſt. Hereunto *Paul* had reſpect when hee wrote to the Epheſians, One body, one ſpirit, as alſo ye be called in one hope of your calling.

The reaſons why God would have his Church to bee governed by men.

Mat. 26. 11.

Aug. lib. 1. de doct. Chriſt.

1 Cor. 4. 7.

Ephe. 4. 4.

One Lord, one Faith, one Baptisme: One God, and the Father of all, which is above all, and by all, and in us all. But unto every one of us grace is given according to the measure of the gift of Christ, Wherefore he saith: When he was gone up on high, he led captivity captive, he gave gifts to men. Hee that went downe, is the selfesame hee, that went up, that hee might fulfill all things. And the same hath given some to be Apostles, and some Prophets, and some Evangelists, and othersome Pastors and teachers, unto the restoring of the holy ones, to the worke of ministration, to the edifying of the body of Christ, untill we come all into the unity of faith, and of the knowledge of the Sonne of God into a perfect man, into the measure of full growne age: that we may be no more children that may be carried about with every winde of doctrine: but following truth in charity, let us in all things grow into him that is the head, even Christ, in whom the whole body conjoyned and compacted together by all the joynt of subministration, according to the working in measure of every part, maketh increase of the body, unto the editying of it selfe by charity.

They overthrow the Church that impaire the authority of mans ministery in the church

Eph. 4 10.

2 By these words hee sheweth, that that ministery of men, which God useth in governing his church is the chiefe sinew, whereby the faithfull cleave together in one body: and also hee sheweth that the church cannot otherwise bee preserved safe, but if it bee upholden by these stayes, in which it pleased the Lord to repose the salvation of it. Christ (saith he) is gone upon high, that he might fulfill all things. This is the manner of fulfilling, that by his ministers, to whom he hath committed that office, and hath given the grace to execute that worke, hee disposeth and distributeth his gifts to the church, yea and after a certaine manner giveth himselfe present, with extending the power of his spirit in this institution, that it should not bee vaine or idle. So is the restoring of the holy ones performed: so is the body of Christ edifyed, so doe we by all things grow into him that is the head, and doe grow together among our selves: so are wee all brought into the unity of Christ, if prophecie flourish among us, if wee receive the Apostles, if we refuse not the doctrine ministred unto us. Therefore he goeth about the dissipation, or rather the ruine and destruction of the church, whosoever hee be, that either endevoureth to abolish this order of whom we speake, and this kind of goverament, or minisheth the estimation of it as a thing not so necessary. For neither the light and heate of the sunne, nor meat and drinke are so necessary to nourish and sustaine this present life, as the office of the Apostles and Pastors is necessary to preserue the Church in earth.

Ephe 4.12.

The honour and necessity of church ministery.

Esay 52.7. Mat 5.15. and 14. Luke 10 16.

3 Therefore I have above admonished, that God hath oftentimes with such titles as hee could, commended the dignity thereof unto us, that wee should have it in most high honour and price, as the most excellent thing of all. Hee testifieth that hee giveth to men a singular benefit, in raysing them up teachers, where he commandeth the Prophet to cry out, that faire are the feete, and blessed is the comming of them that bring tydings of peace: and when hee calleth the Apostles the light of the world, and salt of the earth. Neither could this office bee more honourably advanced, than it was when hee said: He that heareth you, heareth me: He that dispiseth you, despiseth me. But there is no place more plaine, than in *Paul* in his second Epistle to the Corinthians, where hee as it were of purpose intreateth of this matter. Hee affirmeth therefore, that there is nothing in the church more excellent or glorious than the Ministery of the Gospel, forasmuch as it is the administration of the Spirit, and of righteousnesse, and eternall life. These and like sayings serve to this purpose, that that order of governing and preserving the Church by Ministers, which the Lord hath stablished for ever, should not grow out of estimation among us, and so at length by very contempt grow out of use. And how great is the necessity thereof, hee hath declared not onely by words, but also by examples. When his will was to shine more fully to *Cornelius* with the light of his truth, hee sent an Angell from heaven to send *Peter* unto him. When his will was to call *Paul* to the knowledge of himselfe, and to engrafte him into the Church, hee spake not to him with his owne voyce, but sent him to a man, of whom hee should receive both the doctrine of salvation, and the sanctification of baptisme. If it be not done without cause, that an Angell which is the interpreter of God, doe himselfe abstaine from declaring the will of God,

2 Cor. 4 6. 2 Cor. 3. 9.

Act. 10. 3. Act. 9 6.

but

but commandeth that a man be sent for, to declare it: and not without cause that Christ the only Schoolemaster of the Faithfull committeth *Paul* to the schooling of a man, yea even that same *Paul* whom he had determined to take up into the third heaven, and to vouchsafe to grant him miraculous revelation of things unspeakeable: who is there now that dare despise that ministerie, or passe it over as a thing superfluous, the use whereof it hath pleased God to make approved by such examples? 2 Cor. 12.2.

4 They that have rule of the government of the Church according to the institution of Christ, are named of *Paul* first Apostles, then Prophets, thirdly Evangelists, fourthly Pastors, last of all Teachers. Of which, the two last alone have ordinarie office in the Church: the other three the Lord raised up at the beginning of his kingdome, and sometime yet also raiseth up, as the necessitie of times requireth. What the Apostles office is, appeareth by that commandement: goe, preach the Gospell to every creature. There are not certaine boundes appointed unto them: but the whole world is assigned them, to be brought into the obedience of Christ: that in spreading the Gospell among all nations whersoever they shall be able, they may each where raise up his Kingdome. Therefore *Paul*, when hee went about to prove his Apostleship, rehearseth that hee hath gotten to Christ not some one Citie, but hath far and wide spread abroad the Gospell: and that he hath not laid his hands to another mans foundation, but planted Churches where the name of the Lord had never beene heard of. Therefore the Apostles were sent to bring backe the world from falling away, untotrue obedience of GOD, and each where to stablish his kingdome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the world. Prophets hee calleth, not all expositors of Gods will whatsoever they be, but those that by singular revelation excelled, such as at this time either bee none, or are lesse notable. By Evangelists I understand those, which when in dignitie they were lesse than the Apostles, yet in office were next unto them, yea and occupied their roomes. Such were *Luke*, *Timothie*, *Titus*, and other like: and peradventure also the seventie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreable both with the words and meaning of *Paul*) those three offices were not ordained in the Church to this end that they should bee perpetuall, but onely to serve for that time wherein Churches were to bee erected, where were none before, or at least to bee removed from *Moses* to Christ. Albeit I denie not, but that afterward also the Lord hath sometime raised up Apostles, or at least in their places Evangelists, as it hath beene done in our time. For it was needfull to have such, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe nevertheless call extraordinarie, because it hath no place in the Churches alreadie well set in order. Next after these are Pastors and Teachers, whom the Church may never lacke: betweene whom I thinke that there is this difference, that the teachers are not appointed to beare rule of discipline, nor for the ministration of Sacraments, nor admonishments or exhortations, but onely to expound the Scripture, that pure and sound doctrine may be kept among the faithfull. But the office of Pastor containeth all these things within it.

Apostles, Prophets, Evangelists, appointed to have extraordinarie, Pastors and teachers to have ordinarie government of the Church.
Ephe. 4 12.
Mark. 16.15.
Rom. 15.19. & 20.
Ephe. 4.11.

Luke 10.1.
Luke 11.

5 Now we have, which were those ministeries in the Church that continued but for a time, and which were those that were ordained to endure perpetually. If wee joyne the Evangelists with the Apostles, wee shall have remaining two couples after a certaine manner answering the one to the other. For as our teachers are like to the old Prophets, in such sort are our Pastors like to the Apostles. The office of Prophets was more excellent, by reason of the singular gift that they had of revelation: but the office of teachers hath in a manner like order, and altogether the same end. So those twelve whom the Lord did choose, that they should publish abroad to the world the new preaching of the Gospell, in degree and dignitie went before the rest. For although by the meaning and propertie of the world, all the ministers of the Church may bee rightly called Apostles, because they are sent of the Lord, and are his messengers: yet because it was much behovefull, that there should bee a certaine knowledge had of the sending of them that should bring a thing new and unheard of,

The same charge of Apostles and Pastors, saving that these have each of them severall Churches to governe.
Luk. 6.13.
Gal. 1.1.

it was neeeſſary that thoſe twelve (to whoſe number *Paul* was afterward added) ſhould be garniſhed with ſome peculiar title above the reſt. *Paul* himſelfe indeede in one place giveth this name to *Andronicus* and *Ionias*, whom hee ſaith to have beene notable among the Apoſtles: but when he meaneth to ſpeake properly hee referreth it to none other but to that principall degree. And this is the common uſe of the Scripture. Yet the Paſtors (ſaving that each of them doe governe ſeverall Churches appointed to them) have all one charge with the Apoſtles. Now what manner of thing this is, let us heare it more plainely.

Rom.16.7.

Mat.10.1.

Mat 28.9.

The office which the Apoſtles did performe to the whole world and which Paſtors ought to performe to their ſeverall flocks conſiſteth in preaching the word, and miniſtring the ſacraments.

1 Cor.4 1.

Tit.1.9.

6 The Lord when hee ſent the Apoſtles, gave them commandement (as wee ſaid even now) to preach the Goſpell, and to baptiſe them that beleeve unto forgiveneſſe of ſinnes. He had before commanded, that they ſhould diſtribute the holy ſignes of his bodie and bloud, as he had done. Loe heere is a holy, inviolable, and perpetuall law laid upon them that ſucceed in the Apoſtles place, whereby they receive commandement to preach the Goſpell, and miniſter the Sacraments. Whereupon wee gather, that they which neglect both theſe things, doe falſly ſay that they beare the perſon of the Apoſtles. But what of the Paſtors? *Paul* ſpeaking not of himſelfe onely, but of them all, when he ſaith: Let a man ſo eſteeme us as the miniſters of Chriſt, and diſtributers of the myſteries of God. Againe in another place, A Biſhop muſt bee a faſt holder of that faithfull word which is according to doctrine: that he may be able to exhort by ſound doctrine, and to convince the gaineſayers. Out of thoſe and like places, which are each where to be found, we may gather, that alſo in the office of the Apoſtles, theſe be the two principall parts, to preach the Goſpell, and to miniſter the Sacraments. As for the order of teaching, it conſiſteth not onely in publike ſermons, but belongeth alſo to private admonitions. So *Paul* calleth the Epheſians to witneſſe that hee hath not fled from doing of any of thoſe things that were for their profit, but that hee preached and taught them both openly and in every houſe, teſtifying both to the Iewes and Grecians, repentance and faith in Chriſt. Againe a little after: that hee hath not ceaſed with teares to admoniſh every one of them. Neither yet belongeth it to my purpoſe at this preſent to expreſſe all the qualities of a good Paſtor, but onely to point out what they profeſſe that call themſelves paſtors: that is, that they are ſo made rulers of the Church, not that they ſhould have an idle dignitie, but that they ſhould with the doctrine of Chriſt inſtruct the people to true godlineſſe, miniſter the holy myſteries, and preſerve and exerciſe upright diſcipline. For whoſoever be ſet to bee watchmen in the Church, the Lord declareth unto them, that if any by their negligence periſh through ignorance, hee will require the bloud at their hands. That alſo pertaineth to them all, which *Paul* ſaith of himſelfe: Woe to mee unleſſe I preach the Goſpell, foraſmuch as the diſtributing thereof is committed to me. Finally, what the Apoſtles performed to the whole world, the ſame ought every Paſtor to performe to his flocke, to which he is appointed.

Act.20.20.

Act.20.31.

Ezec.13.17.

1 Cor.9.16.

How far forth men are tied unto ſeverall charges.

7. Albeit when wee aſſigne to every one their ſeverall Churches, yet in the meane while wee doe not denie but that hee which is bound to one Church may helpe other Churches, if any troubleſome thing doe happen that requireth his preſence, or if hee bee asked counſell of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is neceſſarie, that there bee ſet forth to every man what hee ſhould doe, leaſt all bee confuſedly diſordered, run about without calling, or raſhly run altogether into one place, and leaſt ſuch as are more carefull for their owne commoditie than for the edification of the Church, ſhould at their owne will leave their Churches vacant: this ordering ought commonly to bee kept ſo neere as may bee, that every man contented with his owne bounds, ſhould not breake into another mans charge. And this is no invention of man, but the ordinance of GOD himſelfe. For wee reade that *Paul* and *Barnabas* created Prieſts in all the ſeverall Churches of *Lyſtra*, *Antioch*, *Iconium*: and *Paul* himſelfe commandeth *Titus* that hee ſhould appoint Prieſts in every towne. So in one place hee ſpeaketh of the Biſhops of Philippes, and in another place of *Archippus* Biſhop of the Coloſſians. And there remaineth a notable Sermon of his in *Luke*, to the Prieſts of the Church of *Epheſus*. Whoſoever therefore ſhall take upon him the government and charge of the Church, let him know

Act.14.22.
Tit.1.5.
Phil.1.1.
Col.4.17.
Act.20.18.

that

that he is bound to this law of Gods calling: not that as bound to the ſoyle (as the Lawyers tearme it) that is, made bound and faſtened unto it, he may not once move his foote from thence, if the common profit doe ſo require, ſo that it be done well and orderly: but he that is called into one place ought not himſelfe to thinke of removing, nor ſeeke to be delivered as hee ſhall thinke to be good for his commoditie. Then if it be expedient that any be removed to another place, yet he ought not to attempt it of his owne private adviſe, but to tary for publike authoritie.

With officers appointed for teaching, elders joyned to governe the Church.

8 But whereas I have without difference called them Biſhops, and Prieſts, and Paſtors, and Miniſters, that rule Churches: I did that according to the uſage of the Scripture, which indifferently uſeth theſe words. For whoſoever do execute the Miniſterie of the word, to them he giveth the title of Biſhops. So by *Paul*, where *Titus* is commanded to appoint Prieſts in every towne, it is immediatly added. For a Biſhop muſt bee unreproveable, &c. So in another place hee ſaluteth many Biſhops in one Church. And in the Acts it is rehearſed, that he called together the Prieſts of *Epheſus*, whom he himſelfe in his own ſermon calleth Biſhops. Heere now it is to be noted, that hitherto we have recited none but thoſe offices that ſtand in the Miniſterie of the word: neither doth *Paul* make mention of any other in that fourth Chapter which wee have alleaged. But in the Epiſtle to the Romanes, and in the firſt Epiſtle to the Corinthians, he reckoneth up other offices, as powers, the gift of healing, interpretation, government, caring for the poore. Of the which I omitted thoſe that endured but for a time, becauſe it is to no profitable purpoſe to tary upon them. But there are two that doe perpetually abide, that is to ſay, government, and care of the poore. Governours I thinke were the Elders choſen out of the people, that ſhould together with the Biſhops have rule of the judgement of manners, and the uſing of diſcipline. For a man cannot otherwiſe expound that which hee ſaith: Let him that ruleth doe it with carefulneſſe. Therefore at the beginning every Church had their Senate, gathered of godly, grave, and holie men: which had that ſame juriſdiction in correcting of vices, whereof wee ſhall ſpeake hereafter. And that this was the order of more than one age, experience it ſelfe declareth. Therefore this office of government is alſo neceſſarie for all ages.

Tit. 1. 5. Phil. 1. 1. Act. 20. 7.

Rom. 12. 7. 1 Cor. 12. 28.

Rom. 12. 8.

Deacons and widowes choſen to care for the poore and ſicke. Rom. 12. 9.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes there are ſet two kindes. Let him that giveth (ſaith *Paul* in that place) doe it in ſimplicitie: let him that hath mercie, doe it in cheerefulneſſe. For as much as it is certaine that he ſpeaketh of the publike offices of the Church, it muſt needs be that there were two ſeverall degrees. Unleſſe my judgement deceive me, in the firſt point hee meaneth Deacons, that diſtributed the almes: in the other he ſpeaketh of them that had given themſelves to looking to the poore and ſicke: of which ſort were the widowes of whom hee maketh mention to *Timothie*. For women could execute no other publike office, but to give themſelves to the ſervice of the poore. If we grant this, (as we muſt needs grant it) then there ſhall be two ſorts of Deacons: of which, one ſort ſhall ſerve in diſtributing the things of the poore; the other in looking to the poore of the church themſelves. But although the very word *Diaconia*, Deaconrie extendeth further: yet the Scripture ſpecially calleth them Deacons, to whom the Church hath given the charge to diſtribute the almes, and to take care of the poore, and hath appointed them as it were ſtewards of the common treaſurie of the poore: whoſe beginning, inſtitution, and office, is deſcribed of *Luke* in the Acts. For when a murmuring was raiſed by the Grecians: for that in the miniſterie of the poore their widowes were neglected, the Apoſtles excuſing themſelves with ſaying that they could not ſerve both offices, both the preaching of the word and the miniſtring at tables, required of the multitude, that there might be choſen ſeven honeſt men, to whom they might commit that doing. Loe what manner of Deacons the Apoſtolike Church had, and what Deacons it were meete for us to have according to their example.

1 Tim. 5. 10.

1 Tim. 5. 10.

Act. 6. 3.

Order and ſeemlineſſe eſpecially required in church government.

10 Now whereas in the holie aſſemblie all things are to be done in order and comely, there is nothing wherein that ought to be more diligently obſerved, than in ſtabliſhing the order of government: becauſe there is no where greater perill if any thing be done unorderly. Therefore to the end that unquiet and troubleſome men (which otherwiſe would happen) ſhould raſhly thruſt in themſelves to teach or to

rule, it is expresly provided, that no man should without calling take upon him a publike office in the Church. Therefore that a man may be judged a true minister of the Church, first he must be orderly called, then he must answere his vocation, that is to say, take upon him and execute the duties enjoyned him. This we may oftentimes marke in *Paul:* which when hee meaneth to approve his Apostleship, in a manner alway with his faithfulnesse in executing his office hee alleadgeth his calling. If so great a minister of Christ dare not take upon himselfe the authoritie, that hee should bee heard in the Church, but because hee both is appointed thereunto by the commandement of the Lord, and also faithfully performeth that which is committed unto him: how great shamefulnesse shall it be, if any man wanting both or either of these, shall challenge such honor to himselfe? But because we have above touched the necessitie of executing the office, now let us entreat onely of the calling.

Inward and outward calling of men to execute the ministerie of the church.

11 The discourse thereof standeth in fower points: that we should know, what manner of ministers, how, and by whom, ministers ought to be institute, and with what usage or what ceremonie they are to be admitted. I speake of the outward and solemne calling, which belongeth to publike order of the Church: as for that secret calling, whereof every minister is privie in his owne conscience before God, and hath not the Church witnesse of it, I omit it. It is a good witnesse of our heart, that not by any ambition, nor covetousnesse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Church, wee receive the office offered unto us. That indeed is (as I have said) necessarie for every one of us, if wee will approve our ministerie allowable before God. Nevertheless he is rightly called in presence of the Church, that commeth unto it with an evill conscience, so that his wickednesse be not open. They are wont also to say that even private men are called to the ministerie, whom they see to be meete and able to execute it: because verily learning joyned with godlinesse and with the other qualities of a good Pastour, is a certaine preparation to the very office. For whom the Lord hath appointed to so great an office, he first furnisheth them with those armours that are required to fulfill it, that they should not come emptie and unprepared unto it. Whereupon *Paul* also to the Corinthians, when he meant to dispute of the very offices, first rehearsed the gifts which they ought to have that execute the offices. But because this is the first sort of those fower points that I have propounded, let us now goe forward unto it.

1 Cor. 12. 7.

Of what qualitie and with what reverence ministers should be chosen.
Tit 1. 9.
2 Tim. 3. 1.

12 What manner of Bishops it is meete to choose, *Paul* doth largely declare in two places, but the summe commeth to this effect, that none are to bee chosen, but they that are of so sound doctrine, and of holy life, and not notable in any vice, which might both take away credit from them, and procure slander to the ministerie. Of Deacons and Elders there is altogether like consideration. It is alway to bee looked unto, that they be not unable or unfit to beare the burden that is laid upon them, that is to say, that they may be furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to send his Apostles, he garnished them with those weapons and instruments which they could not want. And *Paul* when he had painted out the image of a good and true Bishop, warneth *Timothie*, that he would not defile himselfe with choosing any man that differeth from it. I refer this word How, not to the Ceremonie of choosing, but to the reverent feare that is to be kept in the choosing. Hereupon come the fastings and praiers, which *Luke* reciteth that the faithfull used when they made Priests. For whereas they understood that they medled with a most earnest matter, they durst attempt nothing, but with great reverence and carefulnesse. But they chiefly applied themselves to praiers, whereby they might crave of God the spirit of counsell and discretion.

Luk. 21. 15. & 24. 49. Mat. 16. 15. Act. 1. 8. 1 Tim. 5. 22.

Apostles elected of God himselfe.

13 The third thing that we have set in our division was, by whom ministers are to be chosen. Of this thing no certaine rule can be gathered out of the institution of Apostles, which had some difference from the common calling of the rest. For because it was an extraordinarie ministerie, that it might be made discernable by some more notable marke, it behooved that they which should execute it, should bee called and appointed by the Lords owne mouth. They therefore tooke in hand their doing, being furnished by no mans election, but by the only commandement of God and of Christ.

Hereupon

Hereupon commeth that when the Apoſtles would put another in the place of *Judas*, they durſt not certainly name any one man, but they brought forth two, that the Lord ſhould declare by lot, whether of them he would have to ſucceed. After this manner alſo it is meete to take this, that *Paul* denieth that he was create Apoſtle of men or by man, but by Chriſt and God the Father. That firſt point, that is to ſay of men, hee had common with all the godly miniſters of the word. For no man could rightly take upon him that execution, but hee that were called of God. But the other point was proper and ſingular to himſelfe. Therefore when he glorieth of this, he doth not only boaſt that he hath that which belongeth to a true and lawfull Paſtour, but alſo bringeth forth the ſignes of his Apoſtleſhip. For when there were ſome among the Galathians, which travelling to diminiſh his authoritie, made him ſome meane diſciple, put in office under them by the principall Apoſtles : hee, to defend in ſafetie the dignitie of his preaching, which hee knew to be ſhot at by thoſe ſubtile deviſes, needed to ſhew himſelfe in all points nothing inferiour to the other Apoſtles. Therfore hee affirmeth that hee was choſen, not by the judgement of men, like ſome common Biſhop, but by the mouth and manifeſt Oracle of the Lord himſelfe. Act.1.13. Gal.1.12.

14 But no man that is ſober will denie, that it is according to the order of lawfull calling, that Biſhops ſhould be appointed by men : foraſmuch as there are ſo many teſtimonies of the Scripture for proofe thereof. Neither doth that ſaying of *Paul* make to the contrary, as it is ſaid, that hee was not ſent of men, nor by men : foraſmuch as he ſpeaketh not there of the ordinary chooſing of Miniſters, but chalengeth to himſelfe that which was ſpeciall to the Apoſtles. Howbeit God alſo appointed *Paul* by himſelfe by ſingular prerogative, that in the meane time he uſed the diſcipline of Eccleſiaſticall calling. For *Luke* reporteth it thus, when the Apoſtles were faſting and praying, the Holy Ghoſt ſaid : Separate unto me *Paul* and *Barnabas* to the worke to which I have ſeverally choſen them. To what purpoſe ſerved that ſeparation and putting on of hands, ſith the holy Ghoſt hath teſtified his owne election, but that the diſcipline of the Church in appointing miniſters by men, might be preſerved? Therefore the Lord could by no plainer example approve ſuch order, than he did when having firſt declared that he had ordained *Paul* an Apoſtle for the Gentiles, yet he willeth him to be appointed by the Church. Which thing wee may ſee in the chooſing of *Mathias*. For becauſe the office of Apoſtleſhip was of ſo great importance, that they durſt not by their owne judgement chooſe any one man into that degree, they did ſet two men in the middeſt, upon the one of whom the lot ſhould fall : that ſo both the election might have an open teſtimonie from heaven, and yet the policy of the Church ſhould not be paſſed over. *Biſhops lawfully called by men.* Gal.1.1. Act.13.2. Act.1.23.

15 Now it is demanded whether the miniſter ought to bee choſen of the whole Church, or onely of the other of the ſame office, and of the Elders that have the rule of diſcipline, or whether hee may be made by the authoritie of one man. They that give this authoritie to one man, alleadge that which *Paul* ſaith to *Titus* : Therefore I have left thee in *Creta*, that thou ſhouldeſt appoint in every towne Prieſts. Againe to *Timothie* : laie not hands quickly upon any man. But they are deceived if they thinke that either *Timothie* at *Epheſus*, or *Titus* in *Creta*, uſed a kingly power, that either of them ſhould diſpoſe all things at his owne will. For they were above the reſt, onely to goe before the people with good and wholſome counſels : not that they onely, excluding all other, ſhould doe what they liſted. And that I may not ſeeme to faine any thing, I will make it plaine by a like example. For *Luke* rehearſeth that *Paul* and *Barnabas* appointed Prieſts in divers Churches : but hee alſo expreſſeth the order or manner how, when hee ſaith that it was done by voices ordaining Prieſts (ſaith he) by lifting up of hands in every Church. Therefore they two did create them : but the whole multitude, as the Grecians manner was in elections, did by holding up their hands, declare whom they would have. Even in like manner the Roman hiſtories doe oftentimes ſay that the Counſell which kept the aſſemblies, created new officers, for none other cauſe but for that he received the voices and governed the people in the election. Truly it is not likely that *Paul* granted more to *Timothy* and *Titus* than he tooke to himſelfe. But we ſee that he was wont to create Biſhops by voices of the people. Therefore the pla- *Whether a miniſter of the Church may be made by the authoritie of one man or no.* Tit.1.15. 1 Tim.5.22. Act.14.23.

ces

ces above are so to be understood, that they minish nothing of the common right and liberty of the Church. Therefore *Ciprian* saith well, when he affirmeth that it commeth from the authority of God, that the Priest should bee chosen in presence of the people before the eies of all men, and should by publike judgement and testimony bee allowed for worthy and meet. For wee see that this was by the commandement of the Lord observed in the Leviticall Priests, that before their consecration they should be brought into the sight of the people. And no otherwise is *Mathias* added to the fellowship of the Apostles: and no otherwise the seven Deacons were created: but the people seeing and allowing of it. These examples (saith *Cyprian*) doe shew, that the ordering of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordering may be just and lawfull, which hath beene examined by the witnesse of all. We are therefore come thus far, that this is by the word of God a lawfull calling of a minister, when they that seeme meet are created by the consent and allowance of the people and that other pastors ought to beare rule of the election, that nothing be done amisse of the multitude, either by lightnesse, or by evill affections, or by disorder.

Levit. 8. 6. Num. 20. 26. Act. 1. 15. & 6. 2.

The forme of ordaining ministers in the Church by laying on of hands.

16 Now remaineth the forme of ordering, to which wee assigned the last place in the calling. It is evident that the Apostles used no other ceremony when they admitted any man to the ministery, but the laying on of hands. And I thinke that this usage came from the manner of the Hebrewes, which did as it were present unto God by laying on of hands that which they would have blessed and hallowed. So when *Jacob* was about to blesse *Ephraim* and *Manasse*, hee laid his hands upon their heads. Which thing our Lord followed, when he praied over the infants. In the same meaning (as I thinke) the Jewes by the ordinance of the law, laid hands upon the Sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whom they admitted into the ministery. Albeit they used it also upon them to whom they applied the visible graces of the spirit. Howsoever it be, this was the solemne usage, so oft as they called any man to the ministerie of the Church. So they consecrated Pastors and teachers, and so also Deacons. But although there be no certaine commandement concerning the laying on of hands, yet because we see that it was continually used among the Apostles, their so diligent observing of it ought to bee to us insteed of a commandement. And truly it is profitable, that by such a signe, both the dignity of the ministery should be commended to the people, and also that he which is ordained should be admonished, that he is not now at his owne liberty, but made bound to God and that Church. Moreover it shall not be a vaine signe, if it be restored to the naturall beginning of it. For if the Spirit of God, hath ordained nothing in the Church in vaine, wee must thinke that this ceremonie, sith it proceeded from him, is not unprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did laie their hands upon the ministers, but the Pastors onely. Howbeit it was uncertaine whether many did alway lay on their hands or no. But it is evident that that was done in the Deacons, in *Paul* and *Barnabas*, and a few other. But *Paul* himselfe in another place reporteth, that he, and not many other, did lay his hands upon *Timothee*. I admonish thee (saith he) that thou raise up the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I doe not so take it, as though *Paul* did speake of the company of the Elders, but I understand by that word the verie ordinance it selfe: as if hee had said: Make that the Grace, which thou hast received by laying on of hands when I did create thee a Priest, may not be voide.

Gen. 48 14. Mat 19. 15. Act. 19. 6.

Act. 6. 6. & 13. 3. 1. Tim. 1. 6. 1. Tim. 4. 14.

THE FOVRTH CHAPTER.

Of the state of the old Church, and of the manner of governing that was in use before the Papacie.

The ministers of the ancient Church of Christ.

HItherto we have intreated of the order of governing the Church, as it hath beene delivered us out of the pure word of God, and of the ministeries, as they were instituted by Christ. Now that all these things may be more clearely and familiarly opened,

opened, and also be better fastened in our mindes: it shall bee profitable in these things to consider the forme of the old Church. which shall represent to our eies a certaine image of Gods institution. For although the Bishops of those times did set forth many Canons, wherein they seemed to expresse more than was expressed in the holy Scripture: yet they with such heedfulnesse framed all their order after the onely rule of Gods word, that a man may easily see that in this behalfe they had in a manner nothing disagreeing from the word of God. But although there might be somewhat wanting in their ordinances, yet because they with syncere zeale endevoured to preserve Gods institution, and they swarved not much from it, it shall bee very profitable here shortly to gather what manner of observation they had. As we have declared that there are three sorts of Ministers commended unto us in the Scripture: so all the Ministers that the old Church had, it devided into three Orders. For out of the order of Elders were partly chosen Pastors ond teachers: the rest of them had the rule of the judgement and correction of manners. To the Deacons was committed the care of the poore, and the distributing of the almes. As for the Readers and Acolothes, they were not names of certaine offices: but those whom they called Clerkes, they trained from their youth upward in certaine exercises to serve the Church, that they might the better understand to what purpose they were appointed, and might in time come the better prepared to their office: as I shall by and by shew more at large. Therefore *Hierom*, when hee had appointed five Orders of the Church, reckoneth up Bishops, Priests, Deacons, Beleevers, and Cethecumeni, to the rest of the Cleargie and Monkes hee giveth no proper place.

Presbiters or Priests and Deacons out of the order of Presbiters Pastors and teachers chosen.

In Esa. c. 6.

2. Therefore to whom the office of teaching was injoyned, all them they named Priests in every Citie they chose out of their owne number one man, to whom they specially gave the title of Bishop; that dissentions should not grow of equalitie, as it is wont to come to passe. Yet the Bishop was not so above the the rest in honor and dignity that he had a dominion over his fellowes. But what office the consull had in the Senate, to propound of matters, to ask opinions, to go before the other with counselling, admonishing, and exhorting, to governe the whole action with his authoritie, and to put in execution that which is decreed by common counsel; the same office had the Bishop in the assembly of the Priests. And the old writers themselves confesse, that the same was by mens consent brought in for the necessitie of the times. Therefore *Hierome* upon the Epistle to *Titus* saith. The same was a Priest which was a Bishop. And before that by the instinction of the Divell, there were dissentions in religion, and it was said among the people, I am of *Paul*, I am of *Cephas*: Churches were governed by common counsell of Elders. Afterward, that the seeds of dissentions might be plucked up, all the care was committed to one man. As therefore the Priests doe know, that by custome of the Church they are subject to him that is set over them: so let the Bishops know, that they are above the Priests, rather by custome, than by the truth of the Lords disposing, and that they ought to governe the Church in common together. But in another place he teacheth, how ancient an institution it was. For he saith that at *Alexandria*, from *Marke* the Evangelist even to *Heraclas* and *Dyonysius*, the Priests did alway choose out one of themselves, and set him in a higher degree, whom they named a Bishop. Therefore evere Citty had a company of Priests which were Pastors, and Teachers. For they all did execute among the people that office of teaching, exhorting and correcting, which *Paul* appointeth to the Bishops: and that they might leave seed after them, they travailed in teaching the younger men, that had professed themselves souldiers in the holy warfare. To every Citty there was appointed a certaine Country, that should take their Priests from thence, and bee accounted as it were into the body of that Church. Every company (as I have before said) onely for preservation of policie and peace were under one Bishop: which was so above the rest in dignitie, that he was subject to the assemblie of his brethren. If the compasse of ground that was under his Bishoprick were so great, that he could not suffice to serve all the offices of a Bishop in every place of it, in the country it selfe there were in certaine places appointed Priests which in small matters should execute his authority. Them they called country Bishops, because in the country they represented the Bishop.

A colledge or company of Priests in every Citty, to teach, exhort, and correct the people: out of that company for avoiding of dissention, one chosen to be a Bishop: the honor & dignitie which a Bishop so chosen had above the rest: the country furnished with Priests from the Citie: those Priests under the Bishops authority: the compasse of ground committed to the care of one Bishop, termed the Bishopricke in the Primitive Church.

Epi. ad Eva. Tit. 1. 9.

3 But,

The office of Bishops and Priests to distribute the word and Sacraments.

3 But, so much as belongeth to the office, whereof we now speake, as well the Bishops as the Priests were bound to applie the distributing of the word and Sacraments. For it was ordained onely at *Alexandria*, (because *Arrius* had there troubled the Church) that the Priest should not preach to the people, as *Socrates* saith in the 9. booke of the *Tripartite* Historie. Which yet *Hierom* confesseth that hee misliketh not. Truly it should be counted monstrous, if any man had given out himselfe for a Bishop, that had not also in verie deed shewed himselfe a true Bishop. Therefore such was the severitie of those times, that all Ministers were driven to the fulfilling of such office, as the Lord requireth of them. Neither doe I rehearse the manner of one age alone. For even in *Gregories* time, when the Church was now almost decaied (certainly it was much degenerate from the ancient pureneſſe) it had not been tolerable that any Bishop should abstaine from preaching. The Priest (saith he in one place) dieth if there bee no sound heard of him: because hee asketh against himselfe the wrath of the secret judge, if hee goe without sound of preaching. And in another place: When *Paul* testifieth that hee is cleane from the blood of all: in this saying we be convinced, we be bound, wee be shewed to be guiltie, which are called Priests, which beside the evils that we have of our owne, adde also the deaths of other: because we kill so many as we, being luke-warme and silent, doe daily see to goe to death. He calleth himselfe and other silent because they were lesse diligent in their worke than they ought to be. When he spareth not them, that did halfe performe their duty: what thinke you he would have done, if a man had altogether sit idle? Therefore this was a great while holden in the Church, that the chiefe dutie of the Bishop was to feed Gods people with the word, or both publikely and privately to edifie the Church with sound doctrine.

Epi 4 Hom in Ezec.

Act. 20. 16.

For preserving of discipline Archbishops & Patriarches: ordained by them who never meant to forge another forme of ruling the Church, than God hath appointed in his word.

4 But whereas every Province had among their Bishops one Archbishop: also where in the *Nicene* Synod there were ordained Patriarches, which should in degree and dignitie be above the Archbishops, that pertained to the preserving of discipline. Howbeit in this discourse, that which was most rarely used may not bee omitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any Church, that could not well be ended by a few, might be referred to a provinciall Synod. If the greatneſſe or difficultie of the matter required a greater discussing, the Patriarches were also called to it with the Synods, from whom there might be no appeale but to a generall Councell. The government so ordered many called a *Hierarchie*, by a name (as I thinke) unproper, and truly unused in the Scriptures. For the holy Ghost willed to provide, that no man should dreame of a principalitie or dominion when the government of the Church is spoken of. But, if leaving the word we looke upon the thing, we shall finde that the old Bishops meant to forge no forme of ruling the Church, differing from that which the Lord appointed by his word.

The office of Deacons, the same under the Apostles, and in the primitive Church: the occasion of making Subdeacons and Archdeacons.

5 Neither was the order of the Deacons at that time any other than it was under the Apostles. For they received the daily offerings of the Faithfull, and the yearely revenues of the Church, to bestow them upon true uses, that is to say, to distribute them to feede partly the ministers, and partly the poore: but by the appointment of the Bishop, to whom also they yearely rendered accounts of their distribution. For whereas the Canons doe every where make the Bishop distributer of all the goods of the Church, it is not so to be understood, as though he did by himselfe discharge that care: but because it was his part to appoint to the Deacon, who should be received into the common almes of the Church, and of that which remained, to whom it should be given, and how much to every one: because he had an overseeing whether the Deacon did faithfully execute that which belonged to his office. For thus it is read in the Canons which they ascribe to the Apostles: Wee command that the Bishop have the goods of the Church in his owne power. For if hee be put in trust with the Soules of men, which are more precious, much more it is meete that he have charge of money: so that by his power all things may be distributed to the poore by the Elders and Deacons: that they may be all ministred with feare and carefulneſſe. And in the Councell of *Antioche* it is decreed, that the Bishops should be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputation, sith it is evident by many Epistles of

Cap. 35.

Gregorie

Gregory, that even at that time, when otherwise the ordinances of the church were much corrupted, yet this observation continued, that the Deacons should under the Bishop be the stewards for the poore. As for Subdeacons, it is likely that at the beginning they were joyned to the Deacons, that they should use their service about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plenty of the goods, required a new and more exact manner of disposing them: Albeit *Hierome* doth say, that it was even in his age. In their charge was the summe of their revenewes, possessions, and store, and the collection of the daily offerings. Whereupon *Gregory* declareth to the Archdeacon *Salon*, that hee should bee holden guilty if any of the goods of the church, perished either by his fraud or negligence. But whereas it was given to them to read the Gospell to the people, and to exhort them to pray: and whereas they were admitted to deliver the Cup in the holy Supper, that was rather done to garnish their office, that they should execute it with the more reverence, when by such signes they were admonished that it was no prophane Bayliwike that they exercised, but a spirituall function, and dedicate to God.

Epi ad Nep. Epi. 10. lit.

6 Here also wee may judge what use there was, and what manner of distribution of the church goods. Each were both in the decrees of Synods, and among the old writers it is to bee found, that whatsoever the Church possesseth either in lands or in mony, is the patrimony of the poore. Therefore oftentimes there, this song is sung to the Bishops and Deacons, that they should remember, that they meddle not with their owne goods, but the goods appointed to the necessity of the poore: which if they unfaithfully suppresse or waste, they shall be guilty of Bloud. Whereby they are admonished, with great feare and reverence, as in the sight of God, without respect of persons, to distribute them to whom they bee due. Hereupon also come those grave protestations in *Chrisostome*, *Ambrose*, *Augustine*, and other like Bishops, whereby they affirme their owne uprightnesse to the people. But sith it is equity, and established by the Law of the Lord, that they which employ their service to the Church, should bee fed with the common charges of the Church, and also many Priests in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wanted sustenance, nor the poore were neglected. But yet in the meane time it was provided, that the ministers themselves, which ought to give example of honest sparing to other should not have so much, whereby they might abuse it to riotous excesse or delicious esse, but onely wherewith to sustaine their owne need. For those of the Cleargy (saith *Hierome*) which are able to live of the goods of their Parents, if they take that which is the poores, doe commit sacriledge, and by such abuse they eate and drinke to themselves damnation.

The bestowing of Church goods.

7 First the ministration was free and voluntary, whereas the Bishops and Deacons were of their owne will lawfull, and uprightnesse of conscience and innocency of life were to them instead of the Lawes. Afterward when evill examples grew of the greedinesse or perverse affections of some, to correct those faults, the Canons were made, which divided the revenues of the church into foure parts: of which they assigned one part to them of the Clergy, the second to the poore, the third to the maintainance and reparation of churches, and other holy buildings, the fourth to the poore as well strangers as of their owne countrey. For whereas the other Canons give this last part to the Bishop, that varieth nothing from my above said division. For they meane not that that part should be his owne, that either hee himselfe alone should devoure it, or power it out, upon whom or what he list, but that it should suffice to maintaine the Hospitality which *Paul* requireth of that order. And so doe *Gelasius* and *Gregorie* expound it. For *Gelasius* bringeth no other reason why the Bishop should challenge any thing to himselfe, but that he might give it prisoners and strangers. And *Gregory* speaketh yet more plainely. It is the manner (saith he) of the sea Apostolike, to give commandement to the Bishop when he is ordered, that of all the revenue that ariseth, there bee made foure portions: that is to say, the one to the Bishop and his Family for Hospitality, and entertainment: the second to the Clergy: the third to the poore: the fourth to the repairing of churches. Therefore it was lawfull for the Bishop to take

Church goods divided into foure parts: one assigned to the maintenance of the Cleargie, the rest to other uses.

2 Tim. 3. 2.

nothing

nothing to his owne use, but so much as were enough for moderate and meane foode and clothing. If any began to exceede either in riotous expence, or in ostentation and pompe, hee was by and by repressed by his fellowes, and if he obeyed not, he was put from his dignity.

The treasures & ornaments of the Church made away to helpe the necessities of the poore which could not otherwise be provided for.

8 As for that which they bestowed upon garnishing of holy things, at the first it was very little. Afterward when the Church became somewhat richer, yet in that behalfe they still kept a meane. And yet all the mony that was bestowed thereupon remained safe for the poore, if any great necessity happened. So when famine possessed the province of Hierusalem, and the need could not otherwise be releeved, *Cyrillus* sold the vessels and garments and spent them upon sustenance of the poore, Likewise *Acasius* Bishop of *Amida*, when a great multitude of the Persians, in a manner starved for hunger, called together the Clergie, and when he had made that notable oration, Our God needeth neither dishes nor cups, because he neither eateth nor drinketh, hee molt the vessels, to make thereof both meate and ransome for men in misery. *Hierome* also, when he inveigheth against the too much gorgeousnesse of temples, doth with honour make mention of *Exuperius* Bishop of *Tholosa* in his time, which carried the Lords body in a wicker basket, and his bloud in glasse, but suffereth no poore man to be hungry. That which I even now said of *Acasius*, *Ambrose* reherseth of himselfe. For when the *Arrians* charged him, for that hee had broken the holy vessels to ransome prisoners, hee used this most godly excuse: Hee that sent the Apostles without gold, gathered Churches together without gold. The Church hath gold not to keepe it, but to bestow it, and give releife in necessities. What neede is to keepe that which helpeth not? Doe wee not know, how much gold and silver the Assyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the sustenance of the poore, if other releifes doe faile, than an enemie, a robber of God to beare them away? Will not the Lord say: Why hast thou suffered so many needy to die for hunger? and verily thou hadst gold whereof thou mightest have ministred them sustenance. Why were so many led away captive, and not ransomed? why were so many slaine by the enemie? It had beene better that thou shouldest save the vessels of living men, than of mettals. To these things that thou shalt not be able to answer. For what wouldst thou say? I feared least Gods temple should want garnishing. He would answer, Sacraments require not gold: neither doe those things please with gold that are not bought with gold. The ransoming of prisoners is a garnishing of Sacraments. In summe wee see, that it is most true which the same man saith in another place, that whatsoever the Church then possessed was the store of the needy. Againe: that a Bishop hath nothing that is not the poores.

Impar. hist. lib 5.

Lib. 11. cap. 16.

Ad Nepot. Lib. de offic. c. 28.

Lib. 5. epist. 31. & 33.

The institution of young Clergymen & young clerks in lower functions, to be trained up for the higher services of the Church.

9 These that wee have rehearsed were the ministeries of the old Church. For the other of which the Ecclesiasticall writers make mention, were rather certaine exercises and preparations, then appointed offices. For those holy men, that they might leave a store for the church after them, received into their charge, governance and discipline, young men which with the consent and authority of their parents, professed themselves souldiers of the spirituall warefare: and they so framed them from their tender age, that they should not come unskilfull and raw to the executing of their office. But all they that were instructed with such beginnings, were called clarks, I would indeed that some other more proper name had rather beene given them: For this name grew in of error, or of corrupt affection: forasmuch as *Peter* calleth the whole church the Clergie, that is to say, the Lords inheritance. But the institution it selfe was very holy and profitable, that they which would consecrate themselves and their service to the Church, should be so brought up under the keeping of the bishop, that none should minister to the Church, but he that were well informed aforehand, and that had from his very youth both sucked holy doctrine, and by severe discipline put in a certaine continuing quality of gravity and holy life, and were estranged from worldly cares and were accustomed to spirituall cares and studies. But as young souldiers are by certaine counterfeit skirmishes instructed to learne true and earnest fight, so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the very offices. Therefore first they committed to

1 Pet. 5. 3.

the

lawfull order of Deaconrie is long agoe taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I have alreadie ſufficiently ſhewed.

THE SIXT CHAPTER.

Of the Supremacie of the Sea of Rome.

The Supremacie of the Sea of Rome, neither derived from Chriſts inſtitution, nor from the uſe of the old Church.

HItherto we have rehearſed thoſe orders of the church, which were in the government of the old church: but afterward corrupted in times, and from thence forth more and more abuſed, doe now in the Popiſh Church retaine onely their name, and indeed are nothing elſe but viſours: that by compariſon the godly reader might judge what manner of Church the Romaniſts have, for whoſe ſake they make us ſchiſmatikes, becauſe we have departed from it. But as for the head and top of the whole order, that is to ſay, the Supremacie of the Sea of *Rome*, whereby they travell to prove that they onely have the Catholike Church, we have not yet touched it: becauſe it tooke beginning neither from the inſtitution of Chriſt, nor from the uſe of the old Church, as thoſe former parts did: which wee have ſhewed to have ſo proceeded from antiquitie, that by wickedneſſe of times they are utterly degenerate, and have put on altogether a new forme. And yet they goe about to perſwade the world, that this is the chiefe and in a manner onely bond of the unitie of the church, if we cleave to the Sea of *Rome*, and continue in the obedience thereof. They reſt (I ſay) principally upon this ſtay, when they will take away the Church from us, and claime it to themſelves, for that they keepe the head, upon which the unitie of the Church hangeth, and without which the Church muſt needs fall aſunder and be broken in peeces. For thus they thinke that the Church is as it were a maimed and headleſſe bodie, unleſſe it be ſubject to the Sea of *Rome*, as to her head. Therefore when they talke of their *Hierarchie*, they alway take their beginning at this principle: that the Biſhop of *Rome* (as the Vicar of Chriſt, which is the head of the Church) is in his ſtead Preſident of the univerſall Church: and that otherwiſe the Church is not well ordered, unleſſe that Sea doe hold the Supremacie above all other. Therefore this alſo is to be examined of what ſort it is: that we may omit nothing that pertaineth to a juſt government of the Church.

The high prieſts authoritie amongſt the Iewes, no proofe for the ſoveraigne dignitie of Rome.

2 Let this therefore be the principall point of the queſtion: Whether it be neceſſarie for the true forme of *Hierarchie* (as they call it) or Eccleſiaſticall order, that one Sea ſhould be above the reſt both in dignitie and in power, that it may be the head of the whole body. But wee make the Church ſubject to too unjuſt lawes, if we lay this neceſſitie upon it, without the word of God. Therefore if the adverſaries will prove that which they require, they muſt firſt ſhew that this diſpoſition was ordained by Chriſt. For this purpoſe they alleadge out of the Law the high Prieſthood, alſo the high judgement, which God did inſtitute at *Hieruſalem*. But it is eaſie to give a ſolution, and that many waies, if one way doe not ſatisfie them. Firſt no reaſon compelleth to extend that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world ſhall be farre different. Becauſe the *Iewes* were on each ſide compaſſed with Idolaters: that they ſhould not bee diverſly drawne with varietie of religions, God appointed the place of worſhipping him in the middeſt part of the land: there hee ordained over them one head Biſhop, whom they ſhould have all regard unto, that they might be the better kept together in unitie. Now when religion is ſpred abroad into the whole world, who doth not ſee that it is altogether an abſurditie, that the government of the Eaſt and Weſt be given to one man? For it is in effect as much as if a man ſhould affirme that the whole world ought to be governed by one Ruler, becauſe one peece of land hath no moe rulers but one. But there is yet another reaſon, why that ought not to be made an example to be followed. No man is ignorant that the high Biſhop was a figure of Chriſt. Now, ſince the Prieſthood is removed, that right muſt alſo be removed. But to whom is it removed? Truly not to the Pope (as he himſelfe is ſo bold ſhameleſly to boaſt) when he draweth this title to himſelfe: but to Chriſt, which as hee alone ſuſtaineth this office, without any Vicar or Succeſſor, ſo hee reſigneth the honour to none other. For the Prieſthood conſiſteth not in

Heb. 7. 12.

doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that intercession which he now useth with his Father.

Things in the new Testament spoken to Peter, prove not the power which the Bishop of Rome challengeth.

3 There is therefore no cause why they should binde us by this example, as by a perpetuall rule, which wee have seene to be enduring but for a time. Out of the new Testament they have nothing to bring forth for proofe of their opinion, but that it was said to one: Thou art *Peter*, and upon this stone I will build my Church. Againe, *Peter*, Lovest thou me? Feede my sheepe. But admitting that these be strong proofes, they must first shew, that he which is commanded to feede the flocke of Christ, hath power committed to him over all Churches: and that to binde and to loose is nothing else but to be ruler of all the world. But as *Peter* had received the commandement of the Lord, so he exhorteth all other Priests to feede the Church. Heereby we may gather, that by this saying of Christ, there was either nothing given to *Peter* more than to the rest, or that *Peter* did equally communicate with other the power that he had received. But, that we strive not vainely, we have in another place a cleare exposition out of the mouth of Christ, what is to binde and loose: that is to say, to retaine and to forgive sinnes. But the manner of binding and loosing, both the whole Scripture each where sheweth, and *Paul* very well declareth, when he saith that the ministers of the Gospell have commandement to reconcile men to God, and also have power to punish them that refuse this benefit.

Mat. 16. 18. John 21. 15.

1 Pet. 5. 2. John 20. 23.

2. Cor. 5. 18. & 10. 16.

What keies Christ gave unto Peter.

4 How shamefully they wrest those places, that make mention of binding and loosing, I both have already shortly touched, and a little after I shall have occasion to declare more at large. Now it is good to see onely, what they gather of that famous answere of Christ to *Peter*. Hee promised him the keies of the kingdome of heaven: hee said that whatsoever hee bound in earth, should be bound in heaven. If we agree upon the word Keies, and the manner of binding, all contention shall by and by cease. For the Pope himselfe will gladly give over the charge injoyned to the Apostles, which beeing full of travell and griefe, should shake from him his pleasures, without gaine. For as much as the heavens are opened unto us by the doctrine of the Gospell, it is with a very fit Metaphor expressed by the name of Keies. Now men are bound and loosed in no otherwise, but when faith reconcileth some to God, and their owne unbeliefe bindeth other some. If the Pope did take this onely upon him: I thinke there will bee no man that would either envie it or strive about it. But because this succession, being travelsome and nothing gainefull, pleaseth not the Pope, heereupon groweth the beginning of the contention, what Christ promised to *Peter*. Therefore I gather by the very matter it selfe, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be severed from the charge. For if that definition which I have rehearsed, be received (which cannot but shamelesly be rejected) here is nothing given to *Peter*, that was not also common to his other fellowes: because otherwise there should not onely wrong be done to the persons, but the very maiestie of doctrine should halt. They cry out on the other side: what availeth it, I pray you, to runne upon this rocke? For they shall not prove, but as the preaching of one same Gospell was enjoyned to all the Apostles, so they were also all alike furnished with power to binde and loose. Christ (say they) appointed *Peter* prince of the whole Church, when hee promised that he would give him the keies. But that which he then promised to one, in another place hee gave it also to all the rest, and delivered it as it were into their hands. If the same power were granted to all, which was promised to one, wherein shall hee be above his fellowes? Herein (say they) he excelleth, because he received it both in common together with them, and severally by himselfe, which was not given to the other, but in common. What if I answere with *Cyprian* and *Augustine*, that Christ did it not for this purpose, to preferre one man before other, but so to set out the unitie of the Church. For thus saith *Cyprian*, that God in the person of one gave the keies to all, to signifie the unitie of all: and that the rest were the same thing that *Peter* was, endued with like partaking both of honor and power: but that the beginning is taken at unitie, that the church of Christ may be shewed to be one. *Augustine* saith: If there were not in *Peter* a mysterie of the church, the Lord would not say to him, I will give thee the keies. For if this was said to *Peter*, the church hath them not:

Mat. 18. 20. John 20. 23.

De sim. præl.

Hom. in John 1.

Hom. 11.

but

but if the Church have them, then *Peter*, when hee received the keies, betokened the whole Church. And in another place. When they were all asked, onely *Peter* answered, thou art Christ: and it is said to him, I will give thee the keies, as though he alone had received the power of binding and loosing: whereas both he being one, said that one for all, and he received the other with all, as bearing the person of unitie. Therfore one for all, because there is unitie in all.

5 But this, Thou art *Peter*, and upon this rocke I will build my Church, is no where read or spoken to any other. As though Christ spake there any other thing of *Peter*, than that which *Paul* and *Peter* himselfe speaketh of all Christians. For *Paul* maketh Christ the chiefe and corner stone, upon which they are builded together, that grow into a holie temple to the Lord. And *Peter* biddeth us to be lively stones which being founded upon that chosen and pretious stone, doe by this joynt and coupling together with our God, cleave also together among our selves. He (say they) above the rest: because he hath the name peculiarly. Indeed I doe willingly grant this honour to *Peter*, that in the building of the Church he be placed among the first, or (if they will have this also) the first of all the faithfull: but I will not suffer them to gather thereupon, that he should have a Supremacie over the rest. For what manner of gathering is this? He excelleth other in ferventnesse of zeale, in learning, and courage: therefore he hath power over them. As though we might not with better colour gather, that *Andrew* is in degree before *Peter*, because he went before him in time, and brought him to Christ. But I passe over this. Let *Peter* truly have the first place, yet there is great difference betweene the honour of degree and power. We see that the Apostles commonly granted this to *Peter*, that he should speake in assemblies, and after a certaine manner goe before them with propounding, exhorting, and admonishing: but of his power we read nothing at all.

Peter in some kind of honour before the rest, but not above the rest in power, because our Saviour said, thou art Peter, and upon this rocke I will build my Church. Matt.16.18. Ephe.2.20. 1 Pet.2.5.

John 1.40. & 42.

6 Howbeit wee be not yet come to dispute of that point: onely at this present I would prove, that they doe too fondly reason, when by the onely name of *Peter*, they would build an Empire over the whole Church. For those old follies wherewith they went about to deceive at the beginning, are not worthie to be rehearsed, much lesse to be confuted, that the Church was builded upon *Peter*, because it was said, upon this rock, &c. But some of the Fathers have so expounded it. But when the whole Scripture crieth out to the contrarie, to what purpose is their authoritie alleaged against God? Yea, why doe we strive about the meaning of these words, as though it were darke or doubtfull; when nothing can bee more plainly nor more certainly spoken? *Peter* had confessed in his owne and his brethrens name that Christ is the Sonne of God. Upon this rocke Christ buildeth his Church: because it is (as *Paul* saith) the onely foundation, beside which there can be laid none other. Neither doe I heere therefore refuse the authoritie of the Fathers, because I want their testimonies, if I listed to alleage them: but (as I have said) I will not with contending about so cleere a matter trouble the Readers in vaine, specially sith this point hath been long agoe diligently enough handled and declared by men of our side.

Upon what rock Christ hath builded his Church.

Matt.16.16.

1 Cor.3.11.

7 And yet indeed no man can better assoyle this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office and power *Peter* had among the Apostles, how he behaved himselfe, and how hee was accepted of them. Runne over all that remaineth written, you shall find nothing else, but that he was one of the twelve, equall with the rest and their fellow, but not their Lord. He doth indeed propound to the Councell, if any thing be to be done, and giveth warning what is meete to be done: but therewithall he heareth other, and doth not onely graunt them place to speake their minde, but leaveth the judgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not command them by authoritie, as Superiour: but hee maketh them his companions, and gently exhorteth them, as equals are wont to doe. When he was accused for that hee had gone into the Gentiles, although it were without cause, yet he answered and purged himselfe. When he was commanded by his fellowes, to goe with *John* into *Samaria*, hee refused not. Whereas the Apostle did send him, they did thereby declare that they held him not for their Superiour. Whereas hee obeyed and tooke upon him

The whole course of Peters dealings shew him to have been a fellow with the rest of the Apostles, and not a Lord over them. Act.15.5.

1 Pet.5.1. Act.11.3. Act.8.14.

the Embassage committed to him, hee did thereby confesse that he had a fellowship with them, and not an authoritie over them. If none of these things were, yet the only Epistle to the Galathians may easily take all doubting from us: where almost in two Chapters together, *Paul* travelleth to prove nothing else, but that hee himselfe was equall to *Peter* in honour of Apostleship. Then hee rehearseth that hee came to *Peter*, not to professe subjection, but onely to make their consent of doctrine approved by testimonie to all men: and that *Peter* himselfe required no such thing, but gave him his right hand of fellowship, to worke in common together in the Lords Vineyard: and that there was no lesser grace given to him among the Gentiles, than to *Peter* among the Jewes; Finally, that when *Peter* dealt not very faithfully, hee was corrected by him, and obeyed his reproving. All these things doe make plaine, either that there was an equalitie betweene *Paul* and *Peter*, or at least that *Peter* had no more power over the rest, than they had over him. And (as I have alreadie said) *Paul* of purpose laboureth about this, that none should preferre before him in the Apostleship either *Peter*, or *John*, which were fellowes, not Lords.

Gal 1.18. & 2.8.

If Peter were the Prince of the Apostles, it followeth not hereupon that the whole world should be subject to the Bishop of Rome.

8 But, to grant them that which they require concerning *Peter*, that is, that he was the Prince of the Apostles, and excelled the rest in dignitie: yet there is no cause why they should of a singular example make an universall rule, and drawe to perpetuitie that which hath beene once done: sith there is a farre differing reason. One was chiefe among the Apostles: forsooth, because they were few in number. If one were the chiefe of twelve men, shall it therefore follow that one ought to be made ruler of a hundred thousand men? It is no marvell that twelve had one among them that should rule them all. For nature beareth this, and the wit of men requireth this, that in every assembly, although they be all equall in power, yet there be one as a governour, whom the rest may have regard unto. There is no Court without a Consull, no Session of Judges without a Pretor, or Propounder, no companie without a Ruler, no fellowship without a Maister. So should it be no absurditie, if we confessed that the Apostles gave to *Peter* such a supremacie. But that which is of force among few, is not by and by to be drawne to the whole world, to the ruling whereof no one man is sufficient. But (say they) this hath place no lesse in the whole universalitie of nature, than in all the parts, that there be one soveraigne head of all. And hereof (and God will) they fetch a proofe from Cranes and Bees, which alway choose to themselves one guide, not many. I allow indeede the examples which they bring forth: but doe Bees resort together out of all the world to choose them one king? every severall king is content with his owne hyve. So among Cranes, every heard hath their owne king. What else shall they prove hereby, but that every Church ought to have their owne severall bishop appointed them? Then they call us to civill examples. They alleadge that saying of *Homer*, It is not good to have many governours: and such things as in like sense are read in prophane writers to the commendation of Monarchie. The answere is easie. For Monarchie is not praised of *Ulysses* in *Homer*, or of any other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to shew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

No head of the whole Church but only Christ.

9 But let it be as they will, that it is good and profitable that the whole world be holden under Monarchie, which yet is a very great absurditie: but let it be so: yet I will not therefore grant that the same should take place in the government of the Church. For the Church hath Christ her onely head, under whose dominion wee all cleave together, according to that order and that forme of pollicie which he hath prescribed. Therefore they doe a great wrong to Christ, when by that pretence they will have one man to be ruler of the universall Church, because it cannot be without a head. For Christ is the head of whom the whole body coupled and knit together in every joynt, wherewith one ministreth to an other, according to the working of every member in the measure thereof, maketh increase of the bodie. See you not, how hee setteth all men without exception in the body, and leaveth the honour and name of head to Christ alone? See you not how he giveth to every member a certaine measure, and a determined, and limited function: whereby both the perfection of the grace and the

Ephe. 4.15.

soveraigne

ſoveraigne power of governance may remaine with Chriſt onely? Neither am I ignorant what they are wont to cavill, when this is objected againſt them: they ſay that Chriſt is properly called the onely head, becauſe he alone raigneth by his owne authoritie and in his owne name: but that this nothing withſtandeth, but that there may be under him another miniſteriall head (as they terme it) that may be his vicegerent in earth. But by this cavillation they prevaile nothing, unleſſe they firſt ſhew that this miniſtery was ordained by Chriſt. For the Apoſtle teacheth, that the whole miniſtration is diſperſed through the members, and that the power floweth from the one heavenly head. Or if they will have it any plainer ſpoken, ſith the Scripture teſtifieth that Chriſt is the head, and claimeth that honour to him alone, it ought not to be transferred to any other, but whom Chriſt himſelfe hath made his vicar. But that is not onely no where read, but alſo may be largely confuted by many places.

Eph. 1. 22. & 4. 15. & 5 23. Col. 1. 18. & 2. 10. Eph 4. 10.

10 *Paul* ſometimes depainteth unto us a lively image of the church. Of one head hee maketh there no mention. But rather by his deſcription we may gather, that it is diſagreeing from the inſtitution of Chriſt. Chriſt at his aſcending tooke from us the viſible preſence of himſelfe: yet he went up to fulfill all things. Now therefore the church hath him yet preſent, and alway ſhall have. When *Paul* goeth about to ſhew the meane wherby he preſenteth himſelfe, he calleth us backe to the miniſteries which he uſeth. The Lord (ſaith he) is in us all, according to the meaſure of grace that hee hath given to every member. Therefore hee hath appointed ſome Apoſtles, ſome Paſtors, ſome Evangeliſts, otherſome Teachers, &c. Why doth hee not ſay, that hee hath ſet one over all, to be his vicegerent? For the place required that principally, and it could by no meanes have beene omitted, if it had beene true. Chriſt (ſaith hee) is with us. How? by the miniſtery of men, whom hee hath appointed to governe the Church. Why not rather by the myſteriall head, to whom he hath committed his ſteed? Hee nameth unitie: but in God, and in the faith of Chriſt. Hee aſſigneth to men nothing but common miniſterie, and to every one a particular meaſure. In that commendation of unitie, after that he had ſaid that there is but one body, one ſpirit, one hope of calling, one God, one Faith, one baptiſme, why hath he not alſo immediately added one chiefe biſhop, that may hold the church together in unitie? For nothing could have beene more fitly ſpoken, if it had beene true. Let that place be diligently weighed. It is no doubt but that hee meant there altogether to repreſent the holy and ſpirituall government of the church, which they that came after called *Hierarchie*. As for *Monarchie* among miniſters, he not onely nameth none, but alſo ſheweth that there is none. It is alſo no doubt but that he meant to expreſſe the manner of conjoyning, whereby the faithfull cleave together with Chriſt their head. There he not onely ſpeaketh of no miniſteriall head, but appointeth to every of the members a particular working according to the meaſure of grace diſtributed to every one. Neither is there any reaſon why they ſhould ſubtlely diſpute of the compariſon of the heavenly and earthly *Hierarchie*. For it is not ſafe to know beyond meaſure of it. And in framing this government we muſt follow no other figure, than the Lord himſelfe hath painted out in his word.

The Apoſtles knew no monarchie in the miniſteriall government of the Church. Eph. 4. 7. & 11.

11 Now although I grant them another thing, which they ſhall never winne by proofe before ſober men, that the ſupremacie of the church was ſtabliſhed in *Peter*, that it ſhould alway remaine by perpetuall ſucceſſion: yet how will they prove, that his ſeat was ſo placed at *Rome*, that whoſoever is biſhop of that church, ſhould be ſet over the whole world? By what right doe they binde this dignitie to the place, which is given without mention of place? *Peter* (ſay they) lived and died at *Rome*. What did Chriſt himſelfe? Did not he, while he lived, exerciſe his biſhopricke, and in dying fulfill the office of Prieſthood, at *Hieruſalem*? The Prince of Paſtors, the ſoveraigne biſhop, the head of the church, could not purchaſe honour to the place: and could *Peter*, that was farre inferior to him? Are not theſe fallies more than childiſh? Chriſt gave the honour of ſupremacie to *Peter*, *Peter* ſate at *Rome*, therefore he there placed the ſeat of ſupremacie. By this reaſon the Iſraelites in old time might have ſet the ſeat of ſupremacie in the deſert, where *Moſes* the chiefe Teacher and Prince of Prophets executed his miniſterie and died.

If Peter had a ſupremacie not onely to be confirmed unto him, but alſo conveyed unto others, the title of the biſhop of Rome is not verely proved.

Deut. 34. 5.

12 Let us ſee how trimly they reaſon. *Peter* (ſay they) had the Supremacie among

A vaine surmise that the Supremacie of the church belonging sometime to Antioch, was by the Lords commandement thence translated to Rome.
12 quæst. 1. ca.

the Apostles: therefore the Church where he sate ought to have that priviledge. But where sate he first? At *Antioch*, say they. Therefore the Church of *Antioch* doth rightly claime to it selfe the Supremacie. They confesse that it was in old time the first: but they say, that in removing thence hee removed to *Rome* the honour that he brought with him. For there is an Epistle under the name of Pope *Marcellus* to the Bishops of *Antioch*, where he sayeth thus: *Peters* seate was at the beginning with you, which afterward by the Lords commandement was removed hither. So the Church of *Antioch*, which was once the chiefe, hath given place to the Sea of *Rome*. But by what Oracle had that good man learned, that the Lord so commanded? For if this cause be to be determined by the Law, it is necessarie that they answere, whether they will have this priviledge to be personall, or reall, or mixt. For it must be one of these three. If they say that it is personall, then it belongeth nothing to the place. If they say that it is reall, then when it is once given to the place, it is not taken away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shall be not simply to be considered, unlesse the person doe also agree. Let them choose which soever they will, I will by and by inferre and easily prove, that *Rome* can by no meane take the Supremacie upon it selfe.

If the first place be granted to the Church of Rome, why the second unto Alexandria, before either Antioch, or Ephesus, or Ierusalem
Gal. 2. 9.

13 But be it, that (as they trifflingly say) the supremacie was removed from *Antioch* to *Rome*: yet why did not *Antioch* keepe the second place? For if *Rome* have therfore the first place, because *Peter* late there to the end of his life: to whom shall the second place rather be granted, than where he had his first seate? How came it to passe then, that *Alexandria* went before *Antioch*? How agreeth it, that the Church of one disciple should be above the seate of *Peter*? If honour be due to every church, according to the worthinesse of the founder, what shall we say also of the other churches? *Paul* nameth three, that seemed to be pillars, *James*, *Peter*, and *John*. If the first place were given to the sea of *Rome* in the honour of *Peter*: doe not the seates of *Ephesus* and *Hierusalem*, where *John* and *James* sate, deserve the second and third place? But among the Patriarches *Hierusalem* had the last place: *Ephesus* could not sit so much as in the uttermost corner. And other churches were left out, both all those that *Paul* founded, and those that the other Apostles were rulers of. The seate of *Marke*, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must grant us that this is not a perpetuall rule, that there be due to every church the same degree of honour which the founder had.

Peters sitting at Rome scarce worthy of credit.
Gal 1. 18.
Gal. 2 1.

14 Howbeit, as for that which they report of *Peters* sitting in the Church of *Rome*, I see not what credit it ought to have. Truly that which is in *Eusebius*, that he ruled there five and twenty yeeres, is very easily confuted. For it is evident by the first and second Chapter to the Galathians, that about twentie yeeres after the death of Christ, he was at *Hierusalem*, and that then he went to *Antioch*: where how long he was, is uncertaine. *Gregorie* reckoneth seven yeeres, and *Eusebius* twentie and five. But from the death of Christ, to the end of *Neroes* Empire, (in whose time they say that he was slaine) there shall be found but thirtie and seven yeeres. For the Lord suffered under *Tiberius*, the eighteenth yeere of his Empire. If you rebate twenty yeeres, during the which *Paul* is witnesse that *Peter* dwelt at *Hierusalem*, there will remaine but seventeene yeeres at the most, which must now be divided betweene two Bishopricks. If he taried long at *Antioch* he could not sit at *Rome* but a very little while. Which thing we may yet also more plainly prove. *Paul* wrote to the Romanes, when he was in his journey going to *Hierusalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epistle was written foure yeeres before that he came to *Rome*. Therein is yet no mention of *Peter*, which should not have beene left out, if *Peter* had ruled that Church. Yea and in the end also, when he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he gathereth together all those that he knew, he yet saith utterly nothing of *Peter*. Neither is it needfull heere to make a long or curious demonstration to men of sound judgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not have overpassed *Peter*, if he had beene at *Rome*.

Rom. 15 15.

Rom. 6. 21.

15 Then

15 Then *Paul* was brought priſoner to *Rome*. *Luke* reporteth that he was receiued of the brethren, of *Peter* he ſaith nothing. He wrote from thence to many Churches: and in ſome places alſo hee writeth ſalutations in the names of certaine: but hee doth not in one word ſhew that *Peter* was there at that time, Who, I pray you ſhall thinke it likely, that he could haue paſſed him ouer with ſilence, if he had beene preſent? Yea to the Philippians, where he ſaid that he had none that ſo faithfully looked vnto the worke of the Lord, as *Timothie*, hee complained that they did all ſeeke their owne. And to the ſame *Timothie* he maketh a more grieuous complaint, that none was with him at his firſt defence, but all forſooke him: where therefore was *Peter* then? For if they ſay that hee was then at *Rome*, how great a ſhame doth *Paul* charge him with, that hee was a forſaker of the Goſpell? For hee ſpeaketh of the beleeuers: becauſe he addeth, God impute it not vnto them. How long therefore, and in what time did *Peter* keepe that ſeate? But it is a conſtant opinion of writers, that hee gouerned that Church euen to his death. But among the writers themſelues it is not certaine who was his ſucceſſor, becauſe ſome ſay *Linus*, and otherſome ſay *Clement*. And they tell many fond fables, of the diſputation had betweene him and *Simon* the Magician. And *Auguſtine* ſticketh not to confeſſe, when hee entreateth of ſuperſtitions, that by reaſon of an opinion raſhly conceiued, there was a cuſtome growne in vſe at *Rome*, that they ſhould not faſt that day that *Peter* got the victorie of *Simon* the Magician. Finally the doings of that time are ſo entangled with diuerſitie of opinions; that we ought not raſhly to beleeue where we finde any thing written. And yet by reaſon of this conſent of writers, I ſtriue not againſt this, that hee died there: but yet that hee was biſhop there, and ſpecially a long time, I cannot be perſwaded, neither doe I much paſſe vpon that alſo: for as much as *Paul* teſtifieth that *Peters* Apoſtleſhip did peculiarly belong to the Iewes, and his owne to vs. Therefore that that fellowſhip which they couenanted betweene themſelues, may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force among vs, wee ought to haue reſpect rather to the Apoſtleſhip of *Paul* and *Peter*. For the holy Ghoſt ſo deuided the prouinces betweene them that hee appointed *Peter* to the Iewes, and *Paul* to vs. Now therefore let the Romaniſts goe and ſeeke their ſupremacie elſe where than in the word of God, where it is found not to be grounded.

As Peters gouerning the Church of Rome is hardly proued, ſo he ſucceſſor in gouernment is not agreed vpon: his deeds and death at Rome vncertaine: his being Biſhop of Rome anie waie ſo long moſt improbable.
Act. vlt. 16.
Phil. 2. 20.
2 Tim. 4. 16.

Auguſt. ad Sanar.

16 Now let vs come to the old Church; that it may alſo bee made to appeare plainely that our aduerſaries doe no leſſe cauſelesly and falſely boaſt of the conſent thereof, than they doe of the witneſſe of the word of God. When therefore they bragge of that principle of theirs, that the vnitie of the Church cannot otherwiſe bee kept together, but if there bee one ſupreame head in earth, to whom all the members may obey, and that therefore the Lord gaue the ſupremacie to *Peter*, and from thence forth to the ſea of *Rome* by right of ſucceſſion, that the ſame ſhould remaine in it to the end: they affirme, that this hath beene alway obſerued from the beginning. But foraſmuch as they wrongfully wreſt many teſtimonies, I will firſt ſay this aforehand, that I denie not but that the writers doe each where giue great honour to the Church of *Rome*, and doe ſpeake reuerently of it. Which I thinke to be done ſpecially for three cauſes. For that ſame opinion, which I wot not how was growne in force, that it was founded and ordained by the miniſterie of *Peter*, much availed to procure fauour and eſtimation vnto it. Therefore in the Eaſt parts it was for honours ſake called the ſea Apoſtolike. Secondly, when the head of the Empire was there; and that therefore it was likely, that in that place were men more excellent both in learning and wiſedome, and skill, and experience of many things, than any where elſe: there was worthily conſideration had thereof, that both the honour of the Citie, and alſo the other more excellent gifts of God ſhould not ſeeme to be deſpiſed. There was beſide theſe alſo a third thing, that when the Churches of the Eaſt, and of *Greece*, yea and of *Affrica*, were in tumults among themſelues with diſagreement of opinions; the Church of *Rome* was quieter and leſſe full of troubles than the reſt. So came it to paſſe, that the godly and holy Biſhops, being driuen out of their ſeates, did oftentimes flee thither as into a ſanctuarie or certaine haue. For as the Weſterne men are of leſſe ſharpneſſe and ſwiftneſſe of wit, than the Aſians or Affricans be, ſo much are they leſſe deſirous of

Three cauſes why the fathers did attribute ſo much to the Church of Rome.

alterations.

alterations. This therefore added much authoritie to the Church of *Rome*, that in those doubtfull times it was not so troubled as the rest, and did hold the doctrine once delivered them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no small honour, and commended with many notable testimonies of the old writers.

The Fathers of the Church confessing the churches unitie never dreamed that the B. Shop of Rome's supremacie should be the bond to make it one.

17 But when our adversaries will thereupon gather that it hath a supremacie and soveraigne power over other Churches, they doe too much amisse, as I have already said, And that the same may the better appeare, I will first briefly shew what the old Fathers thought of this unitie which they enforce so earnestly. *Hierom* writing to *Nepotianus*, after that he had received many examples of unitie, at the last descended to the *Hierarchie* of the Church. Each Bishop of every severall Church, each Archpriest, each Archdeacon, and all the Ecclesiasticall order, doe rest upon their owne rulers. Heere a Romaine Priest speaketh, hee commendeth union in the Ecclesiasticall order, why doth he not rehearse that all Churches are knit together with one head as with one bond? Nothing could have more fitly served the matter that he had in hand: and it cannot bee said that it was for forgetfulnesse, that he omitted it: for he would have done nothing more willingly if the matter had suffered him. He saw therefore without doubt, that that is the true reason of unitie which *Cyprian* excellently well describeth in these words: The Bishoprick is one, wherof each hath a part wholy: and the church is one, which is with increase of fruitfulnesse more largely extended into a multitude. Like as there are many sun-beames and one light: and many branches of a tree, but one bodie grounded on a fast holding roote: and like as from one fountaine flow many streames, and though the multitude seeme to be diversly spread abroad with largenesse of overflowing plentie, yet the unitie is kept whole in the originall: so the church also being overspread with the light of the Lord, extendeth her beames abroad throughout the whole world, yet it is but one that is each where powred forth, and the unitie of the bodie is not severed: she spreadeth her branches over the whole world, she tendeth out her overflowing streames: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adultéresse: she knoweth one onely house, she keepeth the holinesse of one onely chamber with chast shamefastnesse. You see how he maketh the universall Bishoprick to be Christs onely, which comprehendeth the whole Church under him: and saith that all they that execute the office of Bishop under this head, have their parts thereof wholy. Where is the supremacie of the sea of *Rome*, if the whole Bishoprick remaine with Christ onely, and each Bishop hath his part thereof wholy? These things therefore make to this purpose, that the Reader may understand by the way, that the old Fathers were utterly ignorant of that principle, which the Romanists doe take for confessed and undoubted, concerning the unitie of an earthly head in the *Hierarchie* of the Church.

De sim. præ.

THE SEVENTH CHAPTER.

Of the beginning and encreasing of the Papacie of Rome, untill advanced it selfe to this height, whereby both the libertie of the Church hath beene oppressed, and all the right government thereof overthrowne.

Sundry ancient Councels where in the Bishop of Rome had not the chiefest place.

AS concerning the ancientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablish it, than the decree of the *Nycene* Synod, wherein the Bishop of *Rome* both hath the first place among the Patriarches given unto him, and is commanded to looke unto the Churches adjoyning to the Citie. When the Councell maketh such division betweene him and the other Patriarches, that it assigneth to every one their bounds: truely, it doth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincentius* in the name of *Julius*, which then governed the Church of *Rome*: to them was given the fourth place. I beseech you, if *Julius* were acknowledged the head of the Church, should his Legates be thrust into the fourth seate? Should *Athanasius* bee chiefe in the Councell, where principally the image of the Hierarchicall order ought to be seene? In the Synod at *Ephesus* it appeareth, that *Celestinus* which was then Bishop of

Rome

Rome, uſed a crooked ſubtle meane to provide for the dignitie of his ſeate. For when he ſent his deputies thither, hee committed his ſteede to *Cyrillus* of *Alexandria*, which ſhould notwithſtanding otherwiſe have beene the chiefe. To what purpoſe was that ſame committing, but that his name might by what meane ſoever abide in the firſt place? For his Legates ſate in a lower place, and were asked their opinion among the reſt, and ſubſcribed in their order: in the meane time the Patriarch of *Alexandria* joyned *Celeſtines* name with his owne. What ſhall I ſay of the ſecond Councell at *Epheſus*: where when *Leos* Legates were preſent, yet *Dioſcorus* Patriarch of *Alexandria* ſate the chiefe as by his owne right? They will take exception that it was no upright Councell, by which both the holy man *Flavianus* was condemned, and *Eutyches* acquited, and his ungodlineſſe allowed. But when the Synod was gathered, when the Biſhops tooke their places in order, verily the Legates of the Biſhop of *Rome* ſate there among the reſt none otherwiſe than in a holy and lawfull Councell. Yet they ſtrived not for the firſt place, but yeelded it to another: which they would never have done, if they had thought it to be theirs of right. For the Biſhops of *Rome* were never aſhamed to enter into the greateſt contentions for their honors: and for this onely cauſe oftentimes to vex and trouble the Church with many and hurtfull ſtrifes. But becauſe *Leo* ſaw that it ſhould be a too much unreaſonable requeſt, if he ſhould ſeeke to get the chiefe place for his Legates, therefore he ſurceaſed it.

2 Then followed the Councell of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of *Rome* ſate in the chiefe place. But *Leo* himſelfe confeſſeth that this was an extraordinarie priviledge. For when he made petition for it to the Emperor *Marcianus*, and *Pulcheria* the Empreſſe, he did not affirme that it was due to him, but onely pretended, that the Eaſterne Biſhops, which ſate as chiefe in the Councell at *Epheſus*, troubled all things and ill abuſed their power. Whereas therefore it was needfull to have a grave governour, and it was not likely that they ſhould be meete for it, which had once beene ſo light and diſordered: therefore he praied, that by reaſon of the default and unfitneſſe of other, the office of governing might be removed to him. Truly that which is gotten by ſingular priviledge and beſide order, is not by common law. Where this onely is pretended, that there needeth ſome new governour, becauſe the former governours had behaved themſelves ill, it is evident that it neither was ſo before, nor ought to continue ſo for ever, but is done onely in reſpect of preſent danger. The Biſhop of *Rome* therefore had the firſt place in the Councell of *Chalcedon*: not becauſe it was due to his ſea, but becauſe the Synode was at that time deſtitute of a grave and fit governour, while they that ought to have beene the chiefe, did through their owne intemperance and corrupt affection, thruſt themſelves out of place. And this that I ſay, *Leos* ſucceſſour did indeed prove. For when he ſent his Legates to the fift Synode at *Conſtantinople*, which was holden long time after, he brauled not for the firſt ſeate, but eaſily ſuffered *Menna* the Patriarch of *Conſtantinople* to ſit as chiefe. So in the Councell of *Carthage*, at which *Auguſtine* was preſent, we ſee that not the Legates of the ſea of *Rome*, but *Aurelius* Archbiſhop of that place ſat as chiefe: when yet the contention was about the authoritie of the Biſhop of *Rome*. Yea there was alſo a generall Councell holden in *Italy* it ſelfe, at which the Biſhop of *Rome* was not preſent. *Ambroſe* was chiefe there, which was in very great authoritie with the Emperour, there was no mention made of the Biſhop of *Rome*. Therefore at that time it came to paſſe by the dignitie of *Ambroſe*, that the ſea of *Millane* was more noble than the ſea of *Rome*.

The chiefeſt place in the Councell of Chalcedon granted by the Emperour, as requeſt upon ſpeciall occaſion for that time to the Biſhop of Rome, which place in Synodes afterwards held other Biſhops had as before.

The Councell at Aquileia.

3 As concerning the title of Supremacie, and other titles of pride, whereupon it now marvellouſly boaſteth it ſelfe, it is not hard to judge, when and in what ſort they crept in. *Cyprian* oftentimes maketh mention of *Cornelius*. He ſetteth him out with no other name, but by the name of brother, or fellow Biſhop, or fellow in office. But when he writeth to *Stephen* the ſucceſſor of *Cornelius*, he doth not only make him equall with himſelfe and the reſt, but alſo ſpeaketh more hardly to him, charging him ſometime with arrogancie, ſometime with ignorance. Since *Cyprian* we have with all the Church of *Africa* judged of that matter. The Councell at *Carthage* did forbid that any ſhould be called Prince of Prieſts or chiefe Biſhop, but onely biſhop of the chiefe ſea. But if

The title of Supremacie not given to the Biſhop of Rome in the auncient times of the Church. Lib. 2. epi. 2. & lib 4. epi. 6.

Cap 47. a man turne over the ancienter monuments, hee shall finde that the Bishop of *Rome* at that time was content with the common name of Brother. Certainely so long as the face of the Church continued true and pure, all these names of pride, wherewith since that time the sea of *Rome* hath begun to waxe outragious, were utterly unheard of: it was not knowne, who was the higheſt Bishop and the onely head of the Church in earth. But if the Bishop of *Rome* had beene so bold to have taken such a thing upon him, there were stout and wise men that would have by and by repressed his folly. *Hierom* for asmuch as hee was a Priest at *Rome*, was not ill willing to set out the dignitie of his owne Church, so much as the matter and state of his time suffered: yet we see how he also bringeth it downe into fellowship with the rest. If authoritie (saith he) be sought for, the world is greater than a Citie. Why dost thou alleadge to me the custome of one Citie? Why dost thou defend smalnesse of number, out of which hath growne pride, against the lawes of the Church? Whersoever there be a Bishop, either at *Rome*, or at *Eugubium*, or at *Constantinopl.*, or at *Rhegium*, he is of the same merit and of the same Priesthood. The power of riches, or basenesse of povertie maketh not a Bishop higher or lower.

Ep. ad Evag.

The Bishop of Constantinople challenging a supremacie, resisted by Gregorie.

4 About the title of universall Bishop the contention first began in the time of *Gregorie*, which was occasioned by the ambition of *John* Bishop of *Constantinople*. For he (which thing never any man before had attempted) would have made himselfe universall Bishop. In that contention *Gregorie* doth not alleadge that the right is taken away which was due to himselfe: but stoutly crieth out against it, that it is a prophane name, yea full of sacriledge, yea the fore warner of Antichrist. The whole Church (saith he) falleth downe from her state, if he fall which is called universall. In another place: It is very sorrowfull, to suffer patiently, that our brother and fellow Bishop, despising all other, should onely be named Bishop. But in this his pride what else is betokened but the times of Antichrist neere at hand? because verily hee followeth him, that despising the fellowship of Angels, went about to climbe up to the top of singularitie. In another place hee writeth to *Eulolius* of *Alexandria* and *Anastasius* of *Antioch*. None of my predecessours at any time would use that prophane word: for if one bee called universall Patriarch, the name of Patriarches is abated from all the rest. But farre may this be from a Christian minde, that any should have a will to take that upon him, whereby hee may in any part, be it never so little, diminish the honour of his brethren. To consent in this wicked word is nothing else but to loose the faith. It is one thing (saith he) that we owe to the preserving of the unitie of faith, and another thing that we owe to the keeping downe of pride. But I say it boldly, because whosoever calleth himselfe, or desireth to be called universall Bishop, hee doth in his proud advancing, run before Antichrist, because hee doth with shewing himselfe proud prefer himselfe above the rest. Againe to *Anastius* Bishop of *Alexandria*: I have said that hee cannot have peace with us, unlesse he amended the advancing of the superstitious and proud word, which the first Apostate hath invented. And (to speake nothing of the wrong done to your honour) if one be called universall Bishop, the universall Church falleth when that universall one falleth. But whereas hee writeth, that this honour was offered to *Leo* in the Synod at *Chalcedon*, it hath no colour of trueth. For neither is there any such thing read in the actes of that Synod. And *Leo* himselfe, which with many Epistles impugneth the decree there made in honour of the sea of *Constantinople*, without doubt would not have passed over this argument, which had beene most to be liked of all other, if it had beene true, that hee refused that which was given him: and being a man otherwise too much desirous of honour, he would not have omitted that which made for his praise. Therefore *Gregorie* was deceived in this, that hee thought that that title was offered to the sea of *Rome* by the Synod of *Chalcedon*: to speake nothing, how fond it is, that he both testifieth it to have proceeded from the holy Synod and also at the same time called it wicked, prophane, abhominable, proud, and full of sacriledge, yea devised by the Divell, and published by the crier of Antichrist. And yet he addeth that his predecessor refused it, least all Priests should be deprived of their due honour, when any thing were privately given to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himselfe that pre-

Lib. 4 Epist. 78. Maur. Aug. Lib. 4 epi. 76. Mauri. Aug. Li 4 epi. 78. Constantiæ Augustæ Li. 4, epi. 80.

Lib. 4 Epi. 78 Aviano Diacono. Lib. 7 epi. 83. Mauri Aug. Lib. 6 ep. 188.

Lib. 4 Epist. 79. Lib. 7. Epist. 79.

ſumptuous name: leaſt if he ſhould in the degree of Biſhoprieke take to himſelfe a glorie of ſingularitie, he ſhould ſeeme to have denied the ſame to all his brethren.

5 Now I come to the juriſdiction, which the biſhop of *Rome* affirmeth that he hath over all Churches. I know how great contentions have beene in old time about this matter: For there hath beene no time wherein the ſea of *Rome* hath not coveted to get an Empire over other Churches. And in this place it ſhall not be out of ſeaſon, to ſearch by what meanes it grew then by little and little to ſome power. I doe not yet ſpeake of that infinite Empire, which it hath not ſo long ago taken by force to it ſelfe: for we will deferre that to a place convenient. But heere it is good to ſhew briefly, how in old time and by what meanes it hath advanced it ſelfe, to take to it ſelfe any power over other Churches. When the Churches of the Eaſt vere divided and troubled with the factions of the *Arrians* under the Emperours *Conſtantius*, and *Conſtans* the ſonnes of *Conſtantine* the Great, and *Athanaſius* the chiefe defender there of the true faith was driven out of his ſea: ſuch calamitie compelled him to come to *Rome*, that with the authoritie of the ſea of *Rome*, he might both after a ſort repreſſe the rage of his enemies, and confirme the godly that were in diſtreſſe. He was honorably received of *Julius* then Biſhop, and obtained that the Biſhops of the Weſt tooke upon them the defence of his cauſe. Therefore when the godly ſtood in great need of forrain aid, and ſaw that there was very good ſuccour for them in the Church of *Rome*, they willingly gave unto it the moſt authoritie that they could. But all that was nothing elſe, but that the communion thereof ſhould be highly eſteemed, and it ſhould be counted a great ſhame to be excommunicate of it. Afterward evill and wicked men alſo added much unto it. For, to eſcape lawfull judgements, they fled to this ſanctuarie. Therefore if any Prieſt were condemned by his Biſhop, or any Biſhop by the Synode of his Province, they by and by appealed to *Rome*. And the biſhops of *Rome* received ſuch appellations more greedily than was meete: Becauſe it ſeemed to be a farme of extraordinarie power, ſo to entermeddle with matters farre and wide about them. So when *Eutyches* was condemned by *Flavianus* biſhop of *Conſtantinople*, hee complained to *Leo* that he had wrong done unto him. *Leo* without delay, no leſſe undiſcreetly than ſuddenly, tooke in hand the defence of an evill cauſe, hee grievouſly inveyed againſt *Flavianus*, as though he had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the ungodlineſſe of *Eutyches* was for a certaine ſpace of time ſtrengthened. In *Affrica* it is evident that this oftentimes chanced. For ſo ſoone as any lewd man had taken a foyle in ordinary judgement, he by and by flew to *Rome*, and charged his countriemen with many ſlanderous reports: and the ſea of *Rome* was alway ready to entermeddle. Which lewdnes compelled the biſhops of *Affrica* to make a law, that none under paine of excommunication ſhould appeale beyond the ſea.

The ground whereupon the ſoveraigntie of the Biſhop of Rome did firſt take roote was his intermedling in thoſe cauſes, and his readineſſe to aide thoſe perſons, which being had were readie any where to ſeeke maintenance.

6 But whatſoever it were, let us ſee what authoritie or power the ſea of *Rome* then had. Eccleſiaſticall power is contained in theſe fower points, ordering of Biſhops, ſummoning of Councels, hearing of appeales or juriſdiction, chaſtiſing, admonitions or cenſures. All the old Synods command biſhops to be conſecrate by their owne Metropolitanes: and they never bid the biſhop of *Rome* to be called unto it, but in his owne Patriarchie. But by little and little it grew in uſe, that all the biſhops of *Italie* came to *Rome* to fetch their conſecration, except the Metropolitanes, which ſuffered not themſelves to be brought into ſuch bondage: but when any Metropolitane was to be conſecrate, the biſhop of *Rome* ſent thither one of his Prieſts, which ſhould onely be preſent, but not preſident. Of which thing there is an example in *Gregorie*: at the conſecration of *Conſtantius* biſhop of *Millane* after the death of *Laurence*. Howbeit I doe not thinke that that was a very ancient inſtitution: but when at the beginning for honour and good wils ſake they ſent one to another their Legates, to be witneſſes of the conſecration, and to teſtifie their communion with them, afterward that which was voluntarie, began to be holden for neceſſarie. Howſoever it be, it is evident that in old time the biſhop of *Rome* had not the power of conſecrating, but in the province of of his owne Patriarchie, that is to ſay, in the Churches adjoyning to the citie, as the Canon of the *Nicene* Synode ſaith. To the conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing above the reſt. For the

In conſecrating of Biſhops, the power of the Biſhop of Rome no other but the ſame which in other places others had. Lib. 2. Epiſt. 68. & 70.

Patriarches

Patriarches were woont immediately after their consecration, by solemne writing to declare their faith, whereby they professed that they subscribed to the holy and Catholike Councels. So rendring an account of their faith, they did approve themselves one to another. If the Bishop of *Rome* had received of other, and not himselfe given this confession, he had thereby beene acknowledged superiour, but when he was no lesse bound to give it, than to require it of other, and to be subject to the common law: truly that was a token of fellowship, not of dominion. Of this thing there is an example in *Gregories* Epistle to *Anastasius* and to *Cyriacus* of *Constantinople*, and in other places to all the Patriarches together.

Lib.1. Epist.25. Lib.6 ep 169. Lib.1.ep 24.

The Bishop of Rome as well censured by others, as others by him.

7 Then follow admonitions or censures: which as in old time the Bishops of *Rome* used toward other, so they did againe suffer them of other. *Ireneus* grievously reproved *Victor*, because he undiscreetly for a thing of no value, troubled the Church with a pernitious dissention. *Victor* obeied, and spurned not against it. Such a libertie was then in ure among the holy Bishops, that they used a brotherly authoritie toward the Bishop of *Rome*, in admonishing and chastising him if he at any time offended. He againe, when occasion required did admonish other of their dutie: and if there were any fault, rebuked it. For *Cyprian*, when he exhorteth *Stephen* to admonish the Bishops of *France*, fetcheth not his argument from the greater power, but from the common right that Priests have among themselves. I beseech you, if *Stephen* had then beene ruler over *Fraunce*, would not *Cyprian* have said: Restraine them, because they be thine? but he saith farre otherwise. This (saith he) the brotherly fellowship, wherwith we be bound one to another requireth that we should admonish one another. And we see also with how great sharpnesse of words he being otherwise a man of a milde nature inveieth against *Stephen* himselfe, when he thinketh him to be too insolent. Therefore in this behalfe also there appeareth not yet, that the Bishop of *Rome* had any jurisdiction over them that were not of his owne province.

Epist.13.lib.3.

Ad pomp. Contr.Epist. Stephani.

Generall Councels summoned onely by the Emperour: provinciall as well by other Bishops in their territories as by the Bishop of Rome.

Tripart.hist. lib.4.

8 As concerning the calling together of Synodes, this was the office of every Metropolitane, at certaine appointed times to assemble a provinciall Synode. There the Bishop of *Rome* had no authoritie. But a generall Councell the Emperour onely might summon. For if any of the Bishops had attempted it, not onely they that were out of his province, would not have obeied his calling, but also there would by and by have risen an uprore. Therefore the Emperour indifferently warned them all to be present. *Socrates* indeed reporteth, that *Julius* did expostulate with the Bishops of the East, because they called him not to the Synod of *Antioch*, whereas it was forbidden by the Canons, that any thing should be decreed without the knowledge of the Bishop of *Rome*. But who doth not see that this is to be understanded of such decrees as binde the whole universall Church? Now it is no marvell, if thus much be granted both to the antiquitie and honour of the citie, and to the dignitie of the sea, that there should be no generall decree made of religion, in the absence of the bishop of *Rome*, if he refuse not to be present. But what is this to the dominion over the whole Church? For we denie not that he was one of the chiefe: but we will not grant, that which the Romanists now affirme, that he had a dominion over all.

The bishop of Rome misliked, and withstood for overreaching his bounds, and receiving appeales which should not by order have beene brought unto him.

9 Now remaineth the fourth kinde of power, which standeth in appeales. It is evident that hee hath the chiefe power, to whose judgement seate appellation is made. Many oftentimes appealed to the Bishop of *Rome*, and hee himselfe also went about to draw the hearing of causes to himselfe: but he was alway laughed to scorne, when he passed his owne bounds. I will speake nothing of the East and of *Grecia*: but it is certain that the bishops of *Fraunce* stoutly withstood him, when he seemed to take to himselfe an Empire over them. In *Affrica* there was long debate about that matter. For where at the *Millevitane* Councell, at which *Augustine* was present, they were excommunicate that appealed beyond the sea, the bishop of *Rome* travailed to bring to passe, that that decree might be amended. Hee sent his Legates to shew that that priviledge was given to him by the *Nicene* Councell. The Legates brought forth the actes of the *Nicene* Councell, which they had fetched out of the storehouse of their owne Church. The *Affricans* withstood it, and denied that the bishops of *Rome* ought to be credited in their owne cause: and said that therefore they would send to *Constantinople*, and in-

to

to other cities of *Greece*, where coppies were to be had that were leſſe ſuſpicious. It was found, that therein was no ſuch thing written, as the Romans had pretended. So was that decree confirmed, which tooke the chiefe hearing of cauſes from the biſhop of *Rome*: In which doing the lewd ſhameleſneſſe of the biſhop of *Rome* appeared. For when he guilefully did thruſt in the Synode at *Sardis* in ſteed of the *Nicene* Synode, he was ſhamefully taken in a manifeſt falſehood. But yet greater and more ſhameleſſe was their wickedneſſe, that added a forged Epiſtle to the Councell, wherein I wot not what biſhop of *Carthage*, condemning the arrogance of *Aurelius* his predeceſſour, for that hee was ſo bold to withdraw himſelfe from the obedience of the ſea Apoſtolike, and yeelding himſelfe and his Church, humbly craveth pardon. Theſe be the goodly monuments of antiquitie, whereupon the majeſtie of the ſea of *Rome* is founded, while they ſo childiſhly lie, under the pretence of antiquitie, that very blinde men may finde it out by groping. *Aurelius* (ſaith he) puffed up with diveliſh boldneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint *Peter*, and therefore to be condemned with curſe. What ſaid *Auguſtine*? But what ſaid ſo many fathers that were preſent at the *Milevitane* Councell? But what need is it to ſpend many words in confuting that fooliſh writing, which the Romaniſts themſelves, if they have any face left, cannot looke upon without great ſhame? So *Gratian*, I cannot tell whether of malice or of ignorance, where he rehearſed that decree that they ſhould be excommunicate that appeale beyond the ſea, addeth an exception: Unleſſe peradventure they appeale to the ſea of *Rome*. What may a man doe to theſe beaſts, which are ſo voide of common reaſon, that they except that onely thing out of the law, for whoſe cauſe every man ſeeth that the law was made? For the Councell when it condemneth appeales beyond the ſea, forbiddeth onely this, that none ſhould appeale to *Rome*. Here the good expoſitour excepteth *Rome* out of the common law. 2. quæſt. c. 4.

10 But (to determine this queſtion at once) one hiſtorie ſhall make plaine what manner of juriſdiction the biſhop of *Rome* had in old time. *Donate* of the black-houſes had accuſed *Cecilian* biſhop of *Carthage*. The man accuſed was condemned, his cauſe not heard. For when he knew that the biſhops had conſpired againſt him, hee would not appeare. Then the matter came to the Emperor *Conſtantine*. He for as much as hee willed to have the matter ended by eccleſiaſticall judgement, committed the hearing of it to *Melciades* biſhop of *Rome*. To whom he adjoined fellow commiſſioners, many biſhops of *Italie*, *France* and *Spaine*. If that belonged to the ordinary juriſdiction of the ſea of *Rome*, to heare an appeale in an Eccleſiaſticall cauſe: why doth hee ſuffer other to be joined with him at the will of the Emperour? Yea why did he himſelfe take the judgement upon him rather by the Emperours commaundement, than by his owne office? But let us heare what hapned afterward. There *Cecilian* got the victorie. *Donate* of the black-houſes was condemned for ſlaunder: he appealed: *Conſtantine* committed the judgement of the appeale to the biſhop of *Orleance*. He ſate as judge, to pronounce what he thought, after the biſhop of *Rome*. If the ſea of *Rome* hath the chiefe power without appellation: why doth *Melciades* ſuffer himſelfe to receive ſo great a ſhame, that the biſhop of *Orleance* ſhould bee preferred above him? And what Emperor doth this? even *Conſtantine* of whom they boaſt that hee employed not onely all his endevour, but in a manner all the riches of the Empire to increaſe the dignity of their ſea. We ſee therefore now, how farre the biſhop of *Rome* was at that time by all meanes from the ſupreme dominion, which he affirmeth to be given unto him by Chriſt over all the churches, and which he lyingly ſaith that hee hath in all ages poſſeſſed by the conſent of the whole world.

The Biſhop of Rome appointed and others joyned with him by Conſtantine to heare an appeale made by a biſhop of Carthage: and in the ſame cauſe the biſhop of Orleance appointed by the ſame Emperour to heare an appeale made from the biſhop of Rome. Aug. ep. 162.

11 *I know how many Epiſtles there be, how many writings and decrees, wherein the biſhops doe give much, and boldly chalenge much ur to it. But this alſo all men that have a very little wit and learning doe know, that the moſt part of thoſe are ſo unſavorie, that by the firſt taſte of them a man may ſoone finde out of what ſhop they came. For what man of ſound wit and ſober, will thinke that that goodly interpretation is *Anacletus* his owne, which is in *Gratian* reported under the name of *Anacletus*: that is, that *Cephas* is a head? The Romaniſts doe at this day abuſe for defence of their ſea, many ſuch trifles, which *Gratian* hath patched together without judgement:

* *Forged helps to bolſter out the Romiſh ſupremacie, the ambitious humour of Leo, whoſe power notwithſtanding was not ſuch as the ſea of Rome now chalengeth.* Diſt. 11. cap. Sacroſanct.

and yet ſtill in ſo great light they will ſell ſuch ſmokes, wherewith in old time they were wont to mocke out the ignorant in darkeneſſe. But I will not beſtow much labour in confuting thoſe things, which doe openly confute themſelves by reaſon of their unſavorie follie. I grant that there remaine alſo true Epiſtles of the old biſhops, wherein they ſet forth the honour of their ſea with glorious titles, of which ſort are ſome Epiſtles of *Leo*. For that man, as hee was learned and eloquent, ſo was hee alſo above meaſure deſirous of glorie and dominion: but whether the Churches then beleeved his teſtimonie when hee ſo advanced himſelfe, that indeed is it that is in controverſie. But it appeareth that many offended with his ambition, did alſo withſtand his greedy deſire. Sometimes hee appointed in his ſteed the biſhop of *Theſſalonica* throughout *Grecia* and other countries adjoyning, ſometime he appointed the biſhop of *Orleance*, or ſome other throughout *France*. So he appointed *Hormiſda* biſhop of *Hiſpalis* to be his vicar in *Spain*: but every where he excepteth, that he giveth out ſuch appointments upon this condition, that the Metropolitanes may have there ancient priviledges remaining ſafe and whole. But *Leo* himſelfe declareth, that this is one of their priviledges, that if any doubt happen about any matter, the Metropolitane ſhould firſt be asked his adviſe. Therfore thoſe appointments of vicars in his ſteed were upon this condition, that neither any biſhop ſhould be letted in his ordinarie juriſdiction, nor any Metropolitan in being judge of appeales, nor any provincial Councell in ordering of their Churches. What was this elſe but to abſtaine from all juriſdiction: but to intermeddle to the appeaſing of diſcordes, onely ſo farre as the law and nature of the communion of the Church ſuffereth?

Vide ep 8.5. Epiſt. 83.

Epi 86.

The calamitie of other places in Gregories time exalted the dignitie of the Church of Rome, but without overthrowing the ordinary juriſdiction which others had.

12 In *Gregories* time that ancient order was already much changed. For when the Empire was ſhaken, and torne in peeces, when *Fraunce* and *Spaine* were afflicted with many overthrowes received, *Slavonia* waſted, *Italy* vexed, and *Affrica* in a manner deſtroied with continuall calamities, that in ſo great a ſhaking of civill affaires, at leaſt the integritie of Faith might remaine, or yet not utterly periſh, all the biſhops from each part did the rather joyne themſelves to the biſhops of *Rome*. Thereby it came to paſſe, that not onely the dignitie, but alſo the power of that Sea greatly increaſed. Howbeit I doe not ſo much paſſe by what meanes it was brought about. Truly it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an unbrideled dominion, that one man might beare rule over other after his owne will. But the Sea of *Rome* had this reverence, that it might with her authoritie ſubdue and repreſſe, the lewde and obſtinate that could not by the other biſhops be kept within their dutie. For *Gregorie* doth oftentimes diligently teſtifie this, that hee doth no leſſe faithfully preſerve to other men their rights, than hee requireth his owne of them. Neither doe I (ſaith he) pricked on by ambition, plucke from any man that which is his right: but I deſire in all things to honor my brethren. There is no ſaying in his writings wherein he doth more proudly boaſt of the largeneſſe of his Supremacie, than this: I know not what biſhop is not ſubject to the Sea Apoſtolike when he is found in fault. But he by and by adjoyneth. Where fault requireth, not all according to the order of humilitie are equall. He giveth to himſelfe power to correct them that have offended: if all doe their dutie, he maketh himſelfe equall with the reſt. But he himſelfe giveth himſelfe this power: and they aſſented to it that would: and other that liked it not, might freely gaineſay it, which it is well knowne that the moſt part of them did. Beſide that hee ſpeaketh there of the Primate of *Conſtantinople*: which when he was condemned by the principall Synode, refuſed the whole judgement. His fellow biſhops informed the Emperor of this ſtubbornneſſe of him. The Emperor willed *Gregorie* to be Judge of the cauſe. We ſee therefore that he both attempteth nothing, whereby he may breake the ordinarie juriſdiction, and the ſame thing that he doth for the helping of other, he doth not but by the Commandement of the Emperour.

Lib. 1. Ep. 68.

Lib. 2. Ep. ult. Lib. 7. Ep. 64.

Gregorie how farre unlike the Romane Biſhops at this day.

13 This therefore was then all the power of the biſhop of *Rome*, to ſet himſelfe againſt obſtinate and untamed heads, when there needed any extraordinarie remedie: and that to helpe and not to hinder other biſhops. Therefore he taketh no more to himſelfe over all other, than in another place hee granteth to all other over himſelfe, when

when he confesseth that hee is readie to be corrected of all, to be amended of all. So in another place hee doth indeed command the bishop of *Aquileia* to come to *Rome*, to plead his cause in a controversie of Faith that was risen betweene him and other: but he doth not command him of his owne power, but because the Emperor had so commanded. Neither doth hee give warning that hee alone shall be Judge, but promised that hee will assemble a Synod by whom the whole matter may be judged. But although there was yet such moderation, that the power of the Sea of *Rome* had her certaine bounds, which it might not passe, and the bishop of *Rome* himselfe was no more above than under other: yet it appeareth how much *Gregorie* misliked such state. For hee now and then complaineth, that under colour of bishoprike hee was brought backe to the world: and that he was more entangled with earthly cares, than ever hee had beene while hee was a lay man: that hee was in that honor oppressed with tumult of worldly affaires. In another place: so great burdens (saith he) of businesse doe hold me downe, that my minde can nothing at all be raised up to things above. I am shaken with many waves of causes: and after those leasures of rest I am tossed with tempests of troublesome life, so that I may rightly say, I am come into the depth of the sea, and the tempest hath drowned me. Hereby gather, what hee would have said, if he had happened to be in these times. Although hee fulfilled not the office of a Pastor, yet he was doing it. Hee abstained from the government of the civill Empire, and confessed himselfe to be subject to the Emperor as other were. He did not thrust himselfe into the cure of other Churches, but being compelled by necessitie. And yet hee thinketh himselfe to be in a maze, because he cannot apply himselfe altogether onely to the office of a bishop.

Lib. 2. epi. 37. Epist. 16.

Lib. 1 Epist. 5.

Lib. 1. Epist. 7. & 15.

14 At that time the Bishop of *Constantinople* strived with the bishop of *Rome* for the Supremacie, as it is alreadie said. For after that the seate of the Empire was stablished at *Constantinople*, the majestie of the Empire seemed to require that that Church also should have the second place of honour after the Church of *Rome*. And truly at the beginning, nothing more availed to cause the Supremacie to be given to *Rome*, but because the head of the Empire was there at that time. There is in *Gratian* a writing under the name of Pope *Lucius*, where he saith, that Cities were no otherwise divided, where Metropolitanes and Primates ought to sit, than by the reason of the civill government that was before. There is also an other under the name of Pope *Clement*, where he saith, the Patriarches were ordained in those Cities that had had the chiefe Flamines in them. Which, although it be false, yet it is taken out of a truth. For it is certaine, that to the end there should be made as little change as might be, the Provinces were divided according to the state of things that then were: and that Primates & Metropolitanes were set in those Cities that excelled the other in honors and power. Therefore in the Councell at *Taurinum* it was decreed, that those Cities which in the civill government were the chiefe Cities of every Province, should be the chiefe Seas of Bishops. And if it happened the honor of the civill government to be removed from one Citie to another, that then the right of the Metropolitane citie should therewithall bee removed thither. But *Innocentius* bishop of *Rome*, when he saw the ancient dignitie of his citie to grow in decay, after that the seate of the Empire was removed to *Constantinople*, fearing the abacement of his Sea, made a contrarie law: wherein he denieth it to be necessarie that the Ecclesiasticall mother cities should be changed as the Imperiall mother cities change. But the authoritie of a Synod ought of right to be preferred above one mans sentence. Also we ought to suspect *Innocentius* himselfe in his owne cause. Howsoever it be, yet by his owne *proviso* he sheweth, that from the beginning it was so ordered, that the Metropolitane cities should be disposed according to the outward order of the Empire.

The Church of Rome risen by the Empire of Rome.

Dist. 80. c. 6.

Cap. 1.

15 According to this ancient ordinance, it was decreed in the first Councell at *Constantinople*, that the bishop of the citie should have the priviledges of honor next after the bishop of *Rome*, because it was a new *Rome*. But a long time after, when a like decree was made at *Chalcedon*, *Leo* stoutly cryed out against it. And he not onely gave himselfe leave to esteeme as nothing that which fixe hundred bishops or moe had decreed: but also bitterly taunted them, for that they tooke from other Seas that honour

The Bishop of Rome maketh that the Bishop of Constantinople should come so neere as to be

made by a councell next him in authority, and honour.
Socrat hist. trip. lib. 9. c 13. Decret. 22. dist.

which they were so bold to give to the Church of *Constantinople*. I beseech you, what other thing could move a man to trouble the world for so small a matter, but meere ambition? He sayeth that, that ought to be inviolable, which the Nicene Synod hath once decreed. As though forsooth the Christian faith were endangered, if one Church bee preferred before an other: or as though Patriarcheies were there divided to any other end, but for policies. But we know that policie receiveth, yea requireth divers changes, according to the diversitie of times. Therefore it is fond that *Leo* pretendeth, that the honour, which by the authoritie of the Nicene Synod was given to the sea of *Alexandria*, ought not to be given to the sea of *Constantinople*. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the Bishops of the East withstood it, whom that thing most of all concerned. Truly *Proterius* was present, whom they had made Bishop of *Alexandria* in the place of *Dioscorus*. There were present other Patriarches, whose honour was diminished. It was their part to withstand it, not *Leos* which remained safe in his owne place. But when all they hold their peace, yea assent unto it, and onely the Bishop of *Rome* resisteth: it is easie to judge, what mooveth him: that is hee foresaw that which not long after happened, that it would come to passe, that, the glory of old *Rome* decaying, *Constantinople* not contented with the second place, would strive with *Rome* for the Supremacy. And yet with his crying out hee did not so much prevaile, but that the decree of the councill was confirmed. Therefore his successors, when they saw themselves overcome, quietly gave over that stiffenesse: for they suffered that he should be accounted the second patriarch.

The pride of the Bishop of Constantinople, seeking to equall his Bishopricke with the bounds of the Empire constantly resisted by Gregory.
Lib. 7. epi. 30.

16. But within a little after, *Iohn* which in *Gregories* time ruled the Church of *Constantinople*, brake forth so farre that he called himselfe the universall patriarch. Heere *Gregorie*, least hee should in a verie good cause faile to defend his owne sea, did constantly set himselfe against him. And truly both the pride and madnesse of *Iohn* was intollerable, which desired to make the bounds of his Bishopricke equall with the bounds of the Empire. And yet *Gregorie* doth not claime to himselfe, that which hee denieth to an other: but abhorreth that name as wicked, and ungodly, and abhominable, whosoever take it upon him. Yea and also in one place he is angrie with *Eulolius* Bishop of *Alexandria*, which had honoured him with such a title. Behold (saith he) in the Preface of the Epistle which ye directed to my selfe that have forbidden it, ye have cared to imprint the word of proud calling, in naming mee universall Pope, which I pray that your Holinesse will no more doe, because that is withdrawne from you, which is given to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the universall Church, and the sound strength of my brethren. But if your holinesse call me the universall Pope, it denyeth it selfe to be that which it confesseth me to bee wholly. Truely *Gregory* stood in a good and honest cause. But *Iohn* holpen by the favour of *Maurice* the Emperour, could never be removed from his purpose. *Cyriacus* also his successor never suffered himselfe to be intreated in that behalfe.

The headship of the Church granted by Phocas to the bishop of Rome and the Churches of France by Pipin made subject to his authority.

17 At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wot not for what cause being more friendly to the Romans, but because he was there crowned without strife (granted to *Boniface* the third, that which *Gregory* never required, that *Rome* should bee the head of all Churches. After this manner was the controversie ended. And yet this benefit of the Emperour, could not so much have profited the Sea of *Rome*, unlesse other things also had afterward happened. For *Grecia* and all *Asia* were within a little after cut off from the communion of *Rome*. *France* so much reverenced him, that it obeyed no further than it lifted. But it was then first brought into bondage when *Pipine* usurped the kingdome. For when *Zachary* Bishop of *Rome* had beene his helper to the breach of his faith, and to robbery, that thrusting out the lawfull King, he might violently enter upon the kingdome as laid open for a prey: hee received this reward that the sea of *Rome* should have iurisdiction over the Churches of *France*: As robbers are wonted in parting to divide the common spoile: so these good men ordered the matter betweene themselues, that *Pipine* should have the earthly and civill dominion, spoyling the true king: and *Zachary* should bee made

made head of all bishops and have the spirituall power: which, when at the beginning it was weake: (as it is wont to be in new things) was afterward confirmed by the authoritie of *Charles*, in manner for a like cause. For he was also indebted to the bishop of *Rome*, for that by his endevour he had attained to the honour of the Empire. But although it be credible, that churches ech where were before that time much deformed, yet it is certaine that the old forme of the Church was then first utterly defaced in *Fraunce* and *Germanie*. There remaine yet in the records of the Court of *Paris*, briefe notes of these times, which, where they intreat of the matters of the Church, make mention of the covenant both of *Pipine* and of *Charles* with the bishop of *Rome*. Thereby we may gather that then there was an alteration made of the old state.

18 Since that time, when things did each where daily fall from worse to worse, the tyrannie of the sea of *Rome* was now and then also stablished and increased, and that partly by the ignorance, and partly by the slothfulnesse of the bishops. For when one man tooke all things upon him, and without measure proceeded more and more to advance himselfe against law and right: the bishops did not with such zeale as they ought, endevour themselves to restraine his lust, and though they wanted not courage, yet they were destitute of true learning, and knowledge: so that they were nothing fit to attempt so great a matter. Therefore we see what and how monstrous an unholy defiling of all holy things, and a scattering abroad of the whole order of the Church, was in *Bernards* time. Hee complaineth that there resort by heapes to *Rome* out of all the world, ambitious men, covetous, Simonians, robbers of God, keepers of concubines, committers of incest, and all such monsters, to obtaine, or retaine ecclesiasticall honors by the Apostolike authoritie: and that fraud and undermineing, and violence were growne in force. He saith that that manner of judging which then was used, was abhominable, and unseemely, not onely for the Church, but also for a judiciall court. Hee crieth out that the Church is full of ambitious men: and that there is that more dreadeth to commit mischievous acts, than robbers doe in their caue, when they divide the spoiles of waifairing men. Few (saith hee) doe looke unto the mouth of the Law-giver, but unto his hands. But not without cause. For those hands doe all the Popes businesse. What a thing is this, that they are bought of the spoiles of Churches, that say to thee, oh well done, well done! The life of the poore is sowne in the streets of the rich: silver glistereth in the mire: men runne to it from all places: not the poore, but the stranger taketh it up, or hee peradventure that runneth fastest before. But this manner, or rather this death, came not of thee, I would to God it might end in thee. Among these things thou a Pastor goest forward, compassed with much and precious array. If I durst say it, these are rather the Pastors of divels, than of sheepe. Forsooth *Peter* did thus, *Paul* plaied thus. Thy court is more accustomed to receive men good, than to make men good. For the ill doe not there profit, but the good doe decay. Now as for the abuses of appeales that hee rehearseth, no godly man can read them without great horror. At the last hee thus concludeth of that unbridled greedinesse of the Sea of *Rome*, in the usurping of jurisdiction: I speake the murmur and common complaint of the Churches. They cry out that they be mangled and dismembred. There are either none or few, that doe not either bewaile, or feare this plague. Askest thou what plague? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is marvellous if this may be excused. In so doing, ye prove that yee have fulnesse of power, but not of righteousnesse. Yee doe this because ye can doe it: but whether ye also ought to doe it, is a question. Ye are set to preserve, not to envie to every man his honour and his owne degree. These few things of many I listed to rehearse, partly that the Readers may see, how sore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamitie held all the godly.

The state of the Church of Rome in Bernards time.

Li. 1. de consi. ad Eug.

Lib. 3.

19 But now, albeit that we graunt to the bishop of *Rome* at this day the preeminence and largenesse of jurisdiction, which that Sea had in the meane times, as in the times of *Leo* and of *Gregorie*: what is that to the present state of the Papacie? I doe not yet speake of the earthly dominion, nor of the civill power therof, which we will afterward consider in place fit for it: but the very spirituall government that they boast of, what

The usurped power ecclesiasticall which the Bishop of Rome holdeth and doth exercise at this day.

what hath it like to the ſtate of thoſe times? For they define the Pope none otherwiſe than the Supreme head of the Church in earth, and the univerſall biſhop of the whole world. And the biſhops themſelves, when they ſpeake of their owne authoritie, doe with great ſtoutneſſe of countenance, pronounce that to them belongeth the power to command, and other are bound to the neceſſitie to obey, that ſo all their decrees are to be holden as confirmed with the divine voice of *Peter*, that the provinciall Synods are without force, becauſe they want the preſence of the Pope: that they may order clerks of any Church that they will: and may call them to their Sea that have been ordered elſe where. Innumerable of that ſort are in *Gratians* packe, which I doe not now rehearſe, leaſt I ſhould be too tedious to the Readers. But this is the ſumme of them, that onely the biſhop of *Rome* hath the ſupreme hearing and determining of all Eccleſiaſticall cauſes, whether it be in judging and defining of doctrines, or in making of lawes, or in ſtabliſhing of diſcipline, or in executing of judgements: It were alſo long and ſuperfluous to rehearſe the priviledges that they take to themſelves in reſervations, as they call them. But (which is moſt intollerable of all other) they leave no judgement in earth to reſtraine and bridle their outragious luſt, if they abuſe ſo immeaſurable power. It is lawfull for no man (ſay they) to revoke the judgements of that Sea, becauſe of the Supremacie of the Church of *Rome*. Againe, The judge ſhall bee judged neither by the Emperor, nor by Kings, nor by all the Clergie, nor of the people. That is indeed too imperiouſly done that one man maketh himſelfe judge of all men, and ſuffereth himſelfe to obey the judgement of no man. But what if he uſe tyrannie over the people of God? if he ſcatter abroad and waſte the kingdome of Chriſt? if hee trouble the whole Church? if he turne the office of Paſtor into robberie? Yea though he be never ſo miſchievous, he ſaith, that hee is not bound to yeeld account. For theſe be the ſayings of the biſhops: Gods will was to determine the cauſes of other men by men, but he hath without queſtion reſerved the biſhop of this Sea to his owne judgement. Againe, The doings of ſubjects are judged of us, but ours of God onely.

Decret. 17. quæſt. 3. cap. Nemini. Innoc. 9 quæſti. 3. ca nemo. Sym. 9. quæ. 3. cap. Aliorum. Anther. Ibid. c. facta.

20 And that ſuch decrees might have the more weight, they have falſely thruſt in the names of the old biſhops, as though things had beene ſo ordained from the beginning: whereas it is moſt certaine, that it is new and lately forged whatſoever the biſhop of *Rome* giveth to himſelfe more than wee have rehearſed to be given him by the ancient Councels. Yea, they are come to ſo great ſhameleſneſſe, that they have ſet forth a writing under the name of *Anaſtaſius* Patriarch of *Conſtantinople*, wherein he teſtifieth that it was decreed by the old rulers, that nothing ſhould be done even in the furtheſt provinces, that were not firſt moved to the Sea of *Rome*. Beſide this, that it is certaine that is moſt vaine, what man ſhall thinke it likely, that ſuch a commendation of the Sea of *Rome* proceeded from the adverſarie and envier of honour and dignitie thereof? But verily it behooved that theſe Antichriſts ſhould be carried on to ſo great madneſſe and blindneſſe, that their lewdneſſe might be plaine for all men to ſee, at leaſt ſo many as will open their eies. But the decretall Epiſtles heaped together by *Gregory* the ninth, againe the Clementines, and Extravagants of *Martine*, doe yet more openly and with fuller mouth each where breath forth their outragious fierceneſſe, and as it were the tyrannie of barbarous kings. But theſe be the oracles, by which the Romaniſts will have their Papacie to be weighed. Hereupon aroſe thoſe notable principles, which at this day have every where in the Papacie the force of oracles: that the Pope cannot erre: that the Pope is above the Councels: that the Pope is the univerſall biſhop of all biſhops, and the ſupreme head of the Church in earth: I paſſe over the much abſurder follies, which the fooliſh Canoniſts babble in their Schooles, to which yet the Romiſh divines doe not onely aſſent, but doe alſo clap their hands at them, to flatter their idoll.

The ſorgeries uſed in the Papacie to make the world beleeve that they claime at this day no more than they have had in ancient times. Ibid ca. Ant.

21 * I will not deale with them by extremitie of right. Some other man would againſt this their ſo great inſolencie ſet the ſaying of *Cyprian*, which hee uſed among the biſhops, at whoſe Councell he ſat as chiefe. None of us calleth himſelfe biſhop of biſhops, or with tyrannous feare compelleth his fellow biſhops to neceſſitie to obey. He would object that, which a little after was decreed at *Carthage*. That none ſhould bee called Prince, Prieſt, or chiefe Biſhop. Hee would gather many teſtimonies out of Hiſtories,

* *The Popes uſurpation not onely againſt the judgement of all antiquitie, againſt the mind of Gregorie, but even repugnant to all humanitie.*

ſtories, Canons out of Synods, and many ſentences out of the bookes of old writers, by which the biſhop of *Rome* ſhould bee brought downe into the fellowſhip of the reſt. But I paſſe over all theſe, leaſt I ſhould ſeeme too preciſely to preſſe them. But leaſt the beſt Patrones of the Sea of *Rome* anſwer me, with what face they dare defend the title of univerſall biſhop, which they ſee ſo oft to be condemned with curſe by *Gregorie*. If *Gregories* teſtimonie ought to be of force, they doe thereby declare that Antichriſt is there biſhop, becauſe they make him univerſall. The name alſo of head was no more uſuall. For thus hee ſaith in one place: *Peter* is the chiefe member in the bodie, *John*, *Andrew*, and *James* the heads of particular peoples: yet they all are members of the Church under one head: yea the holie ones before the law, the holie ones under the law, and the holie ones under grace, are ſet among members, altogether making up the bodie of the Lord: and no man ever willed to have himſelfe called univerſall. But whereas the biſhop of *Rome* taketh upon himſelfe the power of commanding, that thing ſmally agreeth with that which *Gregorie* ſaith in another place. For whereas *Eulolius* biſhop of *Alexandria*, had ſaid that he was commanded by him, he anſwered in this wiſe, I pray yee, take away this word of commanding from my hearing. For I know what I am, and what ye be. In place, ye be to me brethren, in manners ye be to me Fathers. Therefore I commanded not, but I cared to tell you thoſe things that I thought profitable. Whereas he ſo extendeth his iuriſdiction without end, he doth therein great and hainous wrong, not onely to the other biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that he may build his ſeate of their ruines. But whereas he exempteth himſelfe from all judgements, and will ſo raigne after the manner of Tyrants, that hee accounteth his owne onely luſt for law, that verily is ſo hainous, and ſo farre from Eccleſiaſticall order, that it may in no wiſe be borne: for it utterly abhorreth not only from all feeling of godlineſſe, but alſo from all humanitie.

Lib.4.Ep.92.

Lib.7.Epi.28.

22 But that I be not compelled to goe through and examine all things particularly, I doe againe appeale to them, that will at this day be accompted the beſt and moſt faithfull Patrones of the Sea of *Rome*, whether they be not aſhamed to defend the preſent ſtate of the Papacie: which it is certaine to be a hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard*: which ſtate yet did then ſo much diſpleaſe thoſe holy men. *Gregorie* each where complaineth, that he is too much diverſly drawne away with forraine buſineſſe: that hee is under the colour of biſhopricke brought backe to the world: wherein he ſerveth ſo many cares of the world as he never remembreth that he ſerved when he was a Lay man: that he is preſſed downe with tumult of wordly affaires, that his minde is nothing raiſed up to things above, that he is ſhaken with many waves of cauſes, and toſſed with tempeſts of troubleſome life: ſo that hee may worthily ſay, I am come into the depth of the ſea. Truly among thoſe earthly buſineſſes, hee might yet teach the people with Sermons, privately admoniſh and correct ſuch as it behoved, order the Church, give counſell to his fellow biſhops and exhort them to their dutie: beſide theſe things there remained ſome time to write: and yet hee lamenteth his calamitie, that hee is drowned in the deepeſt ſea. If the government of that time was a ſea: what is to be ſaid of the Papacie at this time? For what likeneſſe have they together? Here bee no preachings, no care of diſcipline, no zeale to the Churches, no ſpirituall doing, finally nothing but the world. Yet this maze is praiſed, as though there could nothing be found more orderly and better framed. But what complaints doth *Bernard* poure out, what groanes doth he utter, when he looketh upon the faultes of his age: What then would he doe if he beheld this our age of iron, and worſe if any be worſe than iron? What obſtinate wickedneſſe is this, not onely ſtiffely to defend as holy and divine, that which all the holy men have with one mouth condemned: but alſo to abuſe their teſtimonie to the defence of the Papacie, which it is certaine that they never knew of? Howbeit of *Bernards* time I confeſſe, that then the corruption of all things was ſo great, that it was not much unlike our time. But they are without all ſhame, that fetch any pretence for it, out of that meane age, that is the time of *Leo*, *Gregorie*, and ſuch other. For they doe like as if one, to ſtabliſh the Monarchie of Emperors, would praiſe the old ſtate of the Empire of *Rome*: that is, would

The ſtate of Rome an hundred times more corrupt now than in the daies of Gregorie or Bernard. Lib.1.epi.5.7. & 15 & alibi.

would borrow the praises of libertie, to set forth the honor of Tyrannie.

The Bishop of Rome no Bishop.

23 Finally, although all these things were granted them: yet there ariseth of fresh a new strife for them, when we denie that there is a Church at *Rome*, in which such benefits may be resident: when we denie that there is a bishop, which may beare these priviledges of dignitie. Admit therefore all those things to be true, (which yet we have already wrong from them) that *Peter* was by the mouth of Christ appointed head of the universall Church: and that hee left the honor that it was given him in the Sea of *Rome*: that the same was stablished by the authoritie of the ancient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one consent given of all men to the bishop of *Rome*, that hee hath beene the Judge of all both causes and men, and himselfe subject to the judgement of none: let them have also more, if they will: yet I answere in one word, that none of these things availe, unlesse there be at *Rome* a Church and a bishop. This they must needs grant me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chiefe of bishops, which is not himselfe a bishop. Will they therefore have the Sea Apostolike at *Rome*? Then let them shew me a true and lawfull Apostleship. Will they have the chiefe bishop? Then let them shew me a bishop. But what? where will they shew us any face of a Church? They name one indeed, and have it oft in their mouth. Truly the Church is knowne by her certaine marks: and bishoprike is a name of office. I speake not here of the people: but of the government it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christs institution requireth? Let us call to remembrance that which hath before beene spoken of the office of Priests and of a bishop. If we shall bring the office of Cardinals to be tried by that rule, wee shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I would faine know what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to teach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these things doth he? yea, what doth he faigne himselfe to doe? Let them tell therefore, by what meane they would have him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shew, touch any part of a bishops office.

In the Bishop of Rome all things contrarie unto that which should be in a Bishop.

24 It is not so of a bishop as it is of a King. For a King although hee doe not execute that which belongeth to a King, doth nevertheless retaine the honor and title. But in judging of a bishop, respect is had to Christs commandement, which alway ought to be of force in the Church. Therefore let the Romanists loose me this knot. I denie that there high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needes prove this last point to be false, if they will have the victorie in the first. But how say they to this, that he not onely hath no propertie of a bishop, but rather all things contrarie? But here, O God, whereat shall I begin? at his learning, or at his manners? What shall I say, or what shall I leave unsaid? where shall I make an end? This I say: that whereas the world is at this day stuffed with so many perverse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least beene there confirmed. Neither is there any other cause, why the bishops are carried with so great rage against the doctrine of the Gospell newly springing up againe, why they bend all their strengthes to oppresse it, why they kindle up Kings and Princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospell of Christ cometh in place. *Leo* was cruell: *Clement* was bloodie: *Paul* is a fierce murtherer. But nature hath not so much moved them to fight against the truth, as for that this was their onely meane to maintaine their power. Therefore sith they cannot be safe, till they have driven away Christ, they travell in this cause, as if they did fight for their religion and countries, and for their owne lives. What then? Shall that be to us the Sea Apostolike, where wee see nothing but horrible Apostasie? Shall hee be Christs vicar which by persecuting the Gospell with furious enterprises, doth openly professe himselfe

himselfe to be Antichrist? Shall he be *Peters* successor, that rangeth with sword and fire, to destroy all that ever *Peter* hath builded? Shall he be head of the Church that cutting off, and dismembring the Church from Christ the onely true head there of, doth in it selfe plucke and teare it in peices, Admit verily that in the old time *Rome* was the mother of all churches: yet since it hath begun to be the seat of Antichrist, it hath ceased to be that which it was.

25 We seeme to be too much evill speakers and railers, when we call the Bishop of *Rome* Antichrist. But they that so thinke, doe not understand that they accuse *Paul* of immodesty, after whom we so speake, yea out of whose mouth wee so speake. And lest any man object, that we doe wrongfully wrest against the Bishop of *Rome* these words of *Paul* that are spoken to another intent, I will briefly shew, that they cannot be otherwise understood, but of the Papacy. *Paul* writeth, that Antichrist shall sit in the Temple of God. In another place also the holy Ghost describing his image in the person of *Antiochus*, sheweth that his kingdome shall consist in hautinesse of speech, and blasphemings of God. Hereupon wee gather, that it is rather a Tyranny over soules, than over bodies, that it is raised up against the spirituall kingdome of Christ. Then, that it is such, as doth not abolish the name of Christ and the church: but rather should abuse the pretence of Christ, and lurcke under the title of the church, as under a disguised visor. But although all the heresies and sects that have beene from the beginning, belong to the kingdome of Antichrist: yet whereas *Paul* prophecieth, that there shall come a departing, by this discription he signifieth, that that seate of abhomination shall then be raised up, when a certaine universall departing shall possesse the church: howsoever many members of the church here and there continue in the true unity of faith. But where he addeth, that in his time he began in a mystery to set up the worke of iniquity, which he would afterward shew openly: thereby wee understand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist by this marke, that hee should plucke away from God his due honour, to take it to himselfe: this is the chiefe token that wee ought to follow in seeking out of Antichrist, specially where such pride proceedeth even to the publike dissipation of the church. Sith therefore it is certaine that the Bishop of *Rome* hath shamelessly conveyed away to himselfe that which was the chiefe proper thing to God alone and Christ, it is not to be doubted that hee is the captaine and Standard-bearer of the wicked and abhominable kingdome.

The Pope Antichrist

2 Thes. 2.4. Dan. 7.25.

26 Now let the Romanists goe and object antiquity against us: As if in so great alteration of all things, the honour of the sea might stand where there is no sea. *Eusebius* telleth, how God, that there might be place for his vengeance, removed the church that was at *Hierusalem* to *Pella*. That which we heare to have been once done, might be ofter done. Therefore so to binde the honour of supremacy to a place, that he which is indeed the most hatefull enemy of Christ, the highest adversary of the Gospell, the greatest waster and destroyer of the church, the most cruel slaughterman and Butcher of the Saints, should never the lesse bee accounted the vicar of Christ, the successor of *Peter*, the chiefe Bishop of the church, only because he occupieth the Sea that was once the chiefest of all: that verily is too much to bee scorned and foolish. I speake not, how great difference there is betweene the Popes chancery, and a well framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man that hath his right wit, will thinke the Bishoppricke enclosed in lead and buls: much lesse in that schole of fraud and deceits, in which things the Popes spirituall government consisteth. Therefore it was very well said by a certaine man, that church of *Rome* which is boasted of, is long agoe turned into a court, which onely is now seene at *Rome*. Neither doe I here accuse the faults of men: but I shew that the Papacy it selfe is directly contrary to the true order of the church.

Nothing left in the Papacie but onely the place where the order of a Church hath beene. Euseb. lib. 3. c. 5.

27 But if we come to the persons of men, it is well enough knowne what manner of Vicars of Christ we shall finde. *Iulius* forsooth, and *Leo*, and *Clement*, and *Paul*, shall bee pillers of the christian faith, and the chiefe expositors of religion, which never knew any other thing of Christ, than that which they had learned in *Lucians* schoole. But why doe I reckon up three or foure Popes? as though it were doubtfull, what manner of

The Atheisme of Popes.

of forme of religion the Popes with their whole Colledge of Cardinals have since long agoe professed, and at this day doe professe. For first this is the principle article of that secret Divinitie that raigneth among them, That there is no God: the second, That all things that are written and taught concerning Christ, are lies and deceits: the third, That the doctrine of the life to come, and of the last resurrection are meere fables. They doe not all thinke so: and few of them speake so. I grant. But this hath long agoe begun to be the ordinarie religion of Popes. Whereas this is very well knowne to all that know *Rome*, yet the Romish Divines cease not to boast, that by Christs priviledge it is provided, that the Pope cannot erre, because it was said to *Peter*: I have praied for thee, that thy faith should not faint. What, I pray you, winne they by mocking so shamelessly, but that the whole world may understand, that they are come to that extremitie of wickednesse, that they neither feare God, nor stand in awe of men.

Luke 22.32.

The fall of Iohn the xxii.

28 But let us imagine, that the ungodlinesse of those Popes whom I have spoken of, is hidden, because they have neither published it by preaching, nor by writings: but onely have bewraied it at their table, and in their chamber, or at least within walles of houses. But if they will have this priviledge to be of force, which they pretend, they must needs wipe *John* the xxii. out of the number of Popes, who openly affirmed that soules are mortall, and that they die together with the bodies untill the day of resurrection. And that you may perceive that the whole sea with her principall stayes was then wholly fallen, none of all the Cardinals withstood so great a madnesse, but the Schoole of *Paris* moved the King of *France* to compell him to recant it. The King forbad his subjects to communicate with him, unlesse he did out of hand repent: and the same, as the manner is, he proclaimed by a Herald. The Pope compelled by this necessitie, abjured his errour. This example maketh that I neede not to dispute any more with my adversaries about this that they say, that the sea of *Rome* and the Bishops thereof, cannot erre in the faith, because it was said to *Peter*, I have praied for thee, that thy faith may not faint. Truly, hee fell with so foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all *Peters* which succeede after *Peter* in the Bishoprike. Howbeit this is also of it selfe so childish, that it needeth no answere. For if they will draw to *Peters* successors whatsoever was spoken to *Peter*, it shall follow that they are all Satans, forasmuch as the Lord said this also to *Peter*: Goe behind, thou Satan, because thou art an offence to me. For it shall be as easie for us to turne backe this latter saying against them, as it shall be for them to object the other against us.

Gerson which lived then.

Luke 22.32.

Mat 16.23.

The uncleane manners of the Romane Bishops.

29 But I list not to strive with them in playing the foole. Therefore I returne thither from whence I made digression. So to binde the place, and Christ, and the holy Ghost, and the Church together, that whosoever sit in that place, although hee be the Devill, yet he must be judged the Vicar of Christ and the head of the Church, because it was once the seate of *Peter*: I say this is not onely wicked and slanderous to Christ, but also too great an absurditie, and against common reason. It is alreadie long agoe since the Bishops of *Rome* are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the Vicars of Christ, by reason of the seare which they occupie, than an Idol, when it is set in the Temple of God, is to be taken for God. Now if their manners be to be judged upon, let the Popes themselves answere for themselves: what one thing at all there is in them, wherein they may be knowne for bishops? First whereas there it such life at *Rome*, they not onely winking at it, but also as it were with secret countenance allowing it, this is utterly unmeete for bishops, whose dutie is with severitie of discipline to restraine the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselves, with their owne household, with almost the whole Colledge of Cardinals, with the whole flocke of their Cleargie, are so given forth to all wickednesse, filthinesse, uncleannesse, to all kindes of lewd and mischievous doings, that they resemble rather monsters than men: therein truly they bewray themselves to be nothing lesse than Bishops. And yet they neede not feare least I should further disclose their filthinesse. For both I am wearie to have to doe in so stinking mire, and I must favour chast eares, and I thinke that I have already enough and more proved

2 Thes. 2.4.

that

that which I went about: that is, that although *Rome* had in old time beene the head of Churches, yet at this day she is not worthy to be judged one of the smallest toes of the Churches feete.

30 As concerning the Cardinals, (as they call them) I cannot tell how it is come to passe, that they be so suddenly risen up to so great dignitie. This name in *Gregories* time belonged to bishops onely. For so oft as hee maketh mention of Cardinals, hee meaneth it not of them of the Church of *Rome*, but of any other: so that briefely, a Cardinall Priest is nothing else but a Bishop. In the writers before that age I finde not this name at all. But I see that they were then lesse than Bishops, whom they be now farre above. This saying of *Augustine* is well knowne: Although according to the names of honour, which the use of the Church hath already obtained, Bishoprike is greater than Priesthood, yet in many things *Augustine* is lesse than *Hierome*. Here indeed hee maketh difference betwene a Priest of the Church of *Rome* and other: but he indifferently setteth them all behinde the Bishops. And that was so long observed, that in the Councell of *Carthage*, when there were present two Legates of the sea of *Rome*, the one a bishop, the other a Priest, the Priest was thrust backe into the last place. But not to follow too old examples, there remaineth a Councell holden under *Gregorie* at *Rome*, at which the Priests sate in the lowest place, and subscribed severally by themselves: as for the Deacons, they had no place at all in subscribing. And truly they had then no office, but to be present and under the bishop at ministring of doctrine and of the Sacraments. Now the case is so changed, that they are become the cousins of Kings and Emperors. And it is no doubt but that they grew up by little and little together with their head, till they were advanced to this high top of dignitie. But this also I thought good to touch shortly by the way that the Readers might the better understand, that the sea of *Rome*, such as it is at this day, doth much differ from that ancient one, under pretence whereof, it doth now maintaine and defend it selfe. But of what sort soever they were in old time, forasmuch as they have now nothing of the true and lawfull office in the Church, they retaine onely a deceitfull colour and vaine visour: yea forasmuch as they have all things utterly contrarie, it was necessary that that should happen to them, which *Gregorie* writeth so oft. I say it (saith he) weeping: I give warning of it, groning: that sith the order of Priesthood is fallen within, it shall also not be able to stand long without. But rather it behooved that this should be fulfilled in them which *Malachie* saith of such: Yee have gone backe out of the way, and have made many to stumble in the law. Therefore yee have made voide the covenant of *Levi*, saith the Lord. Therefore behold, I have given you out of estimation, and vile to all the people. Now I leave it to all the godly to thinke of what sort is that supreme height of the Hierarchie of *Rome*, whereunto the Papists with abhominable shamelesnesse sticke not to make subject the very word of God, which ought to have beene honorable and holy both to heaven, and earth, men and Angels.

The rising of Cardinals.

Lib. 4. Epist. 25. & 55. Lib. 5. Epist. 7. Mala. 2. 8.

THE EIGHT CHAPTER.

Of the power of the Church as touching the articles of faith: and with how unbridled licentiousnesse, it hath in the Papacie beene wrested to corrupt all pureuesse of doctrine.

NOw followeth the third place of the power of the Church, which partly consisteth in all the bishops, and partly in the Councels, and those either provinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in jurisdiction, or in making of Lawes. Doctrine hath two parts, the authoritie to teach articles of Doctrine, and the expounding of them. Before that we begin to discourse of every one of these in specialtie, wee will that the godly Readers bee warned, that whatsoever is taught concerning the power of the church, they must remember to apply it to that end, whereunto (as *Paul* testifieth) it was given: that is, to edification, and not to destruction: which who so lawfully use, they thinke themselves no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Now of the edifying of the Church, this is the onely way, if

A caution touching things spoken of the power of the Church.

1 Cor. 10. 8. & 13. 10.

if the Ministers themselves endevour to preserve to Christ his authoritie, which cannot otherwise be safe unlesse that be left unto him, which he received of his Father: that is, that hee be the onely Schoolemaster of the Church. For it is written, not of any other
Matt.17.5. but of him alone, Heare him. The power of the Church therefore is not to bee sparingly set forth, but yet to be enclosed within certaine bounds, that it be not drawne hither and thither after the lust of men. Hereunto it shall be much profitable to note, how it is described of the Prophets and Apostles. For if wee simply grant unto men such power as they list to take upon them, it is plaine to all men, what a slipperie readinesse there is to fall into tyrannie, which ought to be farre from the Church of Christ.

All the Priests authoritie depended wholy upon him whose Priests they were.

2 Therefore here it must bee remembred, that whatsoever authoritie or dignitie the holie Ghost in the Scripture giveth either to the Priests or to the Prophets, or to the Apostles, or to the successors of the Apostles, all that same is given, not properly to the men themselves, but to the ministerie over which they are appointed, or (to speake it more plainely in one word) whereof the ministerie is committed to them. For if we goe through them all in order, we shall not finde that they had any authoritie to teach or to answer, but in the name and word of the Lord. For when they are called to the office, it is also enjoyned them, that they should bring nothing of themselves, but speake
Exod.3 4. out of the mouth of the Lord. And he himselfe doth not bring them forth to be heard of the people, before that he have given them instructions what they ought to speake,
Exod.14.31. Deut.16.9. to the intent that they should speake nothing beside his word. *Moses* himselfe, the prince of all the Prophets, was to be heard above the rest: but hee was first instructed with his commandements, that hee might not declare any thing at all, but from the Lord. Therefore it is said, that the people when they embraced his doctrine, beleeved in God, and in his servant *Moses*. Also that the authoritie of the Priests should not grow in contempt, it was stablished with most grievous penalties. But therewithall the Lord sheweth upon what condition they were to bee heard, when hee saith, that he hath
Mala.2.4 & 6. made his covenant with *Levi*, that the law of the truth should be in his mouth. And a little after he addeth: The lips of the priest shall keepe knowledge, and they shall require the law at his mouth: because he is the Angell of the God of hosts. Therefore if the priest will be heard, let him shew himselfe the messenger of God: that is, let him faithfully report the commandements that hee received of his author. And where it is
Deut.17.10. specially entreated of the hearing of them, this is expressely set, That they may answer according to the law of God.

The power of Prophets consisted in delivering that which God had given them in charge.

3 What manner of power the Prophets generally had, is very well described in *Ezechiel*: Thou sonne of man (saith the Lord) I have given thee to be a watchman to the house of *Israel*. Therefore thou shalt heare the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to heare out of the mouth of
Ezec.3.17. the Lord, is he not forbidden to invent any thing of himselfe? But what is to declare from the Lord, but so to speake as he may boldly boast, that it is not his owne, but the
Hiere.23.28. Lords word that he hath brought? The selfe same thing is in *Hieremie*, in other words. Let the prophet (saith he) with whom is a dreame, tell a dreame: and let him that hath my word speake my word true. Certainely he appointeth a law to them all. And that is such, that he permitteth not any to teach more than he is commanded. And after he
Esa.6.5. John 1.6. calleth it chaffe, all that is not from himselfe onely. Therefore none of the Prophets themselves opened his mouth, but as the Lord told him the words before. Whereupon these sayings are so oft found among them: the word of the Lord, the burden of the Lord, so saith the Lord, the mouth of the Lord hath spoken. And worthily. For *Esay*
Esa.6.5. Jere.1.6. cried out that hee had defiled lips. *Jeremie* confessed that he could not speake, because he was a childe: What could proceede from the defiled mouth of the one, and the foolish mouth of the other, but uncleane and unwise, if they had spoken their own speech? But his lips were holie and pure, when they began to be the instruments of the holie Ghost. When the Prophets are bound with this religion, that they deliver nothing, but that which they have received, then they be garnished with notable power and excellent titles. For when the Lord testifieth, that hee hath set them over nations and kingdomes, to pluck up and to roote out, to destroy and pluck downe, to build and to plant,
Jere.1.10. he by and by adjoyneth the cause: because he hath put his words in their mouth.

4 Now

4 Now if you looke to the Apoſtles: they are indeed commended with many and notable titles, that they are the light of the world, and the ſalt of the earth, that they are to be heard in ſtead of Chriſt, that whatſoever they bind or looſe in earth, ſhall bee bound or looſed in heaven. But in their very name they ſhew how much is permitted them in their office: that is, if they be Apoſtles, that they ſhould not prate whatſoever they liſt: but ſhould faithfully report his commandements from whom they are ſent. And the words of Chriſt are plaine enough, in which he hath determined their embaſſage: when he commanded them to go and teach all nations, all thoſe things that he had commanded. Yea, and he himſelfe alſo received this law, and laid it upon himſelfe, that it ſhould be lawfull for no man to refuſe it. My doctrine (ſaith he) is not mine, but his that ſent mee, my Fathers. Hee that was alway the onely and eternall counſeller of the Father, and he that was appointed by the Father the Lord and ſchoolmaſter of all men, yet becauſe he executed the miniſterie of teaching, preſcribed by his owne example to all miniſters, what rule they ought to follow in teaching. Therefore the power of the Church is not infinite, but ſubject to the word of the Lord, and as it were encloſed in it.

The Apoſtles authoritie reſtrained and limited within the bounds of his Commandement which gave them authoritie. Mat. 28. 9.

John 7. 16.

5 But ſith this hath from the beginning beene of force in the Church, and at this day ought to be in force, that the ſervants of God ſhould teach nothing which they have not learned of him: yet according to the diverſitie of times they have divers orders of learning. But that order which is now, much differeth from thoſe that were before. Firſt if it be true which Chriſt ſaith, that none hath ſeene the Father, but the Sonne, and he to whom it hath pleaſed the Sonne to ſhew him, it behooved verily that they ſhould be alway directed by the eternall wiſedome of the Father, which would come to the knowledge of God. For how ſhould they either have comprehended in minde, or uttered the myſteries of God, but by his teaching to whom alone the ſecrets of the Father are open? Therefore the holy Fathers in old time knew God no otherwiſe but beholding him in the Sonne as in a glaſſe. When I ſay this, I meane that God did never by any other meane diſcloſe himſelfe to men but by the Sonne, that is, his onely wiſedome, light and truth. Out of this fountaine did *Adam*, *Noe*, *Abraham*, *Iſaac*, *Jacob*, and the other draw all the knowledge that they had of heavenly doctrine. Out of the ſame fountaine have alſo all the Prophets themſelves drawne all the heavenly Oracles that they uttered. For verily this wiſedome hath alway diſcloſed it ſelfe by moe waies than one. To the Patriarches hee uſed ſecret revelations: but therewithall to confirme their mindes, hee adjoyneth ſuch ſignes, that it could not be doubtfull to them, that it was God that ſpake. The Patriarches conveied over from hand to hand to poſteritie, that which they had received. For the Lord left it with them to this intent, that they ſhould ſo ſpread it abroad. But the children and childrens children, by God ſecretly informing them, did know that that which they heard was from heaven, and not from the earth.

The ancient Patriarches and Fathers taught by Chriſt.

Mat. 11. 27.

Mala. 2. 7.

6 But when it pleaſed God, to raiſe a more apparant forme of a Church hee willed to have his word put in writing and noted, that the Prieſts ſhould fetch from thence what they might deliver to the people, and that all the doctrine that ſhould be taught ſhould be tried by that rule. Therefore after the publiſhing of the law, when the Prieſts are commanded to teach out of the mouth of the Lord, the meaning is, that they ſhould teach nothing ſtrange or differing from that kinde of learning, which the Lord comprehended in the law: and to adde and to diminiſh was unlawfull for them. Then followed the Prophets, by whom indeed the Lord publiſhed new Oracles to bee added to the law: but yet not ſo new, but that they came out of the Law, and had reſpect unto it: For, as touching doctrine, they were onely expoſitors of the Law, and added nothing unto it, but Prophecies of things to come. Thoſe excepted, they uttered nothing elſe but a pure expoſition of the Law. Becauſe it pleaſed the Lord that there ſhould be a plainer and larger doctrine, that weake conſciences might be the better ſatisfied: hee commanded that the Prophecies alſo ſhould be put in writing, and accounted part of his word. And hereunto were added the hiſtories which are alſo the works of the Prophets, but made by the enditing of the holy Ghoſt. I reckon the Pſalmes among the Prophecies, becauſe that which we attribute to the Prophecies

The doctrine which Chriſt taught the Fathers without booke, in the law committed unto writing: upon the law the Prophets grounded their doctrine.

is also common to the Psalmes. Therefore that whole bodie compacted of the Law, Prophecies, Psalmes and Histories, was the word of the Lord to the old people, by the rule whereof the Priests and Teachers even unto Christs time were bound to examine their doctrine: neither was it lawfull for them to swarve either to the right hand or to the left: because all their office was inclosed within these bounds, that they should answere the people out of the mouth of God. Which is gathered of a notable place of *Malachie*, where he biddeth them to be mindfull of the law, and to give heede to it, even to the preaching of the Gospell. For thereby hee forbiddeth them all new found doctrines, and granteth them no leave to swarve never so little out of the way which *Moses* had faithfully shewed them. And this is the reason why *David* so honorably setteth out the excellencie of the law, and rehearseth so many praises of it: that is, that the Jewes should covet no forren thing without it, sith within it was all perfection inclosed.

Mala. 4. 4.

Christ manifested in the flesh hath added the last hand to the revelation of truth.

7 But when at last the wisedome of God was openly shewed in the flesh, that same wisedome with full mouth declared unto us all that ever can with mans wit bee comprehended, or ought to be thought concerning the heavenly Father. Now therefore, since Christ the Son of righteousnes hath shined, we have a perfect brightnesse of the truth of God, such as the clearenesse is wont to be at mid-day, when the light was before but dim. For verily the Prophet meant not to speake of any meane thing, when he wrote that God in old time spake diversly and many waies to the Fathers by the Prophets: but that in these last daies hee began to speake to us by his beloved Sonne.

Heb. 1. 1.

For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some, and sometime by other, nor will adde Prophecies to Prophecies, or revelations to revelations: but that he hath so fulfilled all the parts of teaching in the Sonne, that they must have this of him for the last and eternall testimonie. After which sort all this time of the new Testament wherein Christ hath appeared to us with the preaching of his Gospell even to the day of judgement, is expressed by the last houre, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to faigne us any new beside it, or receive it faigned of other. Therefore not without cause the Father hath by singular prerogative ordained the Sonne to bee our teacher: commanding him, and not any man, to be heard. He did indeed in few words set out his schoole-mastership unto us, when he said, Heare him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading us away from all doctrines of men, he should bring us to him onely, and command us to looke for all the doctrine of salvation at him alone, to hang upon him alone, to cleave to him alone: finally (as the very words doe sound) to hearken to the voice of him alone. And truly what ought there now to be either looked for or desired at the hand of man, when the very word of life hath familiarly and openly disclosed himselfe unto us? Yea but it is meete that the mouthes of all men be shut, after that hee, in whom the heavenly Father willed to have all the treasures of knowledge and wisedome to be hidden, hath once spoken, and so spoken as became both the wisedome of God (which is in no part unperfect) and *Messias* at whose hand the revelation of all things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

Matth. 17. 5.

John 4. 25.

The written word the onely rule of sound teaching.

8 Let this therefore be a stedfast principle: that there is to be had no other word of God, whereunto place should be given in the Church, than that which is contained first in the Law and the Prophets, and then in the writings of the Apostles: and that there is no other manner of teaching rightly, but according to the prescription and rule of that word. Hereupon also we gather, that there was no other thing granted to the Apostles, but that which the Prophets had had in old time: that is, that they should expound the old Scripture, and shew that those things that are therein taught are fulfilled in Christ: and yet that they should not doe the same but of the Lord, that is to say, the spirit of Christ going before them, and after a certaine manner enditing words unto them. For Christ limited their embassage with this condition when he commanded them to goe and teach, not such things as they themselves had rashly forged, but all those things that hee had commanded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye

Mat. 28. 20.

called

called maſters, for onely one is your maſter, Chriſt. Then, to imprint this more deepely in their minde, he repeateth it twiſe in the ſame place. And becauſe their rudeneſſe was ſuch, that they could not conceive thoſe things that they had heard and learned of the mouth of their maſter; therefore the ſpirit of truth is promiſed them by whom they ſhould be directed to the true underſtanding of all things. For that ſame reſtraining is to be diligently noted, where this office is aſſigned to the holy Ghoſt, to put them in minde of all thoſe things that he before taught them by mouth. Mat. 23 8. John 14.26. & 16.13.

9 Therefore *Peter* who was very well taught how much hee might lawfully doe, leaveth nothing either to himſelfe or other, but to diſtribute the doctrine delivered of God. Let him that ſpeaketh (ſaith hee) ſpeake as the words of God, that is to ſay, not doubtingly, as they are wont to tremble whoſe owne conſcience miſgiveth them, but with ſure confidence, which becommeth the ſervant of God furniſhed with aſſured inſtructions. What other thing is this, but to forbid all invention of mans minde, from what head ſoever they have proceeded, that the pure word of God may be heard and learned in the Church of the faithfull? to take away the ordinances or rather the faigned deviſes of all men, of what degree ſoever they be, that the decrees of God onely may remaine in force? Theſe bee thoſe ſpirituall armours, mightie through God to caſt downe holds: by which the faithfull ſervants of God may throw downe counſels, and all height that advanceth it ſelfe againſt the knowledge of God, and may lead all knowledge captive to obey Chriſt. Loe this is the ſoveraigne power, wherewith it behooveth the Paſtors of the Church to be endued, by what name ſoever they bee called, that is, that by the word of God they may with confidence bee hold to doe all things: may compell all the ſtrength, glorie, wiſedome and height of the world to yeeld and obey to his majeſtie: being upholden by his power, may command, all even from the higheſt to the loweſt: may build up the houſe of Chriſt and pull downe the houſe of Satan: may feede the ſheepe and drive away the wolves: may inſtruct and exhort the willing to learne: may reprove, rebuke and ſubdue the rebellious and ſtubborne: may binde and looſe: finally may thunder and lighten, if need be: but all things in the word of God. Howbeit there is, as I have ſaid, this difference betweene the Apoſtles and their ſucceſſors, that the Apoſtles were the certaine and authentike ſecretaries of the holy Ghoſt, and therefore their writings are to be eſteemed for the oracles of God: but the other have none other office, but to teach that which is ſet forth and written in the holy Scriptures. We determine therefore, that this is not now left to faithfull miniſters, that they may coine any new doctrine, but that they ought ſimply to cleave to the doctrine, whereunto the Lord hath made all men without exception ſubject. When I ſay this, my meaning is not onely to ſhew what is lawfull for all particular men, but alſo what is lawfull for the whole univerſall Church. Now as touching all particular men: *Paul* verily was ordained by the Lord Apoſtle to the Corinthians: but he denieth that hee hath dominion over their faith. Who now dare take a dominion upon himſelfe, which *Paul* teſtifieth that it belonged not to him? If hee had acknowledged himſelfe to have this liberrie of teaching, that whatſoever the Paſtor teacheth he may therein of right require to be beleeved: he would never have taught the Corinthians this diſcipline, that while two or three Prophers ſpeake, the reſt ſhould judge, and if it were revealed to any that ſate, the firſt ſhould hold his peace. For ſo hee ſpared none, whoſe authority he made not ſubject to the judgement of the word of God. But, will ſome man ſay, of the univerſall church the caſe is otherwiſe. I anſwere that in another place *Paul* meeteth with this doubt alſo, where he ſaith, that faith is by hearing, & hearing by the word of God. Truly, if faith hang of the word of God onely, if it hath reſpect unto & reſteth upon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath well knowne what faith is. For Faith ought to bee ſtayed upon ſuch aſſuredneſſe, whereby it may ſtand invincible againſt Satan, and all the engines of the hels, and againſt the whole world. This aſſuredneſſe we ſhall no where finde but in the onely word of God. Againe, it is a generall rule which wee heere ought to have reſpect unto: that God doth therefore take from men the power to ſet forth a new doctrine, that hee onely may bee our ſchoolemaſter in heavenly learning, as hee onely is true which can neither lie nor deceive

No other ground but the Scripture either for men particularly, or for the whole boaie of the Church to build upon.
1 Pet 4 11.
2 Cor. 10. 4.

2 Cor. 1. 24.

1 Cor. 14. 29.
Rom. 10.

deceive. This rule belongeth no leſſe to the whole Church than to every one of the faithfull.

Their Tyranny who binde the world to beleeve whatſoever pleaſeth them to teach.

10 But if this power of the Church, which we have ſpoken of, be compared with that power, whereof the ſpirituall tyrants, that have falſly called themſelves Biſhops and Prelates of Religion, have in certaine ages paſt boaſted themſelves among the people of God, the agreement ſhall be no better than Chriſt hath with *Belial*. Yet it is not in this place my purpoſe to declare in what ſort and with how wicked meanes they have exerciſed their tyrannie: I will but rehearſe the doctrine, which at this day they defend, firſt with writings, and then with ſword and fire. Becauſe they take it for a thing confeſſed, that a generall Councell is the true image of the church, when they have taken this principle, they doe without doubt determine, that ſuch Counſels are immediately governed of the holy Ghoſt, and that therefore they cannot erre. But whereas they themſelves doe rule the Councels, yea and make them, they doe indeed challenge to themſelves whatſoever they affirme to be due to the Councels, Therfore they will have our faith to ſtand and fall at their will that whatſoever they ſhall determine on the one ſide, or the other, may be ſtabliſhed and certaine to our mindes: ſo that if they allow any thing we muſt allow the ſame without doubting: if they condemne any thing we muſt alſo hold it for condemned. In the meane time after their owne luſt, and deſpiſing the word of God, they coine doctrines, to which afterward they require by this rule to have faith given. For they alſo ſay, that he is no Chriſtian, that doth not certainely conſent to all their doctrine as well affirmative as negative: if not with expreſſed yet with unexpreſſed faith: becauſe it is in the power of the Church to make new articles of the Faith.

Promiſes made to the Church abuſed to bolſter up a moſt unlawfull power in the church.

11 Firſt let us heare, by what arguments they prove that this authority is given to the church: and then we ſhall ſee how much that maketh for them which they alleadge of the church. The church (ſay they) hath notable promiſes, that it ſhall never be forſaken of Chriſt her ſpouſe, but that it ſhall be guided by his ſpirit into all truth. But of the promiſes which they are wont to alleadge, many are given no leſſe to every one of the faithfull particularly, than to the whole church univerſally. For though the Lord ſpake to the twelve Apoſtles, when he ſaid: Behold, I am with you even to the end of the world: Againe: I will aske my father, and hee ſhall give you an other comforter, namely the Spirit of truth: yet hee made the promiſe not only to the whole number of the twelve, but alſo to every one of them: yea to the other diſciples likewiſe, either thoſe that hee had alreadie received, or thoſe that ſhould afterward be added to them. But when they expound ſuch promiſes full of ſingular comfort, as though they were given to none of the Chriſtians, but to the whole church together: what doe they elſe, but take away from all Chriſtians that confidence which they all ought to receive thereby to encourage them? Yet I doe not here denie, but that the whole fellowſhip of the faithfull furniſhed with manifold diverſitie of gifts, is endued with much larger and more plentifull treaſure of the heavenly wiſedome, than each one ſeverally: neither is it my meaning, that this is ſpoken in common to the faithfull, as though they were all alike endued with the ſpirit of underſtanding and doctrine: but becauſe it is not to bee granted to the adverſaries of Chriſt, that they ſhould for the defence of an evill cauſe wreſt the Scripture to a wrong ſenſe. But, omitting this, I ſimply confeſſe that which is true, that the Lord is perpetually preſent with his, and ruleth them with his Spirit. And that this ſpirit is not the ſpirit of error, ignorance, lying or darkneſſe: but of ſure revelation, wiſedome, truth, and light, of whom they not deceitfully may learne thoſe things that are given them, that is to ſay, what is the hope of their calling, and what be the riches of the glorie of the inheritance of God in the Saints. But whereas the faithfull, even they that are endued with more excellent gifts above the reſt, doe in this fleſh receive onely the firſt fruits and a certaine taſte of that Spirit: there remaineth nothing better to them than knowing their owne weakneſſe, to hold themſelves carefully within the boundes of the word of God: leaſt, if they wander farre after their owne ſenſe, they by and by ſtray out of the right way, inſomuch as they be yet voide of that Spirit, by whoſe only teaching truth is diſcerned from falſhood. For all men doe confeſſe with *Paul*, that they have not yet attained

Mat. 28.20. Joh.1.14.19.

1 Cor.1.13.

Ephe.1.18.

Phil 3.11.

attained to the marke. Therefore they more endevour to daily profiting, than glorie of perfection.

12 But they will take exception, and say that whatsoever is particularly attributed to every one of the holie ones, the same doth throughly and fully belong to the church it selfe. Although this hath some seeming of truth, yet I denie it to be true. God doth indeed so distribute to every one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessarie, when the gifts are given in common. But the riches of the Church are alway such, that there ever wanteth much of that highest perfection, which our adversaries doe boast of. Yet the Church is not therefore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lord knoweth what her necessitie requireth. But, to hold her under humility and godly modestie, he giveth her no more than he knoweth to be expedient. I know what here also they are wont to object, that is, that the church is clensed with the washing of water in the word of life, that it might be without wrinckle and spot, and that therefore in another place it is called the pillar and stay of truth. But in the first of these two places is rather taught, what Christ dayly worketh in it, than what hee hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his: truly it is certaine that they are yet besprinkled with some spots and wrinckles, and that there wanteth somewhat of their sanctification. But how vaine and fabulous is it, to judge the Church already in every part holy and spotles, whereof all the members are spotty and very uncleane? It is true therefore that the church is sanctified of Christ. But onely the beginning of that sanctifying is heere seene: but the end and full accomplishment shall be, when Christ the holiest of holy ones shall truly and fully fill it with his holinesse. It is true also that the spots and wrinkles of it are wiped away: but so that they be daily in wiping away, untill Christ with his comming doe utterly take away all that remaineth. For unlesse wee grant this, we must of necessity affirme with the Pelagians, that the righteousnesse of the Faithfull is perfect in this life: and with the Catharie and Donatists we must suffer no infirmitie in the Church. The other place, as we have else where seene, hath a sense utterly differing from that which they pretend. For when *Paul* hath instructed *Timothy*, and framed him to the true office of a Bishop, he saith that hee did it to this purpose, that hee should know how he ought to behave himselfe in the Church. And that he should with the greater religiousnesse and endevour bend himselfe thereunto, he addeth that the church is the very pillar and stay of truth. For what else doe these words meane, but that the truth of God is preserved in the church, namely by the ministery of preaching? As in another place hee teacheth, that Christ gave Apostles, Pastors, and Teachers, that wee should no more bee carried about with every winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether meete in unitie of Faith. Whereas therefore the truth is not extinguished in the world, but remaineth safe, that same commeth to passe because it hath the Church a faithfull keeper of it, by whose helpe and ministery it is sustained. But if this keeping standeth in the Ministery of the Prophets and Apostles, it followeth that it hangeth wholly hereupon, if the word of the Lord be faithfully preserved and doe keepe his puritie.

The Church not so perfect by vertue of any promise made unto it but that still it remaineth in this world subject as to other infirmities so to errour.

Eph. 5. 25.
1 Tim. 3. 15.

Ephe. 4. 11.

13 But that the readers may better understand, upon what point this question chiefly standeth, I will in few words declare what our adversaries require, and wherein we stand against them. Where they say that the Church cannot erre, it tendeth hereunto, and thus they expound it, that forasmuch as it is governed by the Spirit of God, it may goe safely without the word: that whether soever it goeth, it cannot thinke nor speake any thing but truth: that therefore if it determine any thing without or beside Gods word, the same is no otherwise to be esteemed than as a certaine Oracle of God. If we grant that first point, that the church cannot erre in things necessary to salvation, this is our meaning, that this is therefore because forsaking all her owne wisedome, she suffereth herselfe to bee taught of the Holy Ghost by the word of God. This therefore is the difference. They set the authority of the church without the word of God, but wee will that it be annexed to the word, and suffer it not to be

The drift of the Church of Rome in maintaining that the Church cannot erre.

severed from it. And what marvell is it, if the spouse and scholler of Christ bee subject to her husband and schoolemaster, that she continually and earnestly hangeth of his mouth? For this is the order of a well governed house, that the wife should obey the authoritie of the husband: and this is the rule of a well ordered schoole, that the teaching of the scoolemaster alone should there bee heard. Wherefore let the Church not be wise of her selfe, nor thinke any thing of her selfe: but determine the end of her wisedome where he hath made an end of speaking. After this manner she shall also distrust all the inventions of her owne reason: but in those things wherein it standeth upon the word of God, she shall waver with no distrustfulnesse or doubting, but shall rest with great assurednesse and stedfast constancie. So also trusting upon the largenesse of those promises that she hath, she shall have whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holie spirit, is alway present with her: but therewithall she shall keepe in memorie what use the Lord would have us to receive of his holie spirit. The spirit (saith he) which I will send from my father shall lead you into all truth. But how? because (saith he) hee shall put you in mind of all those things that I have told you. Therefore he giveth warning that there is nothing more to be looked for of his spirit, but that he should enlighten our minds to perceive the truth of his doctrine. Therefore *Chrysostome* saith excellently well. Many (saith he) doe boast of the holie spirit: but they which speake their owne doe falsly pretend that they have him. As Christ testified that hee spake not of himselfe: because he spake out of the law and the Prophets: so if any thing beside the Gospell be thrust in under the title of the spirit, let us not beleeve it, because as Christ is the fulfilling of the law and the Prophets: so is the spirit of the Gospell. These be his words. Now it is easie to gather how wrongfully our adversaries doe, which boast of the holy Ghost to no other end but to set forth under his name strange and forraine doctrines from the word of God, whereas he will with unspeakable knot be conjoined with the word of God, and the same doth Christ professe of him when hee promiseth him to his Church. So is it truly. What sobrietie the Lord hath once prescribed to his Church, the same he will have to be perpetually kept. But he hath forbidden her, that she should not adde any thing to his word, nor take any thing from it. This is the inviolable decree of God and of the holy Ghost, which our adversaries goe about to abrogate, when they faigne that the church is ruled of the spirit without the word.

John 16.7. & 13.

Ser. de sancto & ador Spiritu. Joh. 12. 50. & 14.10.

In doctrine nothing to be added by the Church unto that which the Apostles have left in writing. John 16.2.

14 Here againe they murmure against us, and say that it behooved that the church should adde some things to the writings of the Apostles, or that they themselves should afterward with lively voyce supply many things which they had not clearly enough taught, namely sith Christ said unto them. I have many things to be said to you, which you cannot now beare, and that these be the ordinances, which without the scripture have beene received onely in use and manner. But what shamelesnesse is this? I grant the disciples were yet rude, and in a manner unapt to learne, when the Lord said this unto them. But were they then also holden with such dulnesse, when they did put their doctrine in writing, that they afterward needed to supply with lively voyce that which they had by fault of ignorance omitted in their writings. But if they were already led by the spirit of truth into all truth when they did set forth their writings: what hindered that they have not therein contained, and left written a perfect knowledge of the doctrine of the Gospel? But go to: let us grant them that which they require. Only let them point out what be those things that it behooved to be revealed without writing. If they dare enterprise that, I will assaile them with *Augustines* words: that is, When the Lord had said nothing of them, which of us dare say, these they be, or those they be? or if any dare say so, whereby doth hee prove it? But why doe I strive about a superfluous matter? For a very child doth know, that in the writings of the Apostles, which these men doe make in a manner lame and but halfe perfect, there is the fruite of that revelation which the Lord did then promise them.

Hom. in John 96.

The Church not authorised to trine new doctrines, because Christ doth.

15 What? say they, did not Christ put out of controversie whatsoever the church teacheth and decreeth, when hee commandeth him to be taken for a heathen man and a Publicane that dare say against her? First in that place is no mention made of doctrine, but onely the authoritie of the censures is established for correcting of vices,

that

that they which have beene admoniſhed or rebuked ſhould not reſiſt her judgement. But omitting this, it is much marvell, that thoſe loſels have ſo little ſhame, that they dare be proud of that place. For what ſhall they get thereby, but that the conſent of the church is never to be deſpiſed, which never conſenteth but unto the truth of the word of God? The church is to be heard, ſay they. Who denieth it? foraſmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them know that theſe words of Chriſt doe nothing take their part therein. Neither ought I to bee thought too much contentious becauſe I ſtand ſo earneſtly upon this point, That it is not lawfull for the church to make any new doctrine, that is, to teach and deliver for an Oracle any more than that which the Lord hath revealed by his word. For men of ſound wit doe ſee how great a danger there is, if ſo great authoritie be once granted to men. They ſee alſo how wide a window is opened to the mockings and cavillations of the wicked, if we ſay that that which men have judged is to bee taken for an Oracle among Chriſtians. Beſide that, Chriſt ſpeaking according to the conſideration of his owne time, giveth this name to the Synagogue, that his Diſciples ſhould afterward learne to reverence holie aſſemblies of the church. So ſhould it come to paſſe that every citie and village ſhould have equall authoritie in coyning of doctrines.

number them with heathens that deſpiſe the judgement of the Church. Mat. 18. 17.

16 The examples which they uſe, doe nothing helpe them. They ſay that the Baptiſing of Infants, proceeded not ſo much from the expreſſe commandement of the Scripture as from the decree of the church. But it were a very miſerable ſuccour, if we were compelled to flee to the bare authoritie of the church for defence of the Baptiſme of Infants: but it ſhall in another place ſufficiently appeare that it is farre otherwiſe. Likewiſe whereas they object that that is no where found in the Scripture, which was pronounced in the *Nicene* Synod, that the Sonne is conſubſtantiall with the Father: therein they doe great wrong to the Fathers, as though they had raſhly condemned *Arrius*, becauſe hee would not ſweare to their words, when he profeſſed all that doctrine which is comprehended in the writings of the Prophets, and Apoſtles. This word, I grant, is not in the Scripture: but when therein is ſo oft affirmed, that there is but one God: againe, Chriſt is ſo oft called the true and eternall God, one with the Father: what other thing doe the Fathers of the *Nicene* Councell when they declare that he is of one ſubſtance, but ſimply ſet out the naturall ſenſe of the Scripture? But *Theodorite* reporteth that *Conſtantine* uſed this preface in their aſſemblie, In diſputations (ſaith hee) of Divine matters, there is a preſcribed doctrine of the holie Ghoſt: the Bookes of the Goſpels and of the Apoſtles, with the Oracles of the Prophets, doe fully ſhew us the meaning of God. Therefore laying away diſcord, let us take the diſcuſſings of queſtions out of the words of the Spirit. There was at that time no man that ſpake againſt theſe holy monitions. No man tooke exception, that the church might adde ſomewhat of her owne: that the Spirit revealed not all things to the Apoſtles, or at leaſt uttered them not to thoſe that came after: or any ſuch thing. If it be true which our adverſaries would have: firſt, *Conſtantine* did evill, that tooke from the Church her authoritie: then, whereas none of the Biſhops at that time roſe up to defend it, this was not without breach of their Faith? for ſo they were betrayers of the right of the Church. But ſith *Theodorite* rehearſeth that they willingly embraced that which the Emperor ſaid, it is certaine that this new doctrine was then utterly unknowne.

Baptizing of infants and the conſubſtantialitie of Chriſt with God the Father, are not warranted by the ſole authoritie of the Church, but have their ſufficient grounds in Scripture.

Hiſto. Eccle. lib. 1. cap. 5.

THE NINTH CHAPTER.

Of Councels and of their authoritie.

NOw, although I grant them all things concerning the Church: yet they ſhall thereby not much prevaile for their intent. For whatſoever is ſaid of the Church, the ſame they by and by give to the Councels, foraſmuch as in their opinion thoſe repreſent the Church. Yea, where they ſo ſtiffely contend for the power of the Church, they doe it of no other purpoſe, but to give all that they can get to the Biſhop of *Rome* and his guard. But ere I beginne to diſcuſſe this queſtion, I muſt needs here make proteſtation

A proteſtation concerning the eſtimation of Councels.

testation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the old Councels than I ought to doe. For I reverence them from my heart, and wish them to be had in their due honour with all men. But herein is some meane, that is, that there be nothing withdrawne from Christ. Now this is the right of Christ, to be the head in all Councels, and to have no man fellow with him in this dignitie. But I say that then onely he is the head, when he governeth the whole assembly with his word and spirit. Secondly, whereas I give lesse to Councels than the adversaries require: I doe it not for this cause that I am afraid of the Councels, as though they did make for their side, and were against ours. For as we are abundantly furnished with the word of the Lord to the full proofe of our doctrine, and to the overthrow of the whole Papistrie that wee neede not much to desire any other thing beside it: so if the matter require, the old Councels doe for a great part minister unto us so much as may suffice for both.

Christ in the midst of Councels, but not except they be gathered in his name.

2 Now let us speake of the thing it selfe. If it be sought of the Scriptures, what is the authoritie of Councels: there is no plainer promise than in this saying of Christ: Where two or three shall bee gathered together in my name, there I am in the middest of them. But that doth no lesse belong to every particular assembly than to a generall Councell. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the middest of the Councell, if it be gathered together in his name. Therefore although our adversaries doe a thousand times name Councels of Bishops, they shall little prevaile: neither shall they make us to beleeve that which they affirme, that is, that they be governed of the holy Ghost, untill they have proved that they are gathered together in the name of Christ. For it is as possible that wicked and evill Bishops may conspire against Christ, as good and honest Bishops may come together in his name. For a very cleare proofe hereof are many decrees that have proceeded from such Councels. But this shall be seene hereafter. Now I doe but answere in one word that Christ promiseth nothing, but to them that are gathered together in his name. Let us therefore define what that is. I denie that they bee gathered together in the name of Christ, which casting away the commandement of God, wherein he forbiddeth any thing to be added to his word, or taken from it, doe decree every thing after their owne will: which being not contented with the Oracles of the Scripture, that is to say the onely rule of perfect wisedome, doe imagine some new thing of their owne head. Surely, sith Christ hath not promised that he will be present at all Councels, but hath adjoyned a peculiar marke, whereby to make true and lawfull Councels different from other: it is meete that wee should not neglect this difference. This is the covenant, which in old time God made with the Leviticall Priests, that they should teach out of his mouth. This he alway required of the Prophets: this law also we see to have beene laid upon the Apostles. Who so breake this covenant, God doth not vouchsafe, to let them have the honour of priesthood, nor any authoritie. Let the adversaries undoe me this knot, if they will make my faith bound to the decrees of men beside the word of God.

Deut 4.2.
Reve.22.18.

Mala.2.7.

Truth may be in the Church, although the Pastors of the Church be corrupt as in the times of the Prophets they were.

3 For whereas they thinke not that that remaineth in the Church unlesse it bee among the Pastors: and that the church it selfe standeth not, unlesse it appeare in generall Councels: that is farre from having beene alway true, if the Prophets have left unto us true testimonies of their owne times. There was in the time of *Esay* a church at *Hierusalem*, which God had not yet forsaken. But of the Pastors he saith thus: The watchmen are blinde, neither know they any thing. They are all dumbe dogs, neither are they able to barke. They lie along and sleepe, and love sleeping: and the Pastors themselves know nothing, nor doe understand: and they doe altogether looke backe unto their owne waies. After the same manner *Osee* saith: The watchman of *Ephraim* with God, the snare of the fouler, hatred in the house of God. Where joyning them with God by way of mockage, he teacheth that their pretence of the Priesthood is vaine. The Church also endured unto the time of *Hieremie*. Let us heare what hee saith of the Pastors. From the Prophet even to the Priest, every one followeth lying. Againe: The Prophets doe prophecie a lie in my name, when I have not sent them nor commanded them. And least we should be too long in reciting his words, let those

Esay.56.10.
Osee.9.8.

Hier.6.13.
Hier.14.4.

things

things be read that hee hath written in the whole xxiij. and xl. Chapters. At that time on the other side *Ezechiel* did no more gently invey against the same men. The conspiracy (saith he) of the Prophets in the mids of hir as a roaring Lion, & that violently taketh his prey. Hir Priests have broken my law, and have defiled my holy things, and have made no difference betweene holy and prophane: and the rest that he adjoyneth to the same effect. Like complaints are every where in the prophets, so that nothing is ofter found in them.

Eze 22 25.

4 But perhaps it might be that it was so among the Jewes: but our age is free from so great an evill. I would to God indeed it were so: but the holy Ghost hath given warning that it shall be farre otherwise. The words of *Peter* are plaine. As (saith he) there were in the old people false Prophets, so shall there also be among you false Teachers slily bringing in sects of perdition, see you not how he saith, that there is danger to come, not by men of the common people, but by them that shall boast themselves with the title of Teachers and Pastors? Moreover how often hath it been foretspoken by Christ and his Apostles, that there should very great dangers hang over the Church by the Pastors? Yea, *Paul* plainely sheweth, that Antichrist shall sit in no other place than in the Temple of God. Whereby hee signifieth, that the horrible calamitie of which hee there speaketh, shall come from no where else but from them that shall sit in steed of Pastors in the Church. And in another place hee sheweth, that the beginnings of so great a mischiefe are even already neere at hand. For when he speaketh to the Bishop of *Ephesus*, I know (saith he) that after my departure there shall enter into you ravening wolves not sparing the flocke. And they shall be of your owne selves, that shall speake perverse things, to lead away disciples after them. How much corruption might a long course of yeeres bring among Pastors, when they could so far goe out of kind in so small a space of time? And, not to fill much paper with rehearsing them by name: wee are admonished by the examples in a manner, of all ages, that neither the truth is alway nourished in the bosome of the Pastors, nor the safety of the church doth hang upon their state. They ought indeed to have beene the governors and keepers of the peace and safety of the church, for preservation whereof, they are ordained: but it is one thing for a man to performe that which he ought, and another thing to owe that which he performeth not.

That which was in the first may be also in the last dayes of the Church, and it. 2 Pet. 2.

Matt. 24. 11. & 24 2 Thes. 2. 4.

Act. 20. 15.

5 Yet let no man take these our words in such part, as though I would every where and rashly without any choise diminish the authority of Pastors. I doe but onely admonish that even among Pastors themselves there is a choise to be had, that wee should not immediately thinke them to be Pastors that are so called. But the Pope withall his flocke of Bishops, upon none other reason, but because they are called Pastors, shaking away the obedience of the word of God, do tumble and tosse all things after their owne lust: and in the meane time they travaile to perswade, that they cannot be destitute of the light of truth, that the spirit of God perpetually abideth in them, that the Church consisteth in them and dieth with them. As though there be now no judgements of the Lord, whereby he may punish the world at this day with the same kinde of punishment wherewith sometime he tooke vengeance of the unthankefulnesse of the old people, that is, to strike the pastors with blindnesse and amazed dulnesse. Neither doe they, most foolish men understand, that they sing the same song, which those in old time did sing that warred against the word of God. For the enemies of *Hieremie* did thus prepare themselves against the truth: Come, and wee will imagine imaginations against *Hieremy*: forasmuch as the law shall not perish from the Priest, nor Counsell from the wise man, nor the word from the Prophet.

Bishops in the Church of Rome presuming upon their titles as if God could not strike them now with amased dulnesse as well as others in the old world. Zach. 12. 4.

Her. 18. 18.

6 Hereby it is easie to answere to that other objection concerning generall Councels. It can not be denied but that the Jewes had a true Church in the time of the Prophets. But if there had then beene a generall Councell gathered together of the Priests, what manner face of the Church had there appeared? We heare what God saith, not to one or two of them but to the whole order: The Priests shall be astonied, and the Prophets shall bee made afraid. Againe, the law shall perish from the Priest, and counsell from the Elders. Againe, Night shall be to you in steed of a vision, and darknesse in steed of prophecying: and the sun shall fall downe upon the prophets and be darkned upon

The blinde Priests & false Prophets that were of old being assembled in a Councel together might no doubt have erred, and did. Her. 4. 9. Ezech. 7 26. Mich. 3 6

1 King. 22. 5. & 22.

upon these daies &c. Well: if all such had then beene gathered together in one, what Spirit should have governed in that assembly? Of that thing we have a notable example in that Counsell which *Achab* called together. There were present foure hundred Prophets. But because they were come together of no other minde but to flatter the wicked King: therefore Satan was sent of the Lord to be a lying spirit in the mouth of them all. There, by all their voices the truth was condemned. *Miche* was condemned for an heretike, striken and cast in prison: So was done to *Hieremy*, so to the other Prophets.

A Counsell of Bishops and Pharisies assembled ogther against Christ in Ierusalem. Joh. 11. 47.

7 But let one example suffice for all, which is more notable than the rest. In that Councell which the Bishops and Pharisees gathered at *Hierusalem* against Christ, what can a man say that there wanted, in so much as pertained to the outward shew? For if there had not then beene a Church at *Hierusalem*, Christ would never have communicate with their sacrifices and other ceremonies. There was made a solemne summoning of them together: the high Bishop sat as chiefe: the whole order of Priests sate by him: yet Christ was there condemned, and his doctrine driven away. This doing is a proofe that the church was not enclosed in that Councell. But there is no perill that any such thing should happen to us. Who hath given us assurance thereof? For it is not without fault of sluggishnesse, to be too careles in so great a matter. But where the holy Ghost doth with expresse words prophecy by the mouth of *Paul*, that there shall come a departing (which cannot come but that the Pastors must be the first that shall forsake God) why are we herein willfully blinde to our owne destruction? Wherefore it is in no wise to be granted, that the Church consisteth in the company of Pastors, for whom the Lord hath no where undertaken that they shall perpetually be good, but hee hath pronounced that they shall sometime be evill. But when he warneth us of the danger, he doth it to this intent to make us the waryer.

2 Thes. 2. 3.

How far Councels to be received.

8 What then? wilt thou say: Shall the Councels have no authority in determining? Yes forsooth. For neither doe I here argue that all Councels are to be condemned, or all their actes to be repelled, or (as the saying is) to bee defaced with one blot. But (thou wilt say to me) thou bringest them all into subjection, that it may be free for every man to receive or refuse that which the Councels have determined. Not so. But so oft as the decree of any Councell is brought forth, I would have it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to be examined by the rule of the Scripture: and that in such sort as the determination of the Councell may have his force, and be as a forejudged sentence, and yet not hinder the aforesaid examination. I would to God all men did keepe that moderation which *Augustine* prescribeth in the third booke against *Maximinus*. For when hee minded briefly to put to silence this heretike contending about the Decrees of Counsels: Neither (saith he) ought I to object against thee the Synode of *Nice*, nor thou against me the Synode of *Ariminum*, as to the entent to conclude one another by forejudged sentence, neither am I bound by the authority of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there strive matter with matter, cause with cause, reason with reason. So should it come to passe, that Councels should have the majesty that they ought: but in the meane season the Scripture should be alone in the higher place that there might be nothing that should not be subject to the rule thereof. So these old Synodes, as of *Nice*, of *Constantinople*, the first of *Ephesus*, of *Chalcedon*, and such other, which were holden for confuting of errours, we willingly embrace and reverence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall exposition of Scripture, which the holy Fathers with spirituall wisedome applied to the subduing of the enemies of Religion that then rose up. In some of the latter Councels also, we see to appeare a true zeale of godlinesse, and plaine tokens of wit, learning, and wisdome. But as things are wont commonly to grow to worse, wee may see by the latter Councels, how much the Church hath now and then degenerate from the pureuesse of that golden age. And I doubt not but that in these corrupter ages also, Councels have had some Bishops of the better sort. But in these the same happened which the Senators them-

themſelves complained to be not well done in making of ordinances of the ſenate of *Rome*. For while the ſentences are numbred, not weighed, it is of neceſſitie that oftentimes the better part is overcome of the greater. Truly they brought forth many wicked ſentences. Neither is it here needfull to gather the ſpeciall examples, either becauſe it ſhould be too long, or becauſe other have done it ſo diligently, that there cannot much be added.

The diſagreement betweene the Councell of Conſtantinople and Nice, of Chalcedon and Epheſus.

9 Now, what neede I to rehearſe, Councels diſagreeing with Councels? And it is no cauſe that any ſhould murmure againſt me, and ſay, that of thoſe Councels that diſagree the one is not lawfull. For, how ſhall we judge that? By this, if I be not deceived, that we ſhall judge by the Scriptures, that the decrees therof are not agreable with true doctrine. For this is the onely certaine law to diſcerne them by. It is now about nine hundred yeeres agoe, ſince the Synode of *Conſtantinople* gathered together under *Leo* the Emperor, judged that images ſet up in Churches ſhould be overthrowne, and broken in peeces. A little afterward, the Councell of *Nice*, which *Irene* the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Whether of theſe two ſhall wee acknowledge for a lawfull Councell? The latter which gave images a place in Churches, hath prevailed among the people. But *Auguſtine* ſaith that that cannot be done without moſt preſent perill of idolatrie. *Epiphanius* which was before in time, ſpeaketh much more ſharpely: for hee ſaith that it is wickedneſſe and abhomination to have images ſeene in a Church of Chriſtians. Would they that ſo ſpeake, allow that Councell, if they were alive at this day? But if both the Hiſtorians tell truth, and the very actes be beleeved, not onely images themſelves, but alſo the worſhipping of them was there received. But it is evident that ſuch a decree came from Satan. How ſay you to this, that in depraving and tearing the Scripture, they ſhew that they made a mocking ſtocke of it? Which thing I have before ſufficiently made open. Howſoever it be, we ſhall no otherwiſe be able to diſcerne betweene contrary and diſagreeing Synodes, which were many, unleſſe we trie them all by that balance of all men and Angels, that is, by the word of the Lord. So we imbrace the Synode of *Chalcedon*, refuſing the ſecond Synode of *Epheſus*, becauſe in this latter one the wickedneſſe of *Eutiches* was confirmed, which the other former condemned. This thing holy men have judged none otherwiſe but by the ſcripture: whom we ſo follow in judging; that the word of God which gave light to them doth alſo now give light to us. Now let the Romaniſts goe and boaſt, as they are wont, that the Holy Ghoſt is faſtned and bound to their Councels.

The great weakneſſe of the Fathers aſſembled in the Councell of Nice againſt Arrius.

10 Howbeit there is alſo ſomewhat which a man may well thinke to be wanting in thoſe ancient and purer Councels: either becauſe they that then were at them, being otherwiſe learned and wiſe men, wholy bent to the buſineſſe then in hand, did not foreſee many other things, or for that many things of lighter importance eſcaped them being buſied with weightier and more earneſt matters: or for that ſimply, as being men they might be deceived with unskilfulneſſe: or for that they were ſometime carried headlong with too much affection. Of this laſt point (which ſeemeth the hardeſt of all) there was a plaine example in the *Nicene* Synode, the dignitie whereof hath by conſent of all men, as it was worthy, beene received with moſt high reverence. For when the principall article of our faith was there in danger, *Arrius* the enimie was preſent in readineſſe, with whom they muſt fight hand to hand, and the chiefe importance lay in the agreement of them that came prepared to fight againſt the errour of *Arrius*, this notwithſtanding, they careleſſe of ſo great dangers, yea, as it were having forgotten gravity, modeſty & all humanity, leaving the battell that they had in hand, as if they had come thither of purpoſe to doe *Arrius* a pleaſure, began to wound themſelves with inward diſſentions, and to turne againſt themſelves the ſtile that ſhould have been bent againſt *Arrius*. There were heard foule objectings of crimes, there were ſcattered bookes of accuſations, and there would have beene no end made of contentions, untill they had with mutuall wounds one deſtroyed another, unleſſe the Emperour *Conſtantine* had prevented it, which profeſſing that the examining of their life was a matter above his knowledge, and chaſtiſed ſuch intemperance rather with praiſe than with rebuking. How many waies is it credible that the other Councels alſo failed, which followed afterward? Neither doth this matter neede long proofe. For if a man [illegible] over the actes

of

of the Councels, hee shall note therein many infirmities: though I speake of nothing more grievous.

The Synode of Chalcedon charged with ambition and unadvised rashnesse infirmities apparent in holy Synods least we should too much rest upon men.

11 And *Leo* Bishop of *Rome* sticketh not to charge with ambition and unadvised rashnesse, the Synode of *Chalcedon*, which yet he confesseth to be sound in doctrines. Hee doth indeed not denie that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peradventure will thinke me fond, for that I busie my selfe in shewing such errors: for as much as our adversaries doe confesse, that Councels may erre in those things that are not necessary to salvation. But this labour is not yet superfluous. For although because they are compelled, they doe indeed confesse it in word: yet when they thrust unto us the determination of all Councels in every matter whatsoever it be, for an Oracle of the holy Ghost, they do therin require more than they tooke at the beginning. In so doing what doe they affirme, but that Councels cannot erre: or if they erre, yet it is not lawfull for us to see the truth, or not to sooth their errors? And I intend nothing else, but that it may thereby be gathered that the holy Ghost, so governed the godly and holy Synodes, that in the meane time hee suffered some what to happen to them by the nature of men, least we should too much trust to men. This is a much better sentence, than that of *Gregory Nazianzene* that he never saw a good end of any Councell. For hee that affirmeth that all without exception ended ill doth not leave them much authoritie. It is now nothing needfull to make mention severally of provinciall Councels: forasmuch as it is easie to judge by the generall, how much authority they ought to have to make new articles of faith and to receive what kinde of doctrine soever it pleaseth them.

Spiritual rulers no further to be followed than themselves doe follow the conduct of their heavenly guide. Iohan. 7.

12 But our Romanists, when they see that in defence of their cause all helpe of reason doth faile them, doe resort to that extreame and miserable shift: that although the men themselves be blockish in wit and Counsell, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I denie that they be Rulers that are such? For they ought to take upon themselves no more than *Iosua* had, which was both a Prophet of the Lord, and an excellent Pastor. But let us heare with what words he is set by the Lord into his office. Let not (saith he) the volumne of this law depart from thy mouth: but thou shalt studie upon it daies and nights. Thou shalt neither bow to the right hand nor to the left: then shalt thou direct thy way and understand it. They therefore shall be to us spirituall Rulers which shall not bow from the law of the Lord, neither to the one side nor to the other. But if the doctrine of all Pastors whatsoever they be, is to be received without any doubting, to what purpose was it that we should so oft and so earnestly be admonished not to harken to the speech of false Prophets. Heare not (saith he by *Hieremy*) the words of the Prophets that Prophecie unto you. For they teach you vanitie, and not out of the mouth of the Lord. Againe, Beware you of false Prophets, that come unto you in sheeps clothing, but inwardly are ravening wolves. And *Iohn* should in vaine exhort us, that we should prove the spirits, whether they be of God. From which judgement the very Angels are not exempted, much lesse Satan with all his lies. What is to be said of this saying: if the blinde leade the blinde they shall both fall into the ditch? Doth it not sufficiently declare, that it is of great importance what manner of Prophets be hard, and that not all are rashly to be heard. Wherefore there is no reason that they should make us afraid with their titles, thereby to draw us into partaking of their blindnesse: forasmuch as we see on the other side, that the Lord had a singular care to fray us away from suffering our selves to be led with other mens errour, under what visor of name soever it lurketh. For if the answer of Christ be true, then all blinde guides, whether they be called Fathers of the Church, or Prelates, or Bishops, can doe nothing but draw their partners into the same headlong downefall. Wherefore let no names of Councels, Pastors, Bishops (which may as well bee falsely pretended as truly used) hinder us, but that being taught by lessons both of words and examples, we may examine all spirits of all men by the rule of the word of God, that we may prove whether they be of God or no.

Hier. 23.16.
Mat. 7.15.
1 Joh. 4.1.
Matt. 15.10.

The use of Councels is setting downe the

13 For as much as wee have proved that there is not given to the Church a power to set up a new doctrine, now let us speake of the power which they attribute unto it

in

in expounding of Scripture. Truly wee doe willingly graunt, that if there happen debate about any doctrine, there is no better, nor surer remedie than if a Synod of true bishops assemble together, where the doctrine in controversie may be discussed. For such a determination, whereunto the Pastors of Churches shall agree in common together, calling upon the spirit of Christ, shall have much greater force, than if every one severally should conceive it at home, and so teach it to the people; or if a few private men should make it. Againe, when bishops are gathered in one, they doe the more commodiously take advise in common, what and in what forme they ought to teach, least diversity should breed offence. Thirdly *Paul* prescribeth this order in discerning of doctrines For whereas hee giveth to every severall Church a power to discerne, hee sheweth what is the order of doing in weightier causes, that is, that the Churches should take upon them a common triall of the matter together. And so doth the very feeling of godlinesse instruct us, that if any man trouble the Church with an unwonted doctrine, and the matter proceed so farre that there be perill of greater dissention, the Churches should first meete together, and examine the question propounded: at last, after iust discussing had, bring forth a determination taken out of the Scriptures, such as may both take away doubting out of the people, and stop the mouthes of wicked and greedy men, that they may not bee so hardy to proceed any further: So when *Arius* was risen, the *Nicene* Synod was gathered together, which with the authority thereof both did breake the wicked endevours of the ungodly man, and restored peace to the Churches which hee had vexed, and defended the eternall godhead of Christ, against his blasphemous doctrine. When afterward *Eunomius* and *Macedonius* stirred up new troubles, their madnesse was resisted with like remedy by the Synod of *Constantinople*. In the Councell at *Ephesus* the wickednesse of *Nestorius* was banished. Finally this hath beene from the beginning the ordinary meane in the Church to preserve unitie, so oft as satan began to worke any thing. But let us remember, that not in all ages or in all places are found *Athanasies*, *Basiles*, *Cyrilles*, and such defenders of true doctrine whom the Lord then raised up. But let us thinke what hapned at *Ephesus* in the second Synode, where the heresie of *Eutiches* prevailed, the man of holy memory *Flavianus* was banished with certaine other godly men, and many such mischiefes committed: even because *Dioscorus* a seditious man and of a very naughty nature, was there the chiefe, and not the spirit of the Lord. But there was not the Church. I grant. For this I determine utterly that the truth doth not therefore die in the Church, although it bee oppressed of one Councell: but that the Lord marvellously preserveth it, that it may againe in due time rise up, and get the overhand. But I denie that this is perpetuall, that that is a true and certaine exposition of Scripture which hath beene received by consents of a Councell.

true sense of Scripture when controversies rise and trouble the Church.

1 Cor. 14. 29.

14 But the Romanists shoot at another marke, when they teach that the power to expound the Scripture belongeth to the Councells, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the Scripture whatsoever is decreed in the Councels. Of purgatory, of the intercession of Saints, of auricular confession, and such other there cannot bee found one syllable in the Scriptures. But because all these things have beene stablished by the authoritie of the Church, that is to say (to speake truly) received in opinion and use, therefore every one of them must bee taken for an exposition of Scripture. And not that only: But if a Councell decree any thing, though Scripture cry out against it, yet it shall beare the name of an exposition thereof. Christ commandeth all to drinke of the cup, which hee reacheth in the Supper. The Councell of *Constance* forbad that it should bee given to the lay people, but willed that the Priest onely should drinke of it. That which so directly fighteth against the institution of Christ, they will have to be taken for an exposition of it. *Paul* calleth the forbidding of marriage, the hypocrisie of devils: And the holy Ghost in another place pronounceth that marriage is in all men holy and honorable. Whereas they have afterward forbidden Priests to marrie, they require to have that taken for the true and naturall exposition of the Scripture, when nothing can bee imagined more against it. If any dare once open his mouth to

Not every determination of a Councell to be received as a true and sound exposition of the Scripture, some Councels having expressly defined things against Scripture: so far off it is that Councels should have power to authorise Scripture.
Mat 26. 26.
1 Tim 4. 1.
Heb. 13. 4.

the contrary, he shall be judged an heretike: because the determination of the Church is without appellation: and to doubt of her exposition, that it is not true, is a hainous offence. Why should I inveigh against so great shamelesnesse? For the very shewing of it is an overcomming of it. As for that which they teach of the power to allow the Scripture, I wittingly passe it over. For in such sort to make the Oracles of God subject to the judgement of men, that they should therefore bee of force because they have pleased men, is a blasphemie unworthie to bee rehearsed: and I have before touched the same matter alreadie. Yet I will aske them one thing: If the authoritie of the Scripture bee founded upon the allowance of the Church, what Councels decree will they alleadge of that matter? I thinke they have none. Why then did *Arius* suffer himselfe to be overcome at *Nice* with testimonies brought out of the Gospell of *John*? For after these mens saying, it was free for him to have refused them, for as much as there had no allowance of a generall Councell gone before. They alleadge the old roll, which is called the Canon, which they say to have proceeded from the judgement of the Church. But I aske them againe, in what Councell that Canon was set forth. Here they must needs bee dumbe. Howbeit I desire further to know, what manner of Canon they thinke that was. For I see that the same was not very certainely agreed among the old writers. And if that which *Hierom* saith ought to bee of force, the bookes of *Machabees*, *Tobie*, *Ecclesiasticus* and such other shall bee thrust among the Apochrypha: which those Canons doe in no wise suffer to be done.

THE TENTH CHAPTER.

Of the power in making of Lawes: wherein the Pope and his, have used a most cruell tyrannie and butcherie upon soules.

The tyranny of the Church of Rome in charging the consciences of men with the burden of their lawes. Math. 23. 4.

NOw followeth the second part, which they will have to consist in making of lawes, out of which spring have flowed innumerable traditions of men, even so many snares to strangle poore soules. For they have had no more conscience, than had the Scribes and Pharisees to lay burdens upon other mens shoulders, which they themselves would not touch with one finger. I have in another place taught how cruell a butcherie is that which they command concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse consciences. I leave unspoken how they corrupt the worship of God, and doe spoile God himselfe of his right, which is the onely Law-maker. This power is now to be intreated of, whether the Church may binde consciences with her lawes. In which discourse the order of policie is not touched, but this onely is intended, that God bee rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall libertie, which hath regarde unto God, may remaine safe unto us. Use hath made that all those decrees bee called traditions of men, whatsoever they bee that have concerning the worshipping of God proceeded from men beside his word. Against these doe we strive, not against the holy and profitable ordinances of the Church which make for the preservation either of discipline, or honestie, or peace. But the end of our striving is, that the immeasurable and barbarous Empire may be restrained, which they usurpe upon soules, that would bee counted Pastors of the Church, but in very deed are most cruell butchers. For they say that the lawes which they make are spirituall, and pertaining to the soule, and they affirme them to be necessarie to eternall life. But so (as I have even now touched) the kingdome of Christ is invaded, so the libertie by him given to the consciences of the faithfull is utterly oppressed and throwne downe. I speake not now with how great ungodlinesse they stablish the observing of their lawes, while out of it they teach men to seeke both forgivenes of sins, and righteousnes and salvation, while they set in it the whole summe of religion and godlines. This one thing I earnestly hold that there ought no necessitie to bee laid upon consciences in those things wherein they are made free by Christ, and unlesse they be made free, as we have before taught, they cannot rest with God. They must acknowledge one onely king Christ their deliverer, and bee governed by one law of libertie, even the holy word of the Gospell, if they

they will ſtill keepe the grace which they have once obtained in Chriſt: they muſt bee holden with no bondage, and bound with no bonds.

2 Theſe *Solons* doe indeed faine that their conſtitutions are lawes of libertie, a ſweete yoke, a light burden: but who cannot ſee that they be meere lies? They themſelves indeed doe feele no heavineſſe of their owne lawes, which caſting away the feare of God, doe careleſly and ſtoutly neglect both their owne and Gods lawes. But they that are touched with any care of their ſalvation, are farre from thinking themſelves free ſo long as they be intangled with theſe ſnares. We ſee with how great warineſſe *Paul* did deale in this behalfe, that he durſt not ſo much as in any one thing lay upon men any ſnare at all, and that not without cauſe. Truly hee foreſaw with how great a wound conſciences would be ſtriken, if they ſhould be charged with a neceſſity of thoſe things whereof the Lord had left them libertie. On the other ſide the conſtitutions are almoſt innumerable, which theſe men have moſt grievouſly ſtabliſhed with threatning of eternall death, which they moſt ſeverely require as neceſſary to ſalvation. And among thoſe there are many moſt hard to bee kept, but all of them (if the whole multitude of them bee laid together) are impoſſible: ſo great is the heape. How then ſhall it bee poſſible, that they upon whom ſo great a weight of difficultie lieth, ſhould not be vexed in perplexitie with extreme anguiſh and terrour? Therefore my purpoſe is here to impute ſuch conſtitutions, as tend to this end, inwardly to bind ſoules before God, and charge them with a religion, as though they taught them of things neceſſarie to ſalvation.

The libertie which Chriſt hath given abridged in the Church of Rome by many hard and heavie conſtitutions: which notwithſtanding they call ſweete and eaſie burthen.

2 Cor. 7. 1. 5.

3 This queſtion doth therefore incumber the moſt part of men, becauſe they doe not ſubtlely enough put difference betweene the outward court (as they call it) and the court of conſcience. Moreover this increaſeth the difficultie, that *Paul* teacheth that the magiſtrate ought to bee obeyed not onely for feare of puniſhment, but for conſcience ſake. Whereupon followeth, that conſciences are alſo bound with the politike lawes. But if it were ſo, then all ſhould fall that wee have ſpoken in the laſt Chapter, and intend now to ſpeake concerning the ſpirituall government. For the looſing of this knot, firſt it is good to learne what is conſcience. The definition is to be gathered of the proper derivation of the word. For as when men doe with minde and underſtanding conceive the knowledge of things, they are thereby ſaid *ſcire*, to know, whereupon is derived the name of ſcience Knowledge: ſo when they have a feeling of Gods judgements as a witneſſe adjoyned with them which doth not ſuffer them to hide their ſinnes, but that they be brought accuſed to the judgement ſeat of God, that ſame feeling is called conſcience. For it is a certaine meane betweene God and man: becauſe it ſuffereth not man to ſuppreſſe that which hee knoweth, but purſueth him ſo farre till it bring him to guiltineſſe. This is it that *Paul* meaneth when he teacheth that conſcience doth together witneſſe with men, when their thoughts doe accuſe or acquite them in the judgement of God. A ſimple knowledge might remaine in man as incloſed. Therefore this feeling which preſenteth man to the judgement of GOD, is as it were a keeper joyned to man, to marke and watch all his ſecrets, that nothing ſhould remaine buried in darkeneſſe. Whereupon alſo commeth that old proverbe, conſcience is a thouſand witneſſes. For the ſame reaſon alſo *Peter* hath ſet the examination of a good conſcience, for quietneſſe of minde, when wee being perſwaded of the grace of Chriſt, doe without feare preſent our ſelves to God. And the authour of the Epiſtle to the Hebrewes uſeth theſe words, to have no more conſcience of ſinne, in ſteed of, to be delivered or acquited, that ſinne may no more accuſe us.

What conſcience is.

Rom. 13. 1.

Rom. 12. 15.

1 Pet. 3. 21.

Heb. 10. 2.

4 Therefore as workes have reſpect to men, ſo the conſcience is referred to God: ſo that conſcience is nothing elſe but the inward pureneſſe of the heart. In which ſenſe *Paul* writeth that charitie is the fulfilling of the law, out of a pure conſcience, and faith not fained. Afterward alſo in the ſame Chapter hee ſheweth how much it differeth from underſtanding, ſaying that ſome had ſuffered ſhipwrack from the faith, becauſe they had forſaken a good conſcience. For in theſe words he ſignifieth, that it is a lively affection to worſhip God, and a ſyncere deſire to live godlily & holily. Sometime indeed it is referred alſo to men, as in *Luke*, when the ſame *Paul*

How a law is ſaid to binde the conſcience.

1 Tim. 1. 5.

teſtifieth, that hee indevoured himſelfe that hee might walke with a good conſcience toward God and men. But this was therefore ſaid, becauſe the fruites of good conſcience doe flow and come even to men. But in ſpeaking properly, it hath reſpect to God onely, as I have already ſaid. Hereupon commeth that a law is ſaid to binde conſcience, which ſimply bindeth a man, without regard of men, or not having any conſideration of them. As for example. God commaunded not onely to keepe the minde chaſte and pure from all luſts, but alſo forbiddeth all manner of filthineſſe of words and outward wantonneſſe whatſoever it be. To the keeping of this law my conſcience is ſubject, although there lived not one man in the world. So hee that behaveth himſelfe intemperately, doth not onely ſinne in this that he giveth evill example to his brethren, but he hath his conſcience bound with guiltineſſe before God. In things that are of themſelves meane, there is another conſideration. For wee ought to abſtaine from them, if they breed any offence: but the conſcience ſtill being free. So *Paul* ſpeaketh of fleſh conſecrate to idols. If any (ſaith hee) make doubt, touch it not, for conſciences ſake. I ſay for conſcience, not thine own, but the others. A faithfull man ſhould ſinne, which being firſt warned, ſhould nevertheleſſe eate of ſuch fleſh. But howſoever in reſpect of his brother, it bee neceſſarie for him to abſtaine, as it is preſcribed of God, yet he ceaſeth not to keepe ſtill the libertie of conſcience. Wee ſee how this law binding the outward worke, leaveth the conſcience unbound.

Act 24.16.

1 Cor. 10 28.

How men for conſcience ſake are bound to obey the lawes of men.

5 Now let us returne to the lawes of men. If they be made to this end, to charge us with a religion, as though the obſerving of them were of it ſelfe neceſſarie, then we ſay that that is laid upon conſcience which was not lawfull to be laid upon it. For our conſciences have not to doe with men, but with God onely: whereunto pertaineth that common difference betweene the earthly court and the court of conſcience. When the whole world was wrapped in a moſt thicke miſt of ignorance, yet this ſmall ſparkle of light remained, that they acknowledged a mans conſcience to be above all judgements of men. Howbeit the ſame thing that they did with one word confeſſe, they did afterward indeed overthrow: yet it was Gods will that there ſhould then alſo remaine ſome teſtimonie of Chriſtian libertie, which might deliver conſciences from the tyrannie of men. But that difficultie is not yet diſſolved, which ariſeth out of the words of *Paul*. For if we muſt obey Princes not onely for penalties ſake, but alſo for conſcience, it ſeemeth thereupon to follow that Princes lawes have alſo dominion over conſcience. If this be true, then the ſame alſo ought to bee ſaid of the lawes of the Church: I anſwer, that firſt heare wee muſt put a difference betweene the generaltie and ſpecialtie. For though all ſpeciall lawes do not touch the conſcience, yet wee are bound by the generall commandement of God, which commendeth unto us the authoritie of Magiſtrates. And upon this point ſtandeth the diſputation of *Paul*, that Magiſtrates are to bee honored becauſe they are ordained of God. In the meane time hee teacheth not that thoſe lawes that are preſcribed by them, doe belong to the inward government of the ſoule: whereas he each where extolleth both the worſhipping of God, and the ſpirituall rule of living righteouſly, above all the ordinances of men whatſoever they be. Another thing alſo is worthie to be noted, (which yet hangeth upon the former) that the lawes of men, whether they be made by the magiſtrate or by the Church, although they bee neceſſarie to be kept, (I ſpeake of the good and righteous lawes) yet therefore doe not by themſelves binde conſcience, becauſe the whole neceſſitie of keeping them is referred to the generall end, but conſiſteth not in the things commanded. From this ſort doe farre differ both thoſe that preſcribe a new forme of the worſhipping of God, and thoſe that appoint neceſſitie in things that be at libertie.

Rom. 13.1.

The authoritie which the popiſh prelacie challengeth in making lawes.

6 But ſuch are thoſe that at this day bee called Eccleſiaſticall conſtitutions in the Papacie, which are thruſt in, in ſteede of the true and neceſſarie worſhipping of God. And as they bee innumerable: ſo are there infinite bonds to catch and ſnare ſoules. But although in the declaration of the law we have ſomewhat touched them: yet becauſe this place was fitter to intreate fully of them, I will now travell to gather together the whole ſumme in the beſt order that I can. And becauſe wee have alreadie diſcourſed ſo much as ſeemed to be ſufficient, concerning the tyranny which the

the false Bishops doe take upon themselves, in libertie to teach whatsoever they list. I will now omit all that part: and I will here tarrie onely upon declaring the power, which they say they have, to make lawes. Our false Bishops therefore doe burden consciences with new lawes, under this pretence, that they are ordained of the Lord spirituall law-makers, since the government of the Church is committed unto them. Therefore they affirme that whatsoever they command and prescribe, ought necessarily to be observed of the Christian people: and that hee that breaketh it, is guiltie of double disobedience, for that hee is rebellious both to God and to the Church. Certainly, if they were true Bishops, I would in this behalfe grant to them some authority, not so much as they require, but so much as is requisite to the well ordering of the policie of the Church. Now sith they are nothing lesse than that which they would bee accounted, they cannot take any thing to them, be it never so little, but that they shall take too much. But because this hath beene elsewhere considered, let us grant them at this present, that whatsoever power true Bishops have, the same rightly belongeth to them also: yet I denie that they be therefore appointed law-makers over the faithfull, that may of themselves prescribe a rule to live by, or compell to their ordinances the people committed unto them. When I say this, I meane, that it is not lawfull for them, to deliver to the Church to bee observed of necessitie, that which they have devised of themselves without the word of God. For as much as that authoritie both was unknowne to the Apostles, & so oft taken away from the ministers of the church by the Lords owne mouth: I marvell who have beene so bold to take it upon them, and at this day are so bold to defend it, beside the example of the Apostles, and against the manifest prohibition of God.

All things in effect to the perfect rule of well living contained in the law.

7 As touching that, that pertained to the perfect rule of well living, the Lord hath so contained all that in his law, that he hath left nothing for men that they might adde to that summe. And this he did first for this purpose, that because the whole uprightnesse of living standeth in this point, if all workes be governed by his will as by a rule, hee should be holden of us the onely master and directer of life: then, to declare that he requireth of us nothing more than obedience. For this reason *James* saith: Jam.4.12. he that judgeth his brother judgeth the law: he that judgeth the law, is not an observer of the law, but a judge. But there is one onely law-maker, that can both save and destroy. We heare that God doth claime this one thing as proper to himselfe, to rule us with the government and lawes of his word. And the same thing was spoken before of *Esay*, although somewhat more darkly: the Lord is our King, the Lord is our law- Esay 33.22. maker, the Lord is our judge, he shall save us. Truly in both these places is shewed, that he that hath power over the soule, hath the judgement of life and death. Yea *James* pronounceth this plainly: Now, no man can take that upon him. Therefore God must be acknowledged to be the onely king of soules, to whom alone belongeth the power to save and destroy, as those words of *Esay* expresse, and to be the king, and judge, and law-maker and Saviour. Therefore *Peter*, when he admonisheth the Pa- 1 Pet.5.2. stors of their dutie, exhorteth them so to feede the flocke, not as using a Lordship over the Clergie, by which word Clergie hee signifieth the inheritance of God, that is to say, the faithfull people. That if we rightly weigh, that it is not lawfull, that that should be transferred to man, which God maketh his owne onely: wee shall understand that so all the power is cut off whatsoever it bee, that they challenge, which advance themselves to command any thing in the Church without the word of God.

The way to judge what ordinances of men be repugnant to the word of God.

8 Now, for as much as the whole cause hangeth thereupon, that if God bee the onely law-maker, it is not lawfull for men to take that honour to themselves: it is meete also therewithall to keepe in minde those two reasons which we have spoken, why the Lord claimeth that to himselfe alone. The first is that his will may be to us a perfect rule of all righteousnesse and holinesse: and that so in the knowing of him may bee the perfect knowledge to live well. The other is, that (when the manner is sought how to worship him rightly and well) he onely may have authoritie over our soules, whom we ought to obey, and upon whose becke we ought to hang. These two reasons being well marked, it shall be easie to judge, what ordinances of men are contrarie to the word of God. Of that sort be all those which are fained to belong to the

true worshipping of God, and to the observing whereof consciences are bound, as though they were necessary to be observed. Let us therefore remember that all lawes of men ought to bee weighed with this balance, if wee will have a sure triall that may never suffer us to erre. The first of these reasons *Paul* in the Epistle to the Colossians useth in contending against the false Apostles that attempted to oppresse the churches with new burthens. The second reason hee more useth with the Galathians in the like case. This therefore hee travelleth to prove in the Epistle to the Colossians, that the doctrine concerning the true worshipping of God is not to bee sought at mens hands: because the Lord hath faithfully, and fully instructed us how he ought to be worshipped. To prove the same in the first Chapter, hee saith that in the Gospell is contained all wisedome, whereby the man of God may bee made perfect in Christ. In the beginning of the second Chapter he saith, that all the treasures of wisedome and understanding are hidden in Christ. Thereupon hee afterward concludeth, let the faithfull beware that they be not by vaine Philosophie led from the flocke of Chhist, according to the constitutions of men. But in the end of the Chapter, hee doth yet with greater boldnesse condemne all *Ethelothreskian*, that is to say, all fained worshippings, which men devise to themselves, or receive of other, and whatsoever precepts they dare of themselves give concerning the worshipping of God. Wee have therefore, that all those ordinances are wicked, in observing whereof the worshipping of God is fained to be. As for the places in the Galathians wherewith hee earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to bee intangled with snares, they are open enough, specially in the fift Chapter. Therfore let it be sufficient to have but noted them.

Col. 1. 8.

The cause why the Ecclesiasticall constitutions of the Pope as well concerning ceremonies as discipline are impugned.

9 But because the whole matter shall better bee made open by examples, before that wee goe any further, it is good also to apply this doctrine to our owne times. We say that the constitutions which they call Ecclesiasticall, wherewith the Pope and his doe burden the Church, are pernitious and wicked: our adversaries defend that they bee holy and availeable to salvation. There be two kinds of them: for some concerne Ceremonies and rites, other some pertaine more to discipline. Is there then a just cause to move us to impugne them both? Truly a juster than we would. First doe not the authors themselves cleerly define, that the very worshipping of God is contained in them? To what purpose doe they apply their ceremonies, but that God should bee worshipped by them? And that commeth to passe not by the only errour of the ignorant multitude, but by their allowance that have the place of teaching. I doe not touch the grosse abhominations, wherewith they have gone about to overthrow all godlinesse. But it should not be imagined among them to be so hainous an offence, to have failed in any of the least petty traditions, unlesse they did make the worshipping of God subject to their fained devises. What doe we then offend, if at this day we cannot beare that which *Paul* taught to be intollerable, that the lawfull order of the worshipping of God should be reduced to the will of men: specially when they command men to worship according to the elements of the world, which *Paul* testifieth to bee against Christ? Againe, it is not unknowne, with how precise necessitie they bind consciences to keepe whatsoever they command. Here when we crie out to the contrarie, we have all one cause with *Paul*, which in no wise suffereth faithfull consciences to be brought into bondage of men.

Colos 2. 20.
Gal. 5. 1.

A lesse fault in the Papacie to transgresse the law of God than to misse in the keeping of humane constitutions.

10 Moreover this worst of all is added, that when religion hath once begun to bee defiled with such vaine inventions, there ever followeth after that perversnesse, another abhominable frowardnesse, whereof Christ reproched the Pharisies that the commandement of God is made voide for the traditions of men. I will not use mine own words in fighting against our law-makers at these daies. Let them have the victorie, if they can by any meane purge themselves from this accusation of Christ. But how should they excuse them, when among them it is thought infinitly more hainous, to have omitted auricular confession when the time of yeere commeth about, than to have continued a most wicked life a whole yeere together? to have infected their tongue with a little tasting of flesh on a Friday, than to have defiled their body with wh[illegible]edome all the daies of the weeke? to have put their hand to an honest work

upon

upon a day consecrate to I wot not what petty Saints, than to have continually exercised their members in most wicked offences? for a Priest to be coupled with one lawfull marriage, than to be entangled with a thousand adulteries? not to have performed a vowed pilgrimage, than to breake faith in all promises? not to have wasted somewhat upon monstrous and no lesse superfluous, and unprofitable excessive gorgeousnesse of Temples, than to have failed to helpe the extreme necessities of the poore? to have passed by an Idoll without honour, than to have despightfully intreated all kinds of men? not to have mumbled up at certaine howres a great number of words without understanding, than never to have conceived a true praier in their heart? What is to make void the commandement of God for the traditions of men, if this bee not: when commending the keeping of Gods commandements, but coldly and as it were lightly by the way, they doe no lesse earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlinesse? when revenging the transgressing of Gods law, with light penalties of satisfactions, they punish the very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fire or sword? Being not so sharpe and hard to entreat against the despisers of God, they persecute the despisers of themselves with unappeasable hatred to the extremitie, and doe so instruct all those, whose simplicity they hold captive, that they would with more contented mind see the whole law of God overthrowne, then one small title (as they call it) in the commandements of the Church to bee broken. First in this point is grievous offence committed, that for small matters, and such as (if it should be tried by Gods judgement) are at liberty, one man despiseth, judgeth and casteth away another. But now as though that were not evill enough, those trifling elements of the world (as *Paul* calleth them in writing to the Galathians) are weighed of more value than the oracles of God. And hee that is in a manner acquited in adulterie, is judged in meat: hee that hath leave to use a harlot, is forbidden to have a wife. This profit verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men. Gal. 4. 9.

11 There bee also other two not slender faults, which wee disallow in the same ordinances. First, because they prescribe for the most part unprofitable, and sometime also fond observations: then, because godly consciences are oppressed with the infinit multitude of them, and being rowled backe into a certaine Jewishnesse, they so cleave to shadowes, that they cannot attaine to Christ. Whereas I call them fond and unprofitable, I know that that will not seeme credible to the wisedome of the flesh, which so well liketh them, that it thinketh the Church to be utterly deformed when they be taken away. But this is it, that *Paul* writeth of, to have a resemblance of wisedome in counterfet worshipping, in humility, and in this that they thinke that with their sharpnesse they bee able to tame their flesh. This is truly a most wholesome admonition, such as ought never to slip away from us. Mens traditions (saith he) doe deceive under the shew of wisedome, whence have they this colour? because they are fained of men: therefore the wit of man doth therein acknow his owne, and acknowing it doth more, gladly embrace it, than any thing were it never so good, that le[ss]e agreed with his vanitie. Againe they have hereby another commendation, because they seeme to be fit introductions to humility, for that with their yoke they hold the minds of men pressed downe to the ground. Last of all, because they seeme to tend to this end to restraine the daintinesse of the flesh, and to subdue it with rigor of abstinence, therefore they are thought to be wisely devised. But what saith *Paul* to these things? doth he not shake off those visors: lest the simple should be deceived with false pretense? Because hee judged this enough for confutation of them, that hee had said that they were the inventions of men, he passeth over all these things without confutation, as though hee esteemed them for nothing: Yea, because hee knew that all fained worshippings in the Church were condemned, and are so much more suspitious to the faithfull as they more delight the wit of man: because he knew that the fained image of outward humility doth so much differ from true humility, as it might easily be discerned: finally because hee knew that that childish introduction was no more esteemed than an exercise of the body: therefore hee willed that the very same things should be to the faithfull in stead

Humane ordinances though unprofitable in respect of their quality, and/or their number burdensome, yet embraced by man because they are most agreeable to his vanity, because they seeme introductions to humility, and because they make a shew of restraining fleshly daintinesse. Col. 2. 23.

of

of a confutation of mens traditions, by favour of which they were commended among the ignorant.

Vaine men, hypocrites and fooles delighted, the wiser sort offended with the toyish ceremonies of the Church of Rom.

12 So at this day not onely the unlearned common people, but every man as hee is most puffed up with worldly wisdome, so is hee most marvellously delighted with beholding of ceremonies. But hypocrites and fooliſh women thinke that there can be nothing deviſed more glorious nor better. But they which doe more deeply ſearch, and more truly weigh according to the rule of godlineſſe, of what value ſo many and ſuch ceremonies are, doe underſtand firſt that they are trifles, becauſe they have no profit: then, that they are deceits, becauſe they doe with vaine pompe beguile the eies of the beholders. I ſpeake of thoſe ceremonies, under which the Romiſh maſters will that there be great myſteries: but wee find them by experience to be nothing elſe but meere mockeries. And it is no marvell that the Authors of them have fallen ſo far as to mocke both themſelves and other with trifling follies: becauſe they partly tooke their examplar out of the dotages of the Gentiles, and partly after the manner of apes did undiſcreetly counterfet the old uſages of the law of *Moſes*; which no more pertained to us than the ſacrifices of beaſts and ſuch other things. Truly although there were none other argument, yet no man that hath his ſound wit will looke for any goodnes of a heape ſo ill patched together. And the thing it ſelfe plainly ſheweth that many ceremonies have no other uſe but to amaze the people rather than to teach them. So in theſe new found Canons, that doe rather pervert than preſerve diſcipline, the hypocrites repoſe great importance: but if a man doe better looke into them hee ſhall find that they are nothing elſe but a ſhadowiſh and vaniſhing ſhew of diſcipline.

The number of ceremonies growne intolerable in the Church.

Ad Jan. Epi. 119.

13 But now (to come to the other point) who doth not ſee that traditions with heaping one upon another, are overgrowne into ſo great a number, that the Chriſtian Church may in no wiſe beare them. Hereby it is come to paſſe, that in ceremonies there appeareth I wot not what Iewiſhneſſe, and the other obſervations bring a grievous butchery to Chriſtian ſoules. *Auguſtine* complained that in his time, the commandements of God neglected, all things were full of ſo many preſumptions, that hee was more grievouſly rebuked that in his Octaves had touched the ground with bare foot, than hee that had buried his wit with drunkenneſſe. Hee complaineth that the Church, which the mercy of God willed to be free, was ſo burdened, that the ſtate of the Iewes was much more tolerable. If that holy man had hapned to live in our age, with what complaints would hee have bewailed the bondage that now is? For both the number is ten times greater, and every ſmall title is a hundred times more rigorouſly looked unto, than at that time. So is wont to be done: when theſe perverſe lawmakers have gotten the dominion, they make no end of bidding and forbidding, till they come to extreme peeuiſhneſſe. Which thing *Paul* hath alſo very well declared in theſe words: If ye be dead to the world, why are ye holden as though ye were living with traditions, as eat not, taſt not, handle not? For whereas the Greek word *apteſthai*, ſignifieth both to eat and to touch, doubtles in this place it is taken in the firſt of theſe two ſignifications, leaſt there ſhould be a ſuperfluous repetition. Therefore hee doth here excellently well deſcribe the proceedings of the falſe Apoſtles. They begin at ſuperſtition, ſo that they doe not onely forbid to eat, but alſo even ſlenderly to chaw: when they have obtained this, they then alſo forbid to taſt. When this is alſo granted them, they reckon it not lawfull ſo much as to touch with a finger.

Col. 2. 20.

Chriſtianitie buried under heapes of ceremonies.

Epi. 118. ad Januar.

14 This tyrannie in the ordinances of men we doe at this day worthily blame, by which it is come to paſſe that poore conſciences are marvellouſly tormented with innumerable decrees and immeaſurable exacting of keeping of them. Of Canons pertaining to diſcipline wee have ſpoken in another place. Of the ceremonies what ſhall I ſay, by which it is brought about that Chriſt being halfe buried, we are turned to Iewiſh figures? Our Lord Chriſt (ſaith *Auguſtine*) hath bound together the fellowſhip of the new people, with Sacraments very few in number, moſt excellent in ſignification, moſt eaſie in obſerving. How far the multitude and diverſitie of uſages wherewith at this day wee ſee the Church to be intangled, doth differ from this ſimplicitie, it cannot be ſufficiently declared. I know with what crafty ſhift ſome ſubtle men doe excuſe this perverſneſſe. They ſay that among us there are many as rude as they were in the peo-

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ple of Israell : that such introduction was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, for as much as they see it to be profitable for the weak brethren. I answer, that we are not ignorant, what we owe to the weakenesse of our brethren : but on the other side we take exception and say, that this is not the way whereby the weake may be provided for, that they should be overwhelmed with great heapes of ceremonies. The Lord did not in vaine put this difference betweene us and the old people, that his will was to instruct them like children with signes and figures, but us more simply without such outward furniture. As (saith *Paul*) a child is ruled of his schoolemaster, and kept under custody, according to the capacity of his age : so the Jewes are kept under the law. But wee are like unto full growne men, which being set at liberty from tutorship and government, have no more need of childish introductions. Truly the Lord did foresee what manner of common people there should be in his Church, and how they should be ruled. Yet he did in this manner as wee have said, make difference betweene us and the Jewes. Therefore it is a foolish way, if we will provide for the ignorant, in raising up Jewishnesse which is abrogate by Christ : Christ also touched in his owne words this difference of the old and new people, when hee said to the woman of Samaria, that the time was come, wherein the true worshippers should worship God in spirit and truth. This verily had alway been done : but the new worshippers differed from the old in this point, that under *Moses* the spirituall worshipping of God was shadowed and in a manner intangled with many ceremonies, which being abolished, he is now more simply worshipped. Therefore they that confound this difference, doe overthrow the order instituted and stablished by Christ. Shall there then (wilt thou say) no ceremonies bee given to the ruder sort to helpe their unskilfulnesse ? I say not so : for I verily thinke that this kind of helpe is profitable for them. I doe here travell only that such a meane may be used, as may brightly set out Christ and not darken him. Therefore there are given us of God few ceremonies, and those not laboursome, that they should shew Christ being present. The Jewes had moe given them, that they should be images of him being absent. Absent I say he was, not in power, but in manner of signifying. Therefore, that meane may be kept, it is necessary to keepe that fewnesse in number, easinesse in observing, and dignity in signifying, which also consisteth in clearnesse. What need I to say that this hath not been done ? For the thing it selfe is in all mens eies.

G 14 2.

15 Here I omit with how pernitious opinions mens mindes are filled in thinking that they bee sacrifices wherewith oblation is rightly made to God, whereby sinnes are clensed, whereby righteousnesse and salvation is obtained. They will denie that good things are corrupted with such forraine errours : forasmuch as in this behalfe a man may no lesse offend in the very works also commanded of God. But this hath hainousnesse, that so much honor is given to works rashly fained by the will of man, that they are thought to be things deserving eternall life. For the workes commanded of God have reward therefore, because the law-maker himselfe in respect of obedience accepteth them. Therefore they receive not their value of their owne worthinesse, or of their owne deserving, but because God so much esteemeth our obedience toward him. I speake here of the perfection of workes which is commanded of God, and is not performed of men. For therefore the very works of the law which we doe, have no thanke but of the free goodnesse of God, because in them our obedience is weake and lame. But because wee doe not here dispute, of what value works are without Christ, therefore let us passe over that question. I come backe againe to that which properly belongeth to this present argument, that whatsoever commendation works have in them, they have it in respect of the obedience, which only the Lord doth looke upon, as hee testifieth by the Prophet ; I gave not commandement of sacrifices and burnt offrings, but onely that ye should with hearing heare my voice. But of fained works he speaketh in another place, saying ? Ye weigh you silver and not in bread. Againe, They worship me in vaine with the precepts of men. This therefore they can by no waies excuse, that they suffer the silly people to seeke in those outward trifles the righteousnesse whereby they may stand against God and uphold themselves before the heavenly judgement seat. Moreover, is not this a fault worthy to be inveied against, that they

Righteousnesse sought in the Church of Rome by the observation of ceremoniall ordinances severed from the doctrine that should direct men unto Christ, and invented many of them only to make money of.

Hier. 7 22. Esa. 55 2. & 29. 13. Mat. 15 9.

they shew forth ceremonies not understanded, as it were a stage play, or a magicall inchantment? For it is certaine that all ceremonies are corrupt and hurtfull, unlesse men be by them directed to Christ. But the ceremonies that are used under the Papacie, are severed from doctrine, that they may the more hold men in signes without all signification: Finally (such a cunning craftsman is the belly) it appeareth that many of them have been invented by covetous sacrificing Priests, to bee snares to catch money. But what beginning soever they have, they are all so given forth in common for filthy gaine, that wee must needs cut off a great part of them, if wee will bring to passe that there be not a prophane market, and full of sacriledge used in the Church.

What humane ordinances are, and the inconveniences wherunto they are subject.

16 Although I seeme not to teach a continuall doctrine concerning the ordinances of men, because this speaking is altogether applied to our owne time: yet there is nothing spoken that shall not be profitable for all times. For so oft as this superstition creepeth in, that men will worship God with their owne fained devises, whatsoever the lawes be that are made to that purpose, they doe by and by degenerate to those grosse abuses. For the Lord threatneth not this curse to one or two ages, but to all ages of the world, that hee will strike them with blindnesse and amazed dulnesse, that worship him with the doctrines of men. This blinding continually maketh that they flie from no kind of absurdity, which despising so many warnings of God, doe willfully wrap themselves in those deadly snares. But if, setting aside circumstances, you will have simply shewed what be the mens traditions of all ages, which it is meet to be rejected of the Church, and to be disallowed of all the godly, that same shall be a sure and plaine definition which we have above set: that all lawes without the word of God are made by men to this end, either to prescribe a manner of worshipping God, or to bind consciences with religion, as though they gave commandement of things necessary to salvation. If to the one or both of these there bee adjoined other faults: as, that with the multitude they darken the brightnesse of the Gospell: that they nothing edifie, but be rather unprofitable and trifling occupations than true exercises of godlinesse: that they bee laid abroad to filthinesse and unhonest gaine: that they bee too hard to bee kept: that they be defiled with evill superstitions: these shall be helps that we may the more easily find how much evill is in them.

Esa 29.13.

The defence which the Church of Rome maketh for traditions, that a great part of them were delivered by Christ and his Apostles, that for the rest the Church is authorized to make ordinances, and to injoine men to observe them as the Apostles did injoine the Gentiles.
Act. 15.20. & 29.
Deut. 12.32.
Pro. 30.6.

17 I heare what they answer for themselves, that their traditions are not of themselves, but of God. For, they say that the Church is governed of the holy Ghost, that it cannot erre: and that the authority thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the revelations of the holy Ghost, which cannot be despised but wickedly and with the contempt of God. And that they should not seeme to have attempted any thing without great authority, they will have it beleeved that a great part of their observations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other things, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from blood and strangled. Wee have already in another place declared, how falsly for boasting of themselves they lyingly usurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truly looke upon that which we ought principally to care for, and which chiefly is for our behoofe, that is, what manner of Church Christ will have, that we may fashion and frame our selves to the rule thereof: it shall easily bee evident unto us, that it is not the Church, which passing the bounds of the word of God, doth outrage and runne at riot in making of new lawes. For doth not that law which was once prescribed to the Church, remaine eternall? What I command thee, that thou shalt keepe that thou maist doe it. Thou shalt not adde any thing nor take any thing from it. And in another place: Adde not to the word of the Lord, nor minish any thing: lest he peradventure reprove thee, and thou be found a lyer. Sith they cannot denie that this was spoken to the Church, what doe they else but report the stubbornesse of that Church, which they boast to have been so bold as after such prohibitions nevertheless to adde and mingle of her owne with the doctrine of God? But God forbid that we should assent to their lies, whereby they burden the Church with so great a slander: but let us understand, that the name of the

Church

Church is falſly pretended, ſo oft as this luſt of mens raſhneſſe is ſpoken of, which cannot hold it ſelfe within the preſcribed bounds of God, but that it wildly rangeth and runneth out into her own inventions? There is nothing intangled, nothing darke, nothing doubtfull in theſe words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worſhipping of God, and precepts concerning ſalvation, are intreated of. But this (ſay they) was ſpoken of the law only, after which followed the prophecies and the whole miniſtration of the Goſpell. I grant indeed: and I adde alſo, which are rather fulfillings of the law, than additions or diminiſhings. But if the Lord ſuffered nothing to be added to, or taken from the miniſtery of *Moſes*, which was (as I may ſo terme it) darke by reaſon of many doubtfull inwrappings, till by his ſervants, the Prophets, and at length by his beloved ſonne, hee miniſtred a cleerer doctrine: why ſhould wee not thinke it much more ſeverely forbidden us, that wee ſhould adde nothing to the law, the Prophets, the Pſalmes, and the Goſpell? The Lord is not gone out of kind from himſelfe, which hath long agoe declared, that hee is with nothing ſo highly offended, as when hee is worſhipped with the inventions of men. Whereof came thoſe notable ſayings in the Prophets, which ought to have continually ſounded in our eares: I ſpake no words to your fathers, in the day that I brought them out of Ægypt, concerning ſacrifice and burnt offering. But this word I commanded them, ſaying: With hearing heare my voice: And I will be your God, and you ſhall be my people, and you ſhall walke in all the way that I ſhall command you. Againe, I have with proteſting proteſted unto your fathers, Heare my voice. And other like ſayings: but this is notable above the reſt. Will God have burnt offerings and ſacrifices, and not rather that his voice be obeied? For obedience is better than ſacrifice, and to harken is better than to offer the fat of Rams. For, to reſiſt is as the ſinne of ſoothſaying: and not to obey is as the wickedneſſe of idolatry. Therefore whatſoever inventions of men are in this behalfe defended with the authority of the Church, foraſmuch as the ſame cannot be excuſed from the crime of ungodlines, it is eaſie to prove that it is falſly imputed to the Church.

Jer. 7. 22.

Jere. 11.

1 Sam. 15. 22.

18 After this ſort wee freely inveigh againſt this tyrannie of mens traditions, which is proudly thruſt in among us, under the title of the Church. For neither doe we ſcorne the Church (as our adverſaries, to bring us in hatred, doe unjuſtly lie upon us) but we give unto her the praiſe of obedience, than which ſhe knoweth no greater praiſe. They rather are very ſore wrong doers to the Church, which make her obſtinate againſt her Lord, while they faine that ſhe hath proceeded further than ſhe lawfully might doe by the word of God: though I ſpeake nothing how it is a notable ſhameleſneſſe joined with as great malice, continually to cry out of the authority of the Church, and in the meane time diſſemblingly to hide both what is commanded by the Lord, and what obedience ſhe oweth to the commandement of the Lord. But if we have a mind, as it is meet we ſhould have, to agree with the Church, this pertaineth rather to the purpoſe, to have an eie unto, and remember what is commanded by the Lord both to us and the Church, that we ſhould with one agreement obey him. For there is no doubt but we ſhall very well agree with the Church, if we doe in all things ſhew our ſelves obedient to the Lord. But now to Father upon the Apoſtles, the originall of the traditions wherwith the Church hath been hitherto oppreſſed, was a point of meere deceit: foraſmuch as the doctrine of the Apoſtles travelleth wholly to this end, that conſciences ſhould not be burdened with new obſervations, nor the worſhipping of God be defiled with our inventions. Moreover, if there be any faithfulneſſe in hiſtories and ancient monuments, the Apoſtles not only never knew, but alſo never heard of this that they attribute unto them. Neither let them prate, that the moſt part of their decrees were received in uſe and in mens behaviours, which never were put in writing: even thoſe things forſooth, which, while Chriſt was yet living, they could not underſtand, after his aſcending they learned by the revelation of the holy Ghoſt. Of the expoſition of that place wee have elſewhere already ſeene. So much as is ſufficient for this preſent cauſe: truly they make themſelves worthy to be laughed at, while they faine that thoſe great myſteries, which ſo long time were unknowne to the Apoſtles, were partly obſervations either Jewiſh or Gentile (of which all the one ſort had been long before

The Apoſtles no authors of thoſe things, for which their names are pretended in the Church of Rome.

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published among the Jewes, and all the other sort among the Gentiles, and partly fooliſh geſturings and vaine petty ceremonies, which fooliſh ſacrificing Prieſts that can neither skill of ſwimming nor of letters, uſe to doe very trimly: yea ſuch as children and fooles doe ſo aptly counterfeit that it may ſeeme that there bee no fitter miniſters of ſuch holy myſteries. If there were no hiſtories at all: yet men that have their ſound wit might conſider by the thing it ſelfe, that ſo great a heape of ceremonies and obſervations did not ſuddenly burſt into the Church, but by little and little crept in. For when thoſe holier biſhops, which were next in time to the Apoſtles, had ordained ſome things that belonged to order and diſcipline, afterward there followed men, ſome after other, not diſcreet enough, and too curious and greedy, of which the later that every one was, ſo hee more ſtrived with his predeceſſors in fooliſh envious counterfaitings, not to give place in inventing of new things. And becauſe there was perill leſt their deviſes would ſhortly grow out of uſe, by which they coveted to get praiſe among their poſteritie, they were much more rigorous in exact calling upon the keeping of them. This wrongfull zeale hath bred us a great part of theſe ceremonies which they ſet out unto us for Apoſtolike. And this alſo the hiſtories doe teſtifie.

The acceſſe of ceremonies unto that which the Apoſtles themſelves uſed and preſcribed unto others concerning the Supper of the Lord.

19 Leaſt in making a regiſter of them we ſhould be too tedious: we will be content with one example. In the miniſtring of the Lords Supper, there was in the Apoſtles time great ſimplicitie. The next ſucceſſors, to garniſh the dignitie of the myſtery, added ſomewhat that was not to bee diſallowed. But afterward there came thoſe fooliſh counterfaiters, which with now and then patching of peeces together, have made us this apparrell of the Prieſts which we ſee in the Maſſe, thoſe ornaments of the altar, thoſe geſturings, and the whole furniture of unprofitable things. But they object, that this in old time was the perſwaſion, that thoſe things which were with one conſent done in the univerſall Church, came from the Apoſtles themſelves, whereof they cite *Auguſtine* for witneſſe. But I will bring a ſolution from no other where than out of the words of *Auguſtine* himſelfe. Thoſe things (ſaith he) that are kept in the whole world, wee may underſtand to have been ordained either of the Apoſtles themſelves, or of the generall Councels, whoſe authoritie is moſt healthfull in the Church: as, that the Lords paſſion, and reſurrection, and his aſcending into heaven, and the comming of the holy Ghoſt, are celebrate with yeerly ſolemnity: and whatſoever like thing bee found, that is kept of the whole Church, which way ſoever it be ſpread abroad. When hee reckoneth up ſo few examples, who doth not ſee that hee meant to impute to authors worthy of credit and reverence, the obſervations that then were uſed, even none but thoſe ſimple, rare, and ſober ones, with which it was profitable that the order of the Church ſhould bee kept together? But how far doth this differ from that which the Romiſh maſters would inforce men to grant, that there is no petty ceremony among them that ought not to be judged Apoſtolike.

Epiſto. 118.

The inſtitution of holy water.

20 That I be not too long, I will bring forth only one example. If any man aske them, whence they have their holy water: they by and by anſwer, from the Apoſtles. As though the hyſtories doe not attribute this invention to I wot not what Biſhop of *Rome*, which truly, if he had called the Apoſtles to councell, would never have defiled baptiſme with a ſtrange and unfit ſigne. Albeit I doe not thinke it like to be true, that the beginning of that hallowing is ſo old as it is there written. For, that which *Auguſtine* ſaith, that certaine Churches in his time did ſhun that ſolemne following of Chriſts example in waſhing of feete, leſt that uſage ſhould ſeeme to pertaine to baptiſme, ſecretly ſheweth that there was then no kind of waſhing that had any likeneſſe with baptiſme. Whatſoever it bee, I will not grant that this proceeded from an Apoſtolike ſpirit, that baptiſme, when it is with a daily ſigne brought into remembrance, ſhould after a certaine manner be repeated. And I paſſe not upon this, that the ſelfe ſame *Auguſtine* in another place aſcribeth other things alſo to the Apoſtles. For ſith hee hath nothing but conjectures, judgement ought not upon them to bee given of ſo great a matter. Finally, admit that wee grant them alſo, that thoſe things which hee rehearſeth came from the time of the Apoſtles: Yet there is great difference betweene inſtituting ſome exerciſe of godlineſſe, which the faithfull with a free conſcience may uſe, or if the uſe of it ſhall not bee profitable for them, they may forbeare

Epiſt. 118. ad Janu.

forbeare it: and making a law that may snare consciences with bondage. But now, from what authour soever they proceeded, sith wee see that they are slidden into so great abuse, nothing withstandeth, but that wee may without offence of him abolish them: forasmuch as they were never so commended, that they must be perpetually immoveable.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) and the Elders of the first Church, made a decree beside the commandement of Christ, wherein they commanded all the Gentiles to abstaine from things offered to idols, from strangled, and from blood. If that was lawfull for them, why is it not also lawfull for their successors, to follow the same so oft as occasion so requireth? I would to God, they did both in all other things and in this thing follow them. For I denie that the Apostles did there institute or decree any new thing, which is easie to be proved by a strong reason. For whereas *Peter* in that Councell pronounceth that God is tempted, if a yoake be laid upon the neckes of the Disciples: hee doth himselfe overthrow his owne sentence, if hee afterward consent to have any yoke laid upon them. But there is a yoke laid, if the Apostles doe decree of their owne authoritie that the Gentiles should be forbidden, that they should not touch things offered to idols, blood, and strangled. Indeed there yet remaineth a doubt, for that they doe nevertheless seeme to forbid. But this doubt shall easily bee dissolved, if a man doe more neerely consider the meaning of the decree it selfe: in the order and effect whereof the chiefe point is, that to the Gentiles there liberty is to bee left, and that they ought not to be troubled, nor accombered about the observations of the law. Hitherto it very well maketh of our side. But the exception that immediatly followeth, neither is any new law made by the Apostles, but the divine and eternall commandement of God that charity ought not to be broken, nor doth diminish one title of that liberty: but onely admonish the Gentiles, how they should temper themselves to their brethren, that they abuse not their liberty to the offence of them. Let this therefore bee the second point, that the Gentiles should use a harmeless liberty, and without offence of their brethren. But yet they prescribe some certaine thing: that is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they adde no new thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

The Church of Rome in her ordinances nothing lesse than a follower of the Apostles in theirs.

22 Like as if the faithfull Pastors which governe the Churches not yet well reformed, should command all their people, that till the weake with whom they live doe grow stronger, they should not openly eat flesh on Friday, or openly labour upon holy daies, or any such thing. For although these things setting superstition aside, are by themselves indifferent: yet when there is added offence of brethren, they cannot bee done without a fault. But the times are such, that the faithfull cannot shew such a sight to the weake brethren, but that they shall sore wound their consciences. Who, but a caviller, will say that so they make a new law, whereas, it is certaine that they doe onely prevent offences, which are expressely enough forbidden of the Lord: And no more can it be said of the Apostles, whose purpose was nothing else, but in taking away the matter of offences, to call upon the law of God concerning the avoiding of offence: as if they had said: It is the Lords commandement that yee offend not a weake brother. Yee cannot eat things offered to images, strangled and blood, but that the weake brethren shall bee offended. Therefore we command you in the word of the Lord, that yee eat not with offence. And that the Apostles had respect to the same thing, *Paul* himselfe is a very good witnesse, which writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meats that are offered to idols, wee know that the idoll is nothing. But some with conscience of the Idoll, doe eat it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your liberty bee not made an offence to the weake. Hee that shall have well weighed these things, shall not afterward be deceived with such a false colour as they make, that pretend the Apostles for defence of their tyranny, as though the Apostles had begun with their decree to breake the liberty of the Church. But, that

The Apostles in their constitution about the Gentiles, made no new law of their owne, but applied to the times a law which God had made before.

1 Cor. 8. 4.

they may not be able to escape, but be driven even with their owne confession to allow this solution, let them answer me, by what right they were so bold to abrogate the same decree. Because there was no more perill of those offences and dissentions : which the Apostles meant to provide for, and they know that the law was to be weighed by the end thereof. Forasmuch as therefore this law was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charitie. When they confesse that the transgressing of this law is nothing but a breaking of charitie, doe they not therewithall acknowledge, that it is not a forged addition to the law of God, but a naturall and simple appliance to the times and manners whereunto it was directed?

The commandement of God strictly to bee observed in things appertaining to his honour and service.

23 But although such lawes bee a hundred times unjust and injurious unto us, yet they affirme that they must be heard without exception : for they say that this is not here intended, that we should consent to errours, but onely that being subjects we should beare the hard commandements of our governours, which it is not our parts to refuse. But here also the Lord very well resisteth them with the truth of his word, and delivereth us out of such bondage into the liberty, which hee hath purchased for us with his holy blood, the benefite whereof hee hath more than once confirmed with his word. For that it is not here onely intended (as they maliciously faigne) that wee should suffer some grievous oppression in our body, but that our consciences being spoiled of their libertie that is of the benefite of the blood of Christ, should be sillwishly tormented. Howbeit let us passe over this also, as though it made little to the matter. But of how great importance doe wee thinke it is, that the Lords kingdome is taken away from him, which hee claimeth to himselfe with so great severity? But it is taken away so oft as he is worshipped with the lawes of mens inventions, whereas hee will be holden for the onely Law-maker of his owne worship. And least any man should thinke it to be a matter of nothing, let us heare how much the Lord esteemeth it? Because (saith hee) this people hath feared me with the commandement and doctrine of men : behold I will astonish them with a great and wonderous miracle. For wisedome shall perish from the wisemen thereof, and understanding shall depart from the elders. In another place, They worship me in vaine, teaching doctrines, the commandements of men. And truly whereas the children of Israel defiled themselves with many idolatries, the cause of all that evill is ascribed to this uncleane mixture, that transgressing the commandements of God, they have forged new worshippings. And therefore the holy History rehearseth that the new strangers that had beene transplanted by the King of *Babilon* to inhabite *Samaria*; were torne in peeces and consumed of wilde beasts, because they knew not the judgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not have allowed a vaine pompe : but in the meane time hee ceased not to take vengeance of the defiling of his worship, for that men did thrust in devises strange from his word. Whereupon it is afterward said, that they being made afraid with that punishment, received the Ceremonies prescribed in the law : but because they did not yet purely worship the true God, it is twise repeated that they did feare him and did not feare him. Whereupon we gather, that the part of reverence which is given to him, consisteth in this, while in worshipping him we simply follow what he commandeth with mingling none of our inventions. And therefore the godly Kings are oftentimes praised, because they did according to all the commandements, and declined not to the right hand nor to the left. I goe yet further : although in some fained worshipping there doe not openly appeare ungodlinesse, yet it is severely condemned of the holy Ghost, so soone as men depart from the commandement of God. The Altar of *Achaz*, the paterne whereof was brought out of *Samaria*, might have seemed to increase the garnishment of the Temple, whereas his devise was to offer Sacrifices thereupon to God onely, which he should doe more honourably than upon the first and old Altar : yet wee see how the spirit detesteth that boldnesse, for none other cause but for that the inventions of men in the worshipping of God are uncleane corruptions. And how much more cleerely the will of God is opened unto us, so much the lesse excusible is our forwardnes to attempt any thing. And therefore worthily with this circumstance

Esa. 29. 13.

Matt. 15. 9.

2. Kin. 22.

2. King. 16. 10.

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the crime of *Manasses* is inforced, for that he builded a new Altar in *Jerusalem*, of which God had pronounced, I will there set my name, because the authority of God is now as it were of set purpose refused. 2 King. 21. 3.

24 Many doe marvell why God so sharply threatneth that hee will doe things to be wondered at to the people, of whom he was worshipped with the commandements of men, and pronounceth that hee is worshipped in vaine with the precepts of men. But if they considered, what it is in the cause of religion, that is to say of heavenly wisedome, to hang upon the onely mouth of God, they would therewithall see, that it is no slender reason why God so abhorreth such perverse services, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, have a certaine shew of humility in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselves doe keepe. This is the reason why *Paul* willeth us so diligently to be ware, that we be not deceived by the traditions of men, and that which he calleth *Ethelothreskian*, that is, Will-worship invented of men beside the doctrine of God. This is verily true, both our owne wisedome, and all mens wisdome must be foolish unto us, that we may suffer him alone to be wise. Which way they keepe not which doe study with petty observations framed by the will of men to commend themselves unto him, and doe thrust unto him as it were against his will a transgressing obedience toward him, which is indeed given to men. As it hath beene done both in many ages heretofore, and in the time within our owne remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed than of the Creator: where religion (if yet the same be worthy to bee called religion) is defiled with more and more unsavoury superstitions, than ever was any Paynim wickednesse. For what could the wit of men breed but all things carnall and foolish and such as truly resemble their authors? *The reason why God abhorreth services where with men devise to please him.* Col. 2. 4.

25 Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine second Altar to set against the one onely Altar: but because the place was not yet appointed for the Arke of the covenant, hee appointed the towne where he dwelled for sacrifices, as the most convenient place. Truly the minde of the holy Prophet was not to make any innovation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Manoah*, I say that it was an extraordinary and singular case. He being a private man offered sacrifice to God and not without the allowance of God: verily because he enterprised it not of a rash motion of his owne minde, but by a heavenly instinction. But how much the Lord abhorreth those things that men devise of themselves to worship him withall, another not inferior to *Manoah Gideon* is a notable example, whose Ephod turned to distruction not onely to him and his family, but to the whole people. Finally, every new fond invention, wherewith men covet to worship God, is nothing else but a defiling of true holinesse. *Samuel and Manoah no examples to justifie the Church of Rome in her boldnesse, but rather Gideon to condemne her.* 1 Sam. 7. 17. Jud. 13 19. Jud. 8. 27.

26 Why then (say they) did Christ will that those intollerable burdens should be borne, which the Scribes and Pharisees bound upon men? But why in another place did the same Christ will that men should beware of the leaven of the Pharisees: calling leaven (as *Matthew* the Evangelist expoundeth it) all their owne doctrine that they mingled with the pureneſſe of the word of God? What would we have more plaine, than that wee be commanded to flee and beware of all their doctrine? Whereby it is made most certaine unto us, that in the other place also the Lord willed not, that the consciences of his, should be vexed with the Pharisees owne traditions. And the very words, if they bee not wrested, sound of no such thing. For the Lord purposing there to enveigh sharply against the manners of the Pharisees, did first simply instruct them that heard him, that although they saw nothing in their life meete for them to follow, yet they should not cease to doe those things which they taught in words, while they sat in the chaire of *Moses*, that is, to declare the law. Therefore hee meant nothing else but to provide that the common people should not with the evill examples of the teachers be brought to dispise the doctrine. But for as much as many *The ministeriall authority of Scribes and Pharisees confirmed by Christ but not their presumption to burthen men with what they lusted.* Matt. 23. 3. & 16. 6.

are nothing at all moved with reasons, but alway require authority, I will alleadge *Augustines* words, in which the very same thing is spoken. The Lords sheepefold hath governours, some faithfull, and some hirelings. The governours that are faithfull, are true Pastors: but heare ye, that the hirelings also are necessary: for many in the Church following earthly profits, doe preach Christ, and by them the voice of Christ is heard: and the sheepe doe follow, not a hireling, but a Pastor by the meanes of a hireling. Heare yee that hirelings are shewed by the Lord himselfe. The Scribes (saith he) and the Pharisees sit in the chaire of *Moses*. Doe yee those things that they say, but doe not those things that they doe. What other thing said hee, but heare the voice of the Pastor by the hirelings? For in sitting in the chaire they teach the law of God: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This saith *Augustine*.

In Joh. Tract. 46.

In forbidding mens consciences to be charged with humane traditions, lawes whereby the Church is set in order are not prejudiced.

27 But whereas many unskilfull men, when they heare that consciences are wickedly bound and God worshipped in vaine with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is convenient also to meete with their errour: Verily in this point it is easie to be deceived, because at the first sight it doth not by and by appeare what difference is betweene the one sort and the other. But I will so plainely in few words set out the whole matter, that the likenesse may deceive no man. First let us hold this, that if we see in every fellowship of men some policy to be necessary, that may serve to nourish common peace, and to retaine concord: if we see that in the doing of things there is alway some orderly forme, which is behoovefull for publike honesty and for very humanity not to be refused, the same ought chiefely to bee observed in Churches, which are both best maintained by a well framed disposition of all things, and without agreement are no Churches at all. Therefore if we will have the safety of the Church well provided for, we must altogether diligently procure that which *Paul* commandeth, that all things be done comely and according to order. But forasmuch as there is so great diversity in the manners of men, so great variety in mindes, so great disagreement in judgements and wits: neither is there any policy stedfast enough, unlesse it be stablished by certaine lawes, nor any orderly usage can be observed without a certaine appointed forme: Therfore we are so farre off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolved from their sinewes, and utterly deformed and scattered abroad. For this which *Paul* requireth, that all things be done decently and in order, cannot be had, unlesse the order it selfe and comelinesse bee established, with observations adjoyned as with certaine bonds. But this onely thing is alway to bee excepted in those observations, that they be not either beleeved to bee necessary to salvation, and so binde consciences with religion, or bee applied to the worshipping of God, and so godlinesse be reposed in them.

1 Cor. 14. 40.

The difference betweene wicked observations and the lawfull constitutions of the Church.

28 Wee have therefore a very good and most faithfull marke, which putteth difference betweene those wicked ordinances, by which wee have said that true religion is darkened and consciences subverted, and the lawfull observations of the Church: if we remember that the lawful observations tend alway to one of these two things or to both together, that in the holy assembly of the faithfull all things be done comely and with such dignitie as beseemeth: and that the very common fellowship of men should bee kept in order as it were by certaine bonds of humanitie and moderation. For when it is once understood that the Law is made for publike honesties sake, the superstition is now taken away, into which they fall, that measure the worshipping of God by the inventions of men. Againe, when it is knowne that it pertaineth to common use, then that false opinion of bond and necessity is overthrowne, which did strike a great terrour into consciences, when traditions were thought necessary to salvation. For herein is nothing required but that charitie should with common dutifull doing bee nourished among us. But it is good yet to define more plainely, what is comprehended under that comelinesse which *Paul* commendeth, and also what under order. The end of comelinesse is, partly that when such Ceremonies are used as may procure a reverence to holy things, wee may by such helpes be stirred

stirred up to godlinesse: partly also that the modestie and gravitie which ought to bee seene in all honest doings may therein principally appeare. In order this is the first point, that they which governe may know the rule and law to rule well: and the people which are governed may bee accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnesse may be provided for.

29 Therefore wee shall not say that comelinesse is, wherein shall bee nothing but vaine delectation: such as wee see in that player-like apparell, which the Papists use in their ceremonies, where appeareth nothing else, but an unprofitable visor of gaynesse, and excesse without fruit. But wee shall account that to bee comelinesse which shall so bee meete for the reverence of holy mysteries, that it be a fit exercise to godlinesse, or at the least such as shall serve to convenient garnishing for the celebrating thereof: and the same not without fruit, but that it may put the faithfull in minde with how great modestie, religiousnesse and reverence, they ought to handle holy things. Now, that ceremonies may bee exercises of godlinesse, it is necessarie that they lead us the straight way to Christ. Likewise wee may not say that order consisteth in those trifling pompes that have nothing else than a vanishing gaynesse: but that it standeth in such an orderly framing as may take away all confusion, barbarousnesse, obstinacie, and all strifes and dissentions. Of the first sort are these examples in *Paul*: that prophane banketings should not bee mingled with the holy Supper of the Lord: that women should not come abroad, but covered: and many other which wee have in common use: as this, that wee pray kneeling and bare headed: that wee minister the Lords Sacraments not uncleanly, but with some dignitie: that in the burying of the dead we use some honest shew: and other things that are of the same sort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of mysteries: at Sermons, quietnesse and silence, places appointed, singing together of Hymnes, daies prefixed for celebrating of the Lords Supper, that *Paul* forbiddeth that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the censures of the Church, excommunication, fastings, and such as may bee reckoned in the same number. So all the constitutions of the Church, which we receive for holy and wholesome, wee may referre to two chiefe titles: for some pertaine to rites, and ceremonies, and the other to discipline and peace.

What things they be that serve for comelinesse and order in the Church.

1 Cor.11.21. & 5.

1 Cor.14.34.

30 But because here is perill, least on the one side the false Bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there bee some men too fearefull, which admonished with the foresaid evils doe leave no place to lawes be they never so holie: here it is good to protest, that I allow onely those ordinances of men which be both grounded upon the authoritie of God, and taken out of the Scripture, yea and altogether Gods owne. Let us take for an example the kneeling which is used in time of common praier. It is demanded, whether it be a tradition of man, which every man may lawfully refuse or neglect, I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comlinesse, the care and keeping whereof is commended unto us by the Apostle: it is of men, in respect that it specially betokeneth that which had in generaltie rather beene pointed to, than declared. By this one example we may judge, what is to be thought of that whole kinde: verily because the Lord hath in his holy Oracles both faithfully contained and clearely set forth both the whole summe of true righteousnesse, and all the parts of the worshipping of his divine Majestie, and whatsoever was necessarie to salvation: therefore in these things hee is onely to be heard as our Schoolemaster. But because in outward discipline and Ceremonies his will was not to prescribe each thing particularly what we ought to follow (because he foresaw this to hang upon the state of times, and did not thinke one forme to bee fit for all ages) herein wee must flee to those generall rules which he hath given, that thereby all those things should be tried which the necessitie of the Church shall require to bee commanded for order and comelinesse. Finally, forasmuch as hee hath therefore taught nothing expressely, because these things both are not necessarie to salvation, and according to

A rule for Church ordinances.

1 Cor.14.40.

the manners of every nation and age ought diverſly to bee applied to the edifying of the Church: therefore as the profit of the Church ſhall require, it ſhall bee conuenient as well to change and abrogate thoſe that be uſed, as to inſtitute new. I grant indeed, that wee ought not raſhly, nor oft, nor for light cauſes to runne to innovation. But what may hurt or edifie, charitie ſhall beſt iudge: which if we will ſuffer to be the gouerneſſe, all ſhall be ſafe.

The obedience required vnto lawfull ordinances of the Church.

31 Now it is the dutie of Chriſtian people, to keepe ſuch things as have beene ordained according to this rule, with a free conſcience and without any ſuperſtition, but yet with a goodly and eaſie readineſſe to obey, not to deſpiſe them, not to paſſe them over with careleſſe negligence: ſo farre is it off, that they ought by pride and obſtinacie openly to breake them. What matter of libertie of conſcience (wilt thou ſay) may there bee in ſo great obſeruation and warineſſe? Yea, it ſhall ſtand excellently well when wee ſhall conſider, that they are not ſtedfaſt and perpetuall ſtayed lawes, whereunto wee be bound, but outward rudiments for the weakneſſe of men: which although we doe not all needs, yet we doe all uſe them, becauſe wee are mutually one bound to another, to nourish charitie among us. This wee may reknowledge in the examples above reheatſed. What? Doth religion ſtand in a womans vaile, that it is not lawfull to goe out of dores with her head uncouered? Is that holy decree of his concerning ſilence, ſuch as cannot be broken without moſt hainous offence? Is there any myſterie in kneeling, or in burying of a dead carcaſe; that may not bee omitted without ſinne? No. For if a woman needs, for the helping of her neighbour, to make ſuch haſt as may not ſuffer her to cover her head, ſhe offendeth not if ſhe runne thither with her head uncouered. And it may ſometime befall that it may be no leſſe conuenient for her to ſpeake, than at another time to hold her peace. And there is no cauſe to the contrarie, but that hee which by reaſon of diſeaſe cannot bow his knees may pray ſtanding. Finally, it is better to burie a dead man ſpeedily in time, than when they lacke a winding ſheete, or when there be not men preſent to convey him, or tarrie till he rot unburied. But nevertheleſſe in theſe things there is ſomewhat which the manner and ordinances of the country, and finally very naturall honeſtie, and the rule of modeſtie appointeth to bee done or avoided: wherein if a man ſwarve any thing from them, by unwarineſſe, or forgetfulneſſe, there is no crime committed: but if upon contempt, ſuch ſtubbornneſſe is to be diſallowed. Likewiſe the daies themſelves, which they be, and the houres, and how the places be builded, and what Pſalmes be ſong upon which day, it maketh no matter. But it is meete that there be both certaine daies, and appointed houres, and a place fit to receive all, if there be regard had of the preſervation of peace. For how great an occaſion of brawlings ſhould the confuſion of theſe things be, if it were lawfull for every man as he liſt, to change thoſe things that belong to common ſtate: forasmuch as it will never come to paſſe that one ſame thing ſhall pleaſe all men, if things be left as it were in the middeſt to the choiſe of every man? If any man doe carpe againſt us, and will herein be more wiſe than he ought, let him ſee himſelfe by what reaſon he can defend his owne preciſeneſſe to the Lord. As for us, this ſaying of *Paul* ought to ſatisfie us, that we have not an uſe to contend, not the Churches of God.

1 Cor. 11. 16.

Cautions touching Church ordinances.

32 Moreover it is with great diligence to bee endevoured, that no errour creepe in, that may corrupt or obſcure this pure uſe. Which ſhall be obtained, if all obſeruations, whatſoever they ſhall be, ſhall have a ſhew of manifeſt profit, and if very few be received: but principally if there be adjoyned a faithfull doctrine of the Paſtor, that may ſtop up the way to perverſe opinions. This knowledge maketh that in all theſe things every man may have his owne libertie preſerved, and nevertheleſſe ſhall willingly chage his owne libertie with a certaine neceſſitie, ſo farre as either this comelineſſe that we have ſpoken of, or the order of charitie ſhall require. Secondly that both we our ſelves ſhould without any ſuperſtition be buſied in the obſerving of thoſe things, and ſhould not too preciſely require them of other, ſo as wee ſhould thinke the worſhipping of God to bee the better for the multitude of ceremonies that one Church ſhould not deſpiſe another for the diverſitie of diſcipline: laſt of all that ſetting herein no perpetuall law to our ſelves, wee ſhould referre the whole uſe and end of obſeruations

observations to the edification of the Church, that when it requireth we may without any offence suffer not only somewhat to be changed, but all the observations that were before in use among us, to be altered. For this age is a present experience, that certaine rites, which otherwise are not ungodly nor uncomely, may according to the fit occasion of the matter, be conveniently abrogate. For (such hath beene the blindnesse and ignorance of the former times) Churches have heretofore, with so corrupt opinion and with so stiffe affection, sticked in ceremonies, that they can scarcely be sufficiently purged from monstrous superstitions, but that many ceremonies must bee taken away, which in old time were peradventure ordained not without cause, and of themselves have no notable ungodlinesse in them.

THE ELEVENTH CHAPTER.

Of the jurisdiction of the Church, and the abuse thereof, such as is seen in the Papacie.

NOw remaineth the third part of the power of the Church, yea and the chiefe part in a well ordered state, which wee have said to consist in iurisdiction. The whole iurisdiction of the Church pertaineth to the discipline of manners, of which we shall intreate by and by. For as much as no Citie nor towne can stand without magistrate and policie: so the Church of God (as I have already taught, but now I am compelled to repeat it againe) needeth her certaine spirituall policie: but such as is utterly severed from the civill politie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shall in summe be nothing else but an order framed for the preservation of spirituall policie. To this end from the beginning were ordained iudiciall orders in Churches, which might use examination of manners, correct vices and exercise the office of the keies. This order *Paul* speaketh of in the Epistle to the Corinthians, when he nameth governments. Againe, to the Romans, when he saith: let him that ruleth, rule in carefulnesse. For he speaketh not to the magistrates, (for at that time there were no Christian magistrates) but to them that were ioyned with the Pastors for the spirituall government of the Church. Also in the Epistle to *Timothy*, hee maketh two sorts of Elders: some, that labour in the word: other some, that doe not use the preaching of the word, and yet doe rule well. By this latter sort it is no doubt that he meaneth them that were appointed to looke unto manners, and to the whole use of the keies. For this power of which we now speake, hangeth wholy upon the keies which Christ gave to the Church, in the xviij. Chapter of *Matthew*: where hee commandeth, that they should be sharply admonished in the name of the whole Church, that have despised private monitions: but if they goe forward in their obstinacy, he teacheth that they should be put out of the fellowship of the faithfull. But these monitions and corrections cannot be without knowledge of the cause: therefore there needeth both some iudgement and order. Wherefore unlesse we will make voide the promise of the keies, and take utterly away excommunication, solemne motions and all such things whatsoever they be: we must needs give to the Church some iurisdiction. Let the readers marke that that place intreateth not of the generall authority of doctrine as in the xvj. Chapter of *Mathew*, and the xx. of *John*: but that the power of the Synagogue is for the time to come transferred to the flocke of Christ. Untill that day the Jewes had their order of governing, which Christ stablisheth in his Church, and that with great penalty, so much as concerneth the pure institution of it. For so it behooved, forasmuch as otherwise the iudgement of an unnoble and unregarded congregation might be despised of rash and proud men. And that it should not encomber the readers, that Christ doth in the same words expresse things somewhat differing one from the other, it shall bee profitable to dissolve this doubt. There bee therefore two places, that speake of binding and loosing. The one is in the xvj. Chapter of *Mathew*, where Christ, after that he had promised that he would give to *Peter* the keies of the kingdome of heaven, immediately addeth, that whatsoever he shall binde or loose in earth, shall be confirmed in heaven. In which words he meaneth none other thing, than he doth by other words in *John*, when sending his Disciples to preach

The use of a policie in the church different from that which is civill: the antiquity of ecclesiasticall judgements: the difference of authority given to the Church in the 18. of Mat. from that which is given in the 16. of Matt. and the 21. of Iohn.

1 Cor. 12. 21. Rom. 12. 8. 1 Tim. 5. 17.

John 20. 23.

Mat. 16.19.

preach, after that he had breathed upon them hee ſaid: whoſe ſinnes yee forgive, they ſhall bee forgiven: and whoſe yee retaine they ſhall be retained in heaven. I will bring an expoſition not ſubtle, not enforced, not wreſted: but naturall, flowing, and offering it ſelfe. This commandement of forgiving and retaining ſinnes, and that promiſe of binding and looſing made to *Peter*, ought to be referred to no other thing but to the miniſterie of the word: which when the Lord committed to the Apoſtles, hee did therewith alſo arme them with this office of binding and looſing. For what is the ſumme of the Goſpell, but that we all being bond ſervants of ſinne and of death, are looſed and made free by the redemption that is in Chriſt Jeſus: and that they which doe not receive nor acknowledge Chriſt their deliverer and redeemer, are damned and adjudged to everlaſting bonds? When the Lord delivered this meſſage to his Apoſtles, to be carried into all Nations: to approve that it was his owne and proceeding from himſelfe, he honoured it with this noble teſtimony: and that to the ſingular ſtrengthening both of the Apoſtles themſelves, and of all thoſe to whom it ſhould come. It behooved that the Apoſtles ſhould have a ſteadfaſt and ſound certainty of their preaching, which they ſhould not onely execute with infinite labours, cares, troubles and dangers, but alſo at the laſt, ſeale it with their blood. That they might (I ſay) know the ſame to be not vaine nor voide, but full of power and force: it behooved that in ſo great carefulneſſe, in ſo great hardneſſe of things, and in ſo great dangers, they ſhould be perſwaded that they did the buſineſſe of God: that when all the world withſtood them, and fought againſt them they ſhould know that God ſtood on their ſide: that having not Chriſt the authour of their doctrine preſent by ſight in earth, yet they ſhould underſtand him to be in heaven to confirme the truth of the doctrine which hee had delivered them. It behooved againe that it ſhould alſo bee moſt certainely proved by teſtimony to the hearers, that that doctrine of the Goſpell was not the word of the Apoſtles, but of God himſelfe: not a voice bread in earth, but come downe from heaven. For theſe things, the forgiveneſſe of ſinnes, the promiſe of everlaſting life, the meſſage of ſalvation, cannot be in the power of man. Therefore Chriſt hath teſtified, that in the preaching of the Goſpell there is nothing of the Apoſtles, but the onely Miniſtery: that it was hee himſelfe that ſpake and promiſed all things by their mouthes as by inſtruments: and therefore that the forgiveneſſe of ſinnes which they preached, was the true promiſe of God: and the damnation which they pronounced, was the certaine judgement of God. But this teſtifying is given to all ages, and remaineth in force, to certifie and aſſure all men: that the word of the Goſpell, by what man ſoever it bee preached, is the very ſentence of God, publiſhed at the ſoveraigne judgement ſeat, written in the booke of life, ratified, firme and fixed in heaven. This we ſee that in thoſe places the power of the keies is nothing but the preaching of the Goſpell: and that it is not ſo much a power as a Miniſtery, if wee have reſpect to men. For Chriſt hath not given this power properly to men, but to his owne word, whereof he hath made men Miniſters.

The power of binding and looſing by diſcipline committed to the Church.

Mat. 18.17.

2 The other place which wee have ſaid to be concerning the power of binding and looſing, is in the xviij. chapter of *Matthew*, where Chriſt ſaith: If any brother heare not the Church, let him bee to thee as a Heathen man or Publican. Verily I ſay unto you: whatſoever yee binde upon earth, ſhall be bound alſo in heaven: whatſoever yee looſe ſhall be looſed. This place is not altogether like the firſt, but is a little otherwiſe to be underſtood. But I doe not ſo make them diverſe, that they have not great affinity together. This firſt point is like in both, that either of them is a generall ſentence, that in both, their is alway all one power of binding and looſing, namely by the word of God, all one commandement, all one promiſe. But herein they differ, that the firſt place peculiarly belongeth to preaching, which the miniſters of the word doe execute: this latter place to the diſcipline of Excommunication, which is committed to the Church. The Church bindeth, whom ſhe excommunicateth, not that ſhee throweth him into perpetuall ruine and deſperation, but becauſe ſhe condemneth his life and manners, and unleſſe he repent, doth already warne him of his damnation. She looſeth whom ſhe receiveth into communion: becauſe ſhe doth make him as it were partaker of the unity which ſhee hath in Chriſt Jeſus. Therefore that no man ſhould obſtinately diſpiſe the

judgement

judgement of the Church, or little regard that hee is condemned by the consenting voyces of the faithfull: the Lord testifieth that such judgement of the faithfull is nothing else but a publishing of his owne sentence: and that whatsoever they doe in earht is confirmed in heaven. For they have the word of God, whereby they may condemne the perverse: they have the word, whereby they may receive the repentant into grace. And they cannot erre, nor dissent from the judgement of God: because they judge not but after the law of God, which is not an uncertaine or earthly opinion, but the holy will of God, and a heavenly Oracle. Out of these two places, which I thinke I have both briefely, familiarly, and truly expounded, those furious men without difference as they be carried with their owne giddinesse, goe about to stablish sometime confession, sometime excommunication, sometime jurisdiction, sometime the power to make lawes, sometime pardons. But the first place they alledge the supremacie of the Sea of *Rome*: they can so well skill to fit their keies to all locks and doores, that a man may say they have practised Smithes-craft all their life.

3 For whereas many thinke that those things endured but for a time, when the Magistrates were yet strangers from the profession of our religion: they are deceived in this, that they consider not, how great difference and what manner of unlikenesse there is of the Ecclesiasticall and civill power. For the Church hath not the power of the sword to punish or restraine, no Empire to command, no prison, no other paines which the Magistrate is wont to lay upon men. Againe, it tendeth not to this end, that hee that hath sinned should bee punished against his will, but should with willing chastisement professe his repentance. Therefore there is a farre diverse order because neither doth the Church take to it selfe any thing which properly belongeth to the Magistrate, nor the Magistrate can execute that which the Church doth. This shall be made plainer by an example. Is any man drunke? In a well ordered Citie, prison shall be his punishment. Hath he committed fornication? He shall have like or rather greater punishment. So shall both the lawes, and the Magistrate, and outward judgement be satisfied: But it may be that hee shall give no signification of repentance, but rather murmure and grudge against it. Shall the Church in this case doe nothing? But such cannot bee received to the Supper, without doing wrong both to Christ and his holy institution. And reason requireth this, that he which offendeth the Church with an evill example, should with solemne declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrarie opinion, is too cold: Christ say they committed these doings to the Church, when there was no Magistrate to execute them. But it happeneth oftentimes that the Magistrate is more negligent, yea sometime peradventure that himselfe is to be chastised, which happened to the Emperour *Theodosius*. There may beside this as much be said of the ministerie of the word. Now therefore after their sentence, let Pastors cease to blame manifest wicked doings, let them cease to chide, to reprove, to rebuke, for there be Christian Magistrates, which ought to correct these things with the law and with the sword. But as the Magistrate ought by punishing, and by restraining with force, to purge the Church of offences: so likewise the Minister of the word for his part ought to helpe the Magistrate that there may not so many offend. So ought their workings to be conjoyned that the one may be a helpe, not a hinderance to the other.

The difference betwixt an ecclesiasticall judgement and civill, and the necessitie as well for the one as the other to continue.

4 And truly if a man more nearely weigh the words of Christ, he shall easily perceive that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that wee should accuse them to the Magistrate, that will not obey our monitions: which yet should be necessarie if the Magistrate succeeded into the office of the Church. What is this promise? Shall wee say that it is a promise of one or a few yeares? Verily verily I say unto you, whatsoever ye binde on earth, &c. Moreover Christ did here institute no new thing, but followed the custome alway observed in the ancient Church of his owne nation: whereby he signified that the Church cannot want the spirituall iurisdiction, which had beene from the beginning. And this hath beene confirmed by the consent of all times. For when Emperors and Magistrates began to professe Christ, the spirituall iurisdiction was not by and by abolished: but only so ordered, that it should diminish no-

Ecclesiasticall excommunication not that should by civill.

thing of the civill jurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subjection of the children of God, wherof it is not the last part to submit himselfe to the Church, judging by the word of God: so far is it off, that he ought to take away that order of judgment. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the Son of the Church? For a good Emperor is within the Church, not above the Church. Therfore they, which to honor the Magistrate doe spoile the Church of her power, doe not only with false exposition corrupt the sentence of Christ, but also doe not slenderly condemne so many holy Bishops which have beene from the time of the Apostles, that they have by false pretence usurped the honor and office of the Magistrate.

Epi 32 ad Valent.

Spirituall power severed from the power of the sword.

5 But on the other side it is good to see this, what was in old time the true use of the jurisdiction of the Church, and how great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquitie, if we will overthrow the kingdome of Antichrist, and set up the true kingdome of Christ againe. First this is the marke to be shot at, that offences be prevented, and if any offence be risen up, that it may be abolished. In the use two things are to be considered: first, that this spirituall power be altogether severed from the power of the sword: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were observed in the purer Church. For the holy Bishops did not exercise their power with fines, or imprisonments, or other civill punishments: but they used the onely word of the Lord, as they ought to doe. For the severest revenge, and as it were the uttermost thunderbolt of the Church is excommunication, which is not used but in necessitie. But this requireth neither force nor strong hand, but is content with the power of the word of God. Finally, the jurisdiction of the old Church was nothing else but a declaration in practise (as I may so call it) of that which *Paul* teacheth concerning the spirituall power of Pastors. There is (saith he) power given to us, whereby wee may throw downe strong holdes, whereby wee may make low all height that lifteth up it selfe against the knowledge of God, whereby wee may subdue all thought, and may lead it captive into the obedience of Christ, and wee have in readinesse a revenge against all disobedience. As this is done by the preaching of the doctrine of Christ: so least the doctrine should be scorned, according to that which is taught ought they to be judged which professe themselves of the household of faith. But that cannot bee done, unlesse there be ioyned with the ministerie a power to call them that are to be privately admonished; or to bee more sharpely corrected, and also a power to exclude them from the communion of the Supper; which cannot bee received without prophaning of so great a mysterie. Therefore when in another place hee saith, that it belongeth not to us to judge strangers, hee maketh the children subject to the censures of the Church, which may chastice their faultes, and hee secretly signifieth that there were then judiciall orders in force from which none of the faithfull were free.

2 Cor. 10. 4.

1 Cor. 5 12.

Spirituall jurisdiction executed by the will not of one: but of many in the time of Cyprian and Ambrose.

6 But such authoritie (as wee have declared) was not in the power of one man, to doe every thing according to his owne will: but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a Citie. *Cyprian*, when hee maketh mention by whom it was exercised in his time, useth to joyne the whole Cleargie with the Bishop. But in another place also he sheweth, that the very Cleargie so governed, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my Bishoprick I have determined to doe nothing without the counsell of the Cleargie and consent of the people. But this was the common and usuall manner, that the jurisdiction of the Church should be exercised by a Senate of Elders: of whom (as I have said) there were two sorts: For some were ordained to teaching, and others some were onely Judges in manners. By little and little this institution grew out of kinde from the first beginning of it: so that even in the time of *Ambrose* onely Clearkes were Judges in Ecclesiasticall judgements. Which thing he himselfe complaineth of in these words: The old Synagoge (saith hee) and since that time the Church hath had Elders, without whose counsell nothing was done. Which by what negligence it is growne out of use I know not, unlesse peradventure by the slothfulnesse or rather the pride of the teachers, while

Epi. 14 & 9. lib. 2.

In 5 capite. 1. ad Tim.

while they alone would bee thought to be somewhat. We see how much the holy man is displeased, that any thing of the better state is decayed, when notwithstanding they had yet continuing an order that was at the least tolerable. What then would he doe if hee saw these deformed ruines that shew almost no signe of the old building? What bewailing would hee use? First, against law and right, the bishop hath claimed to himselfe alone, that which was given to the whole Church. For it is like as if the Consull, driving out the Senate, should take the Empire upon himselfe alone. But as he is above the rest in honour, so in the whole assembly in more authoritie than is one man. Therefore it was too wicked a deed, that one man, removing the common power to himselfe, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged unto her, and hath suppressed and put away the assembly ordained by the Spirit of Christ.

The abuse of spirituall Courts.

7 But (as of one evill alway groweth another) Bishops disdaining it as a thing unworthy of their care, have committed it over to other. Hereupon are created Officials to serve that roome: I doe not yet speake what kinde of men they be, but onely this I say, that they nothing differ from prophane Iudges. And yet they still call it a spirituall jurisdiction, where men contend about nothing but earthly matters. Although there were no more evill, with what face dare they call a brawling court the judgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Doth a poore man owe a little money? he is cited: if he appeare, he is condemned. When hee is condemned, if hee doe not satisfie it, hee is monished: after the second monition they proceed one step toward excommunication: if hee appeare not, hee is monished to come and yeeld himselfe to judgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the ancient manner, or to an Ecclesiasticall order? But there is also correction of vices. But how? verily they not onely suffer but with secret allowance doe after a certaine manner cherish and confirme adulteries, wantonnesse, drunkennesse and such kinde of mischievous doings: and that not onely in the common people, but also in the Cleargie themselves. Of many they call a few before them, either that they should not seeme slothfull in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, briberies, and sacriledges that are gathered thereby, I speake not what manner of men are for the most part chosen to this office. This is enough and too much, that when the Romanists doe boast that there jurisdiction is spirituall, it is easie to shew that there is nothing more contrarie to the order institute by Christ, and that it hath no more likenesse to the ancient custome than darknesse hath to light.

Spirituall power abused, & still usurped by the Pope.

8 Although wee have not spoken all things that might bee alleadged for this purpose, and those things that wee have spoken of, are knit up in few words: yet I trust that wee have so sought it out, that there is now no more cause why any man should doubt, that the spirituall power whereof the Pope with all his kingdome proudly glorieth, is wicked against God, and an unjust tyrannie over his people. Under the name of spirituall power I comprehend both boldnesse in framing new doctrines, wherewith they have turned away the silly people from the naturall pureness of the word of God, and the wicked traditions wherewith they have snared them, and also the false Ecclesiasticall jurisdiction which they execute by Suffrages and Officials. For if wee grant unto Christ a kingdome among us, it is not possible but that all this kinde of dominion must immediately bee overthrowne and fall downe. As for the power of the sword which they also give to themselves, because it is not exercised upon consciences, it pertaineth not to our present purpose to entreat of it. In which behalfe yet it is also to note, that they be alway like themselves, verily nothing lesse than that which they would bee taken for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faults of men, but the common wickednesse of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be maimed, unlesse it be gloriously set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his minde was to debar the ministers of his word from civill dominion and earthly government, when he

Mat.20.25. Luke 22.25.

hee said. The Kings of the Gentiles beare rule over them: but you shall not [illegible] signifieth not onely that the office of a Pastor is distinct from the office of a [illegible] that they be things so severed, that they cannot meete together in one man. For [illegible] as *Moses* did beare both the offices together: First that was done by a [illegible] against; it was but for a time till things were better set in order. But when a certaine forme was once prescribed of God, the civill government was left unto him, and hee was commanded to resigne the Priesthood to his brother. And worthily. For it is above nature, that one man should suffice to beare both burdens. And this hath in all ages beene diligently observed in the Church. And there was never any of the Bishops, so long as the true forme of the Church endured, that once thought of usurping the power of the sword: so that this was a common Proverbe in the time of *Ambrose*, that Emperors rather coveted the Priesthood, than Priests the Empire. For this which hee afterward saith, was imprinted in the mindes of all men, that Palaces pertained to the Emperor, and Churches to the Priest.

Exod.18.16.

Hom. de Basilic. traden.

Neither honorable for the Church, nor if performance of duty be respected profitable, for Romish Prelates to be both Bishops and Kings.

9 But since that a way hath beene devised, whereby Bishops might hold the title, honour and riches of their office without burden or care: least they should be left altogether idle, the power of the sword was given them, or rather they did by usurpation take it upon themselves. By what colour will they defend this shamelesnesse? Was this the duty of Bishops to wrap themselves with judiciall hearing of causes, with the governments of Cities and Provinces, and through large circuits to meddle in busines so unpertaining to them: which have so much worke and businesse in their owne office, that if they were wholy and continually occupied in it, and were withdrawne with no callings away from it, yet they were scarcely able to satisfie it? But (such is their waiwardnesse) they sticke not to boast, that by this meane the Church doth florish according to her worthinesse, and that they themselves in the meane time are not too much drawne away from the duties of their vocation. As touching the first point: if this be a comely ornament of the holy office, that they be advanced to such height, that the highest Monarches may stand in feare of them: then they have cause to quarrell with Christ, which hath in such sort grievously pinched their honor. For, at least in their opinion what could have beene spoken more dishonorably than those words: The Kings of the Gentiles and Princes beare rule over them, but you shall not so? And yet he laid no harder Law upon his servants than he first laid and received upon himselfe. Who (saith he) hath made me a Iudge or divider among you? We see that hee plainly putteth away from himselfe the office of Iudging, which he would not doe if it were a thing agreeing with his office: will not the servants suffer themselves to bee brought into that order, whereunto the Lord hath yeelded himselfe subiect? As for the other point, I would to God they could so prove it in experience as it is easie to speake it. But forasmuch as the Apostles thought it not good, to leave the word of God and minister at tables: thereby, because they will not be taught, they are convinced, that it is not all one mans worke to be both a good Bishop and a good Prince. For if they (which according to the largenesse of the gifts wherewith they were endued, were able to satisfie moe and greater cares than any men that have beene borne since them) have yet confessed that they cannot at once apply the ministerie both of the word and of tables, but that they should faint under the burden: how could these that be men of no valour in comparison of the Apostles a hundred fold excell the industrie of the Apostles? Truly, to attempt it was a point of most shamelesse and too presumptuous boldnesse: yet we see that it hath beene attempted: but with what successe, it is evident. For it could not otherwise come to passe, but that forsaking their owne office they should remove into other mens charge.

Mat.20.25. Luke 22.25. Luke 12.14.

Act.6.2.

The steps and occasions whereby Romish Bishops have risen unto more than convenient power.

10 And it is no doubt but that of small beginning they have by little and little growne to so great increases. For it was not possible that they should at the first step climbe up so high. But sometime with subtletie and crooked craftie meanes they privily advanced themselves, so as no man could foresee that it would come to passe till it was done: sometime when occasion served they did by terror, and threatnings wring from Princes some augmentation of their power: sometime when they saw Princes not hard laced to give, they abused their fond and unadvised gentlenesse. In

old

old time if any controverſie hapned, the godly to eſcape the neceſſitie of going to law, committed the arbitrement to the Biſhop, becauſe they doubted not his uprightneſſe. With ſuch arbitrements the old Biſhops were oftentimes encombred, which indeed greatly diſpleaſed them (as *Auguſtine* in one place teſtifieth) but leaſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encumbrance upon them. Theſe men have of voluntarie arbitrements, which were altogether differing from the noiſe of judiciall courts, made an ordinarie juriſdiction. In a little while after, when cities and countries were troubled with divers hard diſtreſſes, they reſorted to the protection of Biſhops, to be ſafegarded by their faithfull ſuccour: the Biſhops by marvellous ſubtlety, of protectors made themſelves Lords. Yea, and it cannot be denied that they have gotten the poſſeſſion of a great part by violent ſeditious partakings. As for the Princes, that willingly gave juriſdiction to Biſhops, they were by divers affections moved thereunto. But admitting that their gentleneſſe had ſome ſhew of godlineſſe: yet with this their wrongfull liberalitie, they did not very well provide for the profit of the Church, whoſe ancient and true diſcipline they have ſo corrupted, yea (to ſay truth) have utterly aboliſhed. But thoſe Biſhops that have abuſed ſuch goodneſſe of Princes to their owne commoditie, have by ſhewing of this one example enough and too much teſtified that they are not Biſhops. For if they had had any ſparkle of an Apoſtolike ſpirit, they would without doubt have anſwered out of the mouth of *Paul*: the weapons of our warfare are not carnall, but ſpirituall. But they being raviſhed with blinde greedineſſe, have deſtroied both themſelves, their ſucceſſors, and the Church.

11 At length the Biſhop of *Rome* not contented with meane Lordſhips, firſt laid hand upon kingdomes, and afterward upon the very Empire. And that he may with ſome colour whatſoever it be, retaine the poſſeſſion gotten by meere robberie, he ſometime boaſteth that hee hath it by the law of God, he ſometime pretendeth the gift of *Conſtantine*, ſometime ſome other title. Firſt I anſwer with *Bernard*. Admit that he doe by any other reaſon whatſoever, claime this unto him, yet he hath it not by apoſtolike right. For *Peter* could not give that which he had not: but hee gave to his ſucceſſors that which hee had, the care of Churches. But when the Lord and maſter ſaith, that hee is not appointed iudge betweene two, a ſervant and ſcholler ought not to thinke ſcorne if he be not judge of all men. But *Bernard* ſpeaketh of civill iudgements. For he addeth: Therefore your power is in crimes, not in poſſeſſions: becauſe for thoſe and not for theſe yee have received the keies of the kingdome of heaven. For which ſeemeth to thee the greater dignitie to forgive ſinnes, or to divide lands? There is no compariſon. Theſe baſe and earthly things have Kings and Princes of the earth their judges. Why doe yee invade the bounds of other? &c. Againe, Thou art made a ſuperiour: (hee ſpeaketh of Pope *Eugenius*) but whereunto? Not to beare Lordſhip, I thinke. Therefore how much ſoever we thinke of our ſelves, let us remember that there is a miniſterie laid upon us, not a Lordſhip given us. Learne that thou haſt need of a weed-hooke, not of a ſcepter, that thou maiſt doe the worke of a Prophet. Againe, it is plaine: Lordſhip is forbidden to the Apoſtles. Goe thou therfore, and preſume to uſurpe to thy ſelfe either being a Lord, an Apoſtleſhip: or being an Apoſtle, a Lordſhip. And by and by after: the forme of an Apoſtleſhip is this, Lordſhip is forbidden them, miniſtery is bidden them. Whereas theſe things are ſo ſpoken by that man, that it is evident to all men that the very truth it ſelfe ſpeaketh to them, yea whereas the very thing it ſelfe is manifeſt without all words: yet the Biſhop of Rome was not aſhamed in the Councell at Orleance to decree that the ſupreme power of both the ſwords belong to him in the law of God.

The ſhifts which the Biſhops of Rome uſeth to hold the power which by robbery h hath gotten.

Liber de Conſid. 25.

Concil. Arelatenſe.

12 As for the gift of *Conſtantine*, they that be but meanely practiſed in the hiſtories of thoſe times need not to be taught how much this is not onely fabulous, but alſo to bee laughed at. But to paſſe over hiſtories, *Gregory* himſelfe is both a ſufficient and moſt full witneſſe hereof. For ſo oft as hee ſpeaketh of the Emperour, he calleth him moſt noble Lord, & himſelfe his unworthy ſervant. Againe, in another place: But let not our Lord by the earthly power be the ſooner angry with the Prieſts: but with excellent conſideration, for his ſake whoſe ſervants they bee, let him ſo rule over

The figment of Conſtantines Donation.

Epiſt. 5. lib. 2.
Epiſt. 20 lib. 3.
Epiſt. 61 lib 2.
Epiſt 31 lib. 4.
Epiſt. 34 lib. 4.

them, that he alſo give them due reverence. Wee ſee how in common ſubjection hee would be accounted as one of the people. For he there pleadeth not any other mans cauſe but his owne. In another place, I truſt in the almightie God, that he will give a long life to our godly Lords, and will diſpoſe us under your hand according to his mercy. Neither have I therefore alleadged theſe things, for that it is my purpoſe throughly to diſcuſſe this queſtion concerning the gift of *Conſtantine*: but onely that the Readers ſhould ſee by the way how childiſhly the Romaniſts doe lie, when they goe about to challenge an earthly Empire to their Biſhop. And ſo much the more foule is the ſhameleſneſſe of *Auguſtine Steuchus*, which in ſuch a deſpaired cauſe hath beene ſo bold to ſell his travell and tongue to the Biſhop of *Rome*. *Valla* (as it was not heard for a man learned and of a ſharpe wit) had ſtrongly confuted that fable. And yet (as a man little exerciſed in eccleſiaſticall matters) hee had not ſaid all that might have made for that purpoſe. *Steuchus* burſt in, and ſcattered ſtinking trifles to overpreſſe the cleere light. And truly he doth no leſſe coldly handle the cauſe of his maſter, than if ſome merrie conceited fellow faining himſelfe to doe the ſame, would indeed take *Vallas* part. But verily it is a worthie cauſe, for which the Pope ſhould hire ſuch patrons for money: and no leſſe worthy are thoſe hired loſels to be deceived of their hope of gaine, as it hapned to *Eugubinus*.

The time when the Pope began firſt to overtop the Emperour.

13 But if any man require to know the time, ſince his fained Empire began to riſe up, there are not yet paſſed five hundred yeeres, ſince the Biſhops yet remained in ſubiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour *Henry* the fourth of that name, a light and raſh man, and of no forecaſt, of great boldneſſe and diſſolute life, gave firſt occaſion to *Gregory* the ſeventh to alter this order. For when he had in his court the Biſhopricks of all *Germany* partly to be ſold, and partly laid open for ſpoile: *Hildebrand*, which had received diſpleaſure at his hand, caught hold of a goodly colour to revenge himſelfe. But becauſe hee ſeemed to purſue an honeſt and godly cauſe, hee was furthered with the favour of many. And *Henry* was otherwiſe, by reaſon of his inſolent manner of governing, hated of the moſt part of Princes. At the length *Hildebrand*, which called himſelfe *Gregory* the ſeventh, as he was a filthie and naughtie man, bewraied the malice of his heart: which was the cauſe that hee was forſaken of many that had conſpired with him. But he thus much prevailed, that his ſucceſſors might freely without puniſhment not onely ſhake off the yoke, but alſo bring the Emperours in ſubjection to them. Hereunto was added that from thence forth there were many Emperors liker to *Henry* than to *Julius Cæſar*: whom it was no hard thing to ſubdue, while they ſate at home careleſſe of all things and ſlothfull, when they had moſt need with vertue and lawfull meanes to repreſſe the greedineſſe of the Biſhops. Thus wee ſee with what colour that ſame godly gift of *Conſtantine* is ſhadowed, wherby the Pope faineth that the Empire of the Weſt was delivered unto him.

The violent meanes whereby the power of the Pope hath grown Reg. lib 4. ca. 8.

14 In the meane time the Popes ceaſed not, ſometime with fraud, ſometime with treaſon, and ſometime with force to invade other mens dominions: and the very citie it ſelfe, which before was free, within a hundred and thirtie yeeres, or there about they brought into their ſubjection, till they grew to the ſame power which they have at this day: and for the obtaining or encreaſing whereof, they have ſo troubled Chriſtendome by the ſpace of two hundred yeeres, (for they began before that they tooke to them the dominion of the citie) that they have almoſt deſtroied it. In the old time when under *Gregorie* the keepers of the goods of the Church, did take poſſeſſion of the lands which they reckoned to belong to the Church, and after the manner, of the ſeaſing to the uſe of the Prince, did ſet titles upon them for token of claime. *Gregory* aſſembling a Councell of Biſhops, inveighing ſore againſt that prophane manner, asked whether they did not judge that Clerke accurſed which did of his own will by writing of any title attempt to enter upon any poſſeſſion. They all pronounced accurſed. If to claime a peece of ground by writing of a title be in a Clearke an offence worthie of accurſing: when whole two hundred yeeres together Popes doe practiſe nothing elſe but battels, ſhedding of blood, deſtructions of armies, ſackings of ſome cities, racing of other, overthrowes of nations, waſtings of kingdomes, onely that they might catch

catch hold of other mens poſſeſſions: what curſings can bee enough to puniſh ſuch examples? Truly it is very plaine that they ſeeke nothing leſſe than the glorie of Chriſt. For if they of their owne will doe wholy reſigne all the ſecular power that they have, therein is no danger to the glory of God, no danger to ſound doctrine, no danger to the ſafetie of the Church: but they are carried blinde and headlong with only greedineſſe of dominion: becauſe they thinke nothing ſafe, unleſſe they may beare rule with rigorouſneſſe (as the Prophet ſaith) and with power. Ezech. 34.4.

15 To juriſdiction is annexed immunitie, which the Romiſh Cleargie tooke to themſelves. For they thinke it againſt their dignitie, if they anſwer in perſonall cauſes before a temporall judge: and therein they thinke both the libertie and dignitie of the Church to conſiſt, if they bee exempt from common judgement and lawes. But the old Biſhops, which otherwiſe were moſt rigorous in defending the right of the Church, judged themſelves and their order to be nothing hurt, if they were ſubject to them. And the godly Emperours, without gainſaying of any man, did alway call Clearkes to their judgement ſeats ſo oft as neede required. For thus ſaith *Conſtantine* in his Epiſtle to the Nicomedians: If any of the Biſhops ſhall undiſcreetely diſorder himſelfe, his boldneſſe ſhall be reſtrained by the execution of the miniſter of God, that is by my execution. And *Valentinian* ſaith: Good Biſhops doe not ſpeake againſt the power of the Emperour, but doe ſincerely both keepe the commandements of God their great King, and alſo obey our lawes. At that time all men were perſwaded of this without controverſie. But Eccleſiaſticall cauſes were referred to the judgement of the Biſhop. As if any Clearke had offended nothing againſt the lawes, but onely was accuſed by the Canons: hee was not cited to the common judgement ſeate, but in that cauſe had the Biſhop for his judge. Likewiſe if there were a queſtion of Faith in controverſie, or ſuch a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is that to be underſtanded, which *Ambroſe* writeth to *Valentinian*: Your father of honourable memorie, not onely anſwered in word, but alſo decreed by lawes, that in a cauſe of Faith he ought to be judge that is neither unfit in office nor unlike in right. Againe: If we have regard to the Scriptures, or old examples, who is there that can denie that in a cauſe of Faith, in a cauſe (I ſay) of Faith, Biſhops are wont to judge of Chriſtian Emperours, and not Emperours of Biſhops? Againe: I would have come, O Emperour, to your conſiſtorie, if either the Biſhops or the people would have ſuffred me to goe: ſaying, that the cauſe of Faith ought to be debated in the Church before the people. Hee affirmeth verily that a ſpirituall cauſe, that is to ſay, the cauſe of religion, ought not to bee drawne into the temporall court where prophane cauſes are pleaded. Worthily doe all men praiſe his conſtancie in this behalfe. And yet in a good cauſe hee proceedeth but thus farre, that if it come to violence and ſtrong hand, hee ſaith that hee will give place. Willingly (ſaith he) I will not forſake the place committed unto me: but when I am enforced, I know not how to reſiſt: for our armour are prayers and teares. Let us note the ſingular modeſtie and wiſedome of the holy man, joyned with ſtoutneſſe of courage and boldneſſe. *Juſtina* the Emperours mother, becauſe ſhe could not drawe him to the Arrians ſide, practiſed to drive him from the government of the Church. And ſo ſhould it have come to paſſe, if hee had come when hee was called to the palace to pleade his cauſe. Therefore hee denieth the Emperour to bee a competent judge of ſo great a controverſie. Which manner of doing both the neceſſitie of that time, and the continuall nature of the matter required. For hee judged that hee ought rather to die, than that ſuch an example ſhould by his conſent bee given to poſteritie: and yet if violence be offred, hee thinketh not of reſiſtance. For hee denieth it to bee Biſhoprike, to defend the Faith and right of the Church with armes. But in other cauſes he ſheweth himſelfe readie to doe whatſoever the Emperour ſhall commaund him. If hee demand tribute (ſaith he) we denie it not: the lands of the Church doe pay tribute. If he aske lands hee hath power to claime them, none of us reſiſteth. After the ſame manner alſo ſpeaketh *Gregorie*: I am not ignorant (ſaith hee) of the minde of our moſt noble ſoveraigne Lord, that hee uſeth not to intermeddle in cauſes pertaining to Prieſts, leaſt he ſhould in any thing bee burdened with our ſinnes. Hee doth not generally exclude the Empe-

The Romiſh Cleargy exempting themſelves from the power of the Civill Iudge, contrary to the ancient cuſtome of the Church.

Epi. 32.

Hom. de Baſilic. trad.

Lib. 2. Epi. 20.

rour from judging of Priests: but he saith that there be certaine causes, which he ought to leave to the judgement of the Church.

The immunitie of Romish cleargie men from secular courts in the time of Gregorie not stood upon.

16 And by this very exception the holy men sought nothing else, but that Princes lesse zealous of religion should not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallow, if Princes sometime did use their authoritie in Ecclesiasticall matters, so that it were done to preserve the order of the Church, not to trouble it, to stablish discipline, not to dissolve it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of civill constraining:) it is the office of godly Kings and Princes to maintaine religion with laws proclamations, and judiciall proceedings. After this manner, when the Emperour *Maurice* had commanded certaine Bishops that they should receive their fellow Bishops that were neighbours and driven out of the barbarous nations: *Gregorie* confirmeth that commandement, and exhorteth them to obey it. And when hee himselfe is admonished by the same Emperour to come to attonement with *John* the Bishop of *Constantinople*, he doth indeed render a reason why he ought not to be blamed: yet he doth not boast of immunitie from the secular Court, but rather promiseth that hee will be obedient, so farre as his conscience will give him leave: and therewithall he saith this, that *Maurice* did as became a godly Prince, when hee gave such commandements to the Priests.

Lib. 1. Epi. 43. Lib. 4. Epi. 32. and 34.

Lib. 7. Epi. 39.

THE TVVELFTH CHAPTER.

Of the discipline of the Church, whereof the chiefe use is in the censures and excommunication.

The necessity of discipline in the Church.

THE discipline of the Church, the entreating whereof wee have deferred unto this place, is briefly to bee declared, that we may at length passe over to the rest. But that same for the most part hangeth upon the power of the keyes and spirituall jurisdiction. That this may bee the more easily understood, let us divide the Church into two principall degrees, that is to say the Cleargie, and the people. Clearkes I call by the usuall name those that execute publike ministerie in the Church. First we will speake of common discipline, to which all ought to bee subject: then we will come to the Cleargie, which beside that common discipline, have a severall discipline by themselves. But because many for hatred of discipline doe abhorre the very name thereof, let them heare this: If no fellowship, yea no house, though it have but a small household, can be kept in right state without discipline, the same is much more necessarie in the Church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth salvation, is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together every one in his fit place. Wherefore whosoever doe either desire to have discipline taken away, or hinder the restoring thereof, whether they doe it of set purpose or by unadvisednesse, verily they seeke the extreme dissipation of the Church. For what shall be tide, if what is lustfull be lawfull to every man? But so would it be, if there were not with the preaching of doctrine adjoyned private admonishments, corrections, and such other helpes which sustaine doctrine and suffer it not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe and tamed, which coltishly resist againe Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred up: and sometime, as a fatherly rodde, wherewith they which have more grievously fallen, may be chastised mercifully and according to the mildenesse of the spirit of Christ. Sith therefore wee doe now see at hand certaine beginnings of a horrible wastnesse in the Church, because there is no care nor order to keepe the people in awe, very necessitie crieth out that there is neede of remedie. But this is the onely remedie, which both Christ hath commanded, and hath alway beene used among the godly.

The use of admonition towards them that be offenders.

2 The first foundation of discipline is, that private monitions should have place: that is to say, that if any man of his owne accord doe not his dutie, if he behave himselfe licentiously, or live not honestly, or have committed any thing worthie of blame,

blame, hee ſhould ſuffer himſelfe to bee admoniſhed: and that every man ſhould ſtudie to admoniſh his brother when occaſion ſhall require. But ſpecially let the Paſtors and Prieſts bee watchfull to doe this, whoſe office is not onely to preach to the people, but in every houſe to admoniſh and exhort if at any time they doe not ſufficiently prevaile by generall doctrine: as *Paul* teacheth, when he rehearſeth that hee taught privately and in houſes, and proteſteth that he is cleane from the blood of all men, becauſe hee hath not ceaſed with teares day and night to admoniſh every one. For doctrine doth then obtaine force and authoritie, when the miniſter not onely doth declare to all together what their dutie is to Chriſt, but alſo hath power and order to require the keeping thereof of them whom hee marketh to be either not obedient to doctrine, or ſlothfull. If any man doe either ſtubbornly refuſe, or in going forward in his faults, doe deſpiſe ſuch admoniſhments: when hee hath beene the ſecond time admoniſhed with witneſſes called to it, Chriſt commandeth them to be called to the judgement of the Church, which is the aſſemblie of Elders: and that there they ſhould be more grievouſly admoniſhed as it were by publike authority, that if he reverence the Church he may ſubmit himſelfe and obey. But if hee be not hereby ſubdued, but doe continue in his wickedneſſe, then hee commandeth him, as a deſpiſer of the Church, to be put away from the fellowſhip of the faithfull.

Act. 20. 20. & 26.

Math. 18. 15. & 17.

3 But becauſe hee ſpeaketh here onely of ſecret faults, we muſt make this diviſion: that ſome ſinnes bee private, and ſome publike or openly manifeſt. Of the firſt ſort Chriſt ſaith to everie private man, Reprove him betweene thee and him alone. Of manifeſt ſinnes, *Paul* ſaith to *Timothie*. Reprove him before all men, that the reſt may have feare. For Chriſt had ſaid before, If thy brother have offended againſt thee. Which words (againſt thee) unleſſe thou wilt bee contentious, thou canſt not otherwiſe underſtand than under thine owne ſecret knowledge, ſo that there bee no moe privie to it. But the ſame thing which the Apoſtle teacheth *Timothie* concerning the rebuking of them openly that ſinne openly, hee himſelfe followed in *Peter*. For when *Peter* ſinned even to publike offence, he did not admoniſh him apart by himſelfe, but brought him forth into the ſight of the Church. Therefore this ſhall be the right order of doing, if in ſecret faults we goe forward according to thoſe degrees that Chriſt hath ſet: but in manifeſt faults, wee immediately proceed to the Churches ſolemne rebuking, if the offence be publike.

The difference of dealing in faults ſecretly and in faults openly committed.

Mat. 18. 15. 1 Tim. 5. 22.

Gal. 2. 14.

4 Let this alſo be another diſtinction: that of ſinnes ſome be defaults, other ſome be wicked doings, or hainous offences. To the correcting of this latter ſort, not onely admoniſhment or rebuking is to bee uſed, but alſo a ſevere remedie: as *Paul* ſheweth which not onely chaſtiſed with word the Corinthian that had committed inceſt, but alſo puniſhed him with excommunication, ſo ſoone as hee was certified of his wicked deed. Now therefore wee begin better to ſee how the ſpirituall juriſdiction of the Church: which puniſheth ſinnes according to the word of the Lord, is the beſt maintenance of health, and foundation of order, and bond of unitie. Therefore when the Church doth baniſh out of her company manifeſt adulterers, whoremongers, theeves, robbers, ſeditious perſons, perjured men, falſe witneſſes, and ſuch other, againe, obſtinate men, which being orderly admoniſhed even of ſmall faults doe ſcorne God and his judgement, ſhe taketh nothing upon herſelfe without reaſon, but executeth the juriſdiction given her of the Lord. Moreover, that none ſhould deſpiſe ſuch judgement of the Church, or lightly regard that hee is condemned by the conſenting voices of the faithfull: the Lord hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, and that whatſoever they doe in earth is confirmed in heaven. For they have the word of the Lord, whereby they may condemne the froward: they have the word, whereby they may receive the repentant into favour. They I ſay that truſt that without this bond of diſcipline Churches may long ſtand, are deceived in opinion: unleſſe perhaps wee may want that helpe which the Lord foreſaw that it ſhould be neceſſarie for us. And truly how great is the neceſſitie thereof, ſhall bee better perceived by the manifold uſe of it.

Not one and the ſame proceeding againſt meane, and hainous offenders.

1 Cor. 5. 4.

Matt. 16. 19. and 18. 18. Joh. 20. 23.

5 There bee three ends which the Church hath reſpect unto in ſuch corrections and excommunication. The firſt is, that they ſhould not, to the diſhonour of God,

To what ends corrections and

excommunications were ordained in the Church. Ephe. 5.25. Col. 1.24.

bee named among Christians, that lead a filthy and sinfull life, as though his holy Church were a conspiracie of naughty and wicked men. For sith the Church is the body of Christ, it cannot bee defiled with such filthy and rotten members, but that some shame must come to the head. Therefore that there should not bee any such thing in the Church, whereby his holy name may be spotted with any reproach, they are to be driven out of her household, by whose dishonesty any slander might redound to the name of Christians. And herein also is consideration to bee had of the Supper of the Lord, that it be not prophaned with giving it to all without choise. For it is most true, that he to whom the distribution of it is committed, if hee wittingly and willingly admit an unworthy man whom he might lawfully put backe, is as guilty of sacriledge, as if he did give abroad the Lords body to dogs. Wherefore *Chrysostome* grievously inveigheth against the Priests, which while they feare the power of great men, dare debar no man. The blood (saith he) shall be required at your hands. If ye feare man, hee shall laugh you to scorne: but if ye feare God, ye shall be reverenced also among men. Let us not feare maces, nor purple, nor crownes: we have here a great power. I verily will rather deliver mine owne body to death, and suffer my blood to bee shed, than I will bee made partaker of this defiling. Therefore lest this most holy mysterie bee spotted with slander, in the distributing thereof choise is greatly requisite: which yet cannot be had but by the jurisdiction of the Church. The second end is, lest (as it is wont to come to passe) with the continuall company of the evill, the good should be corrupted. For (such is our ready inclination to goe out of the way) there is nothing easier than for us to be led by evill examples from the right course of life. This use the Apostle touched, when hee commanded the Corinthians to put the incestuous man out of their company. A little leaven (saith he) corrupteth the whole lumpe of dough. And hee foresaw herein so great danger, that hee forbad him even from all fellowship. If any brother (saith he) among you be named either a whoremonger, or a covetous man, or a worshipper of Idols, or a drunkard, or an evill speaker, with such a one I grant you not leave so much as to eat. The third end is, that they themselves confounded with shame may begin to repent of their filthinesse. So it is profitable for them also to have their owne wickednesse chastised, that with feeling of the rod they may bee awaked, which otherwise by tender bearing with them would have become more obstinate. The same thing doth the Apostle meane when hee saith thus: If any doe not obey our doctrine, marke him, and keepe no company with him, that hee may be ashamed. Againe in another place, when he writeth that hee hath delivered the Corinthian to satan, that his spirit may be saved in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be saved for ever. But he therefore saith that hee delivereth him to Satan, because the divell is out of the Church as Christ is in the Church. For whereas some doe refer it to a certaine vexing of the flesh, I thinke that to be very uncertaine.

Hom. in Mat. 3. Ezech 4.18. and 33.10.

1 Cor. 5.6. & 11.

2 Thes. 3.14.

1 Cor. 5.5.

Aug de ver. apost. ho. 38.

The manner of Ecclesiasticall correction.

6 When these ends bee set forth, now it remaineth to see how the Church executeth this part of discipline which consisteth in jurisdiction. First let us keepe the division above set, that of sins some bee publike, and other some be private or more secret. Publike are those that have not onely one or two witnesses, but are committed openly and with the offence of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the judgement of the Church, but those of the meane kind which are not without witnesses, and yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to doe her duty in calling the sinner and correcting him according to the proportion of the offence. In the second kind according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, than is that other division to be noted between wicked doings and defaults. For in lighter sinnes there is not to be used so great severity, but chastisement of words sufficeth, and the same gentle and fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that hee may more rejoice than bee sory that bee was corrected. But it is meet that hainous offences bee chastised with sharper remedy. For it is not enough, if he that

that by doing a wicked deed of evill example hath grievously offended the Church, should be chastised onely with words, but hee ought for a time to bee deprived of the communion of the supper, till hee have given assurance of his repentance. For against the Corinthian *Paul* useth not onely rebuking of words, but driveth him out of the Church, and blameth the Corinthians that they had so long borne him. The old and better Church kept this order, when rightfull government flourished. For if any man had done any wicked deed whereupon was growne offence, first hee was commanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the Church. There were also certaine solemne usages, which were enjoined to them that had fallen, to be tokens of their repentance. When they had so done, that the Church was satisfied, then by laying on of hands hee was received into favour. Which receiving is oftentimes called of *Cyprian* peace, who also briefly describeth this usage. They doe penance (saith he) in a certaine full time: then they come to confession, and by the laying on of hands of the Bishop and the Clergie they receive power to come to the communion. Howbeit the Bishop and his Clergie had so the ruling of reconciliation, that they did therewithall require the consent of the people: as he sheweth in another place.

1 Cor. 5. 5.

Epi. 2. lib. 7. Lib. 3. Epi. 14 & 16.

7 From this discipline there was no man exempted, that even the Princes together with the common people did submit themselves to beare it. And rightfully, sith it was evident that it was the discipline of Christ, to whom it is meet that all sceptres and crownes of Kings be submitted. So when *Theodosius* was deprived by *Ambrose* of power to come to the communion because of the slaughter committed at *Thessalonica*, hee threw downe all the roiall ornament wherewith hee was clothed: hee openly in the Church bewailed his sinne, which had crept upon him by fraud of other men: hee craved pardon with groning and teares. For great Kings ought not to thinke this to bee any dishonour to them, if they humbly throw downe themselves before Christ the King of Kings, neither ought it to displease them that they bee judged by the Church. For sith in their court they heare nothing else but meere flatteries, it is more then necessary for them to bee rebuked of the Lord by the mouth of the Priests. But rather they ought to wish, that the Priests should not spare them, that the Lord may spare them. In this place I omit to speake by whom this jurisdiction is to be exercised, because it is spoken of in another place. This only I adde that that is the lawfull manner of proceeding in excommunicating a man which *Paul* sheweth: if the Elders do it not only by themselves, but with the Church knowing and allowing it: that is, in such sort that the multitude of the people may not governe the doing, but may marke it as a witnesse and a keeper that nothing should bee done of a few by wilfull affection. But the whole manner of doing, beside the calling upon the name of God, ought to have such gravity, as may resemble the presence of Christ, that it may bee undoubted that he there sitteth for ruler of his owne judgement.

All men subject unto Church discipline, which to execute belongeth unto some, but unto all to see executed not as doers but as beholders of that which is done.

Ambros. in lib. 1. Epi. 3. in orat. habita in fun. Theodosii.

8 But this ought not to bee passed over, that such severity becommeth the Church as is joined with the spirit of mildnesse. For wee must alway diligently beware (as *Paul* teacheth) that hee which is punished bee not swallowed up of sorrow: for so should of a remedy be made a destruction. But out of the end may better bee gathered a rule of moderation. For whereas this is required in excommunication that the sinner should bee brought to repentance, and evill examples taken away, lest either the name of Christ should bee evill spoken of, or other men bee provoked to follow them: if we shall have an eie to these things, we shall be able easily to judge how far severity ought to proceed, and where it ought to end. Therefore when the sinner giveth a testimony of his repentance, and doth by his testimony as much as in him lieth, blot out the offence: hee is not to be enforced any further: but if he be enforced, rigorousnesse doth then exceed measure. In which behalfe the immeasurable severity of the old fathers cannot bee excused, which both disagreed from the prescribed order of the Lord, and also was marvellously dangerous. For when they charged a sinner with solemne penance, and deprivation from the holy communion sometime for seven yeeres, sometime foure yeeres, sometime three yeeres, sometime for their whole life: what other thing could follow thereof, but either great hypocrisie or most great desperation? Likewise

The lenity and gentlenesse that should be used in execution of Church discipline.

2 Cor. 2. 7.

wise whereas no man that had fallen the second time was admitted to second penance but was cast out of the Church even to the end of his life: that was neither profitable nor agreeing to reason. Therefore whosoever shall weigh the matter with sound judgement, shall herein perceive want of their discretion. Howbeit I doe here rather disallow the publike manner, than accuse all them that used it, whereas it is certaine that many of them misliked it: but they did therefore suffer it, because they could not amend it. Truly, *Cyprian* declareth, how much beside his owne will he was so rigorous. Our patience (saith he) and easines and gentlenesse is ready to them that come. I wish all to returne into the Church: I wish all our fellow souldiers to be inclosed within the tents of Christ and in the houses of God the Father. I forgive all things, I dissemble many things, for zeale and desire to gather brotherhood together, I examine not with full judgement those things that are committed against God, in pardoning defaults more than I ought, I am my selfe almost in default, I doe with ready and full love imbrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. *Chrysostome* is somewhat harder, and yet he saith thus: If God bee so kind, why will his Priest seeme so rigorous? Moreover wee know what gentlenesse *Augustine* used toward the Donatists, insomuch that he sticked not to receive into Bishopricke those that had returned from schisme, even immediately after their repentance. But because a contrary order had growne in force, they were compelled to leave their owne judgement to follow it.

Ad Cor. Epi. 31. Liber. 1.

Men severed from the Church by excommunication not rashly to be condemned in the judgement of men.

9 But as this mildnesse is required in the whole body of the Church, that it should punish them that are fallen, mercifully and not to the extremity of rigour, but rather according to the precept of *Paul*, should confirme charity toward them: so every private man for himselfe ought to temper himselfe to this mercifulnesse and gentlenesse. Therefore it is not out part to wipe out of the number of the elect such as are driven out of the Church, or to despaire of them as though they were already lost. Wee may indeed judge them strangers from the Church, and therefore strangers from Christ: but that is only during the time that they abide in divorce. But if then also they shew a greater resemblance of stubbornesse than of gentlenesse, yet let us commit them to the judgement of the Lord, hoping better of them in time to come than we see in time present, and let us not therefore cease to pray to God for them, and (to comprehend all in one word) let us not condemne to death the person it selfe, which is in the hand and judgement of God alone, but let us rather weigh by the law of the Lord of what sort every mans works be. Which rule while we follow, we rather stand to the judgement of God than pronounce our owne. Let us not take to our selves more libertie in judging, unlesse we will binde the power of God within bounds, and appoint a law to his mercy, at whose pleasure when he thinketh it good, very evill men are turned into very good, strangers are graffed and forraines are chosen into the Church. And this the Lord doth, thereby to mocke out the opinion of men, and rebate their rashnesse: which if it be not restrained, presumeth to take to it selfe power of judging more than it ought.

The difference betweene excommunicating and accursing. Matt. 18. 18.

10 For whereas Christ promiseth that that shall be bound in heaven, which they that be his shall bind in earth, he limiteth the power of binding, to the censure of the Church: by which they that are excommunicate, are not throwne into everlasting ruine and damnation: but hearing their lives and manners to be condemned, they are also certified of their owne everlasting condemnation, unlesse they repent. For excommunication herein differeth from accursing, that accursing taking away all pardon doth condemne a man and adjudge him to eternall destruction: excommunication rather revengeth and punisheth manners. And though the same doe also punish the man, yet it doth so punish him, that in forewarning him of his damnation to come, it doth call him backe to salvation. If that be obtained, reconciliation and restoring to the communion is ready. But accursing is either very fildome or never in use. Therefore, although Ecclesiasticall discipline, permitteth not to live familiarly, or to have friendly conversation with them that bee excommunicate: yet we ought to endevour by such meanes as we may, that returning to amendment, they may returne to the fellowship and unity of the Church: as the Apostle also teacheth. Doe not (saith he)

he) thinke them as enemies, but correct them as brethren. Unleſſe this gentleneſſe be kept as well privately as in common, there is danger leſt from diſcipline wee forthwith fall to butchery. a Theſ. 3.15.

11 This alſo is principally required to the moderation of diſcipline, which *Auguſtine* intreateth of in diſputing againſt the Donatiſts: that neither private men, if they ſee faults not diligently enough corrected by the Councell of Elders, ſhould therefore by and by depart from the Church: nor the Paſtors themſelves, if they cannot according to their hearts deſire purge all things that neede amendment, ſhould therefore throw away the miniſtery, or with unwonted rigorouſneſſe trouble the whole Church. For it is moſt true which hee writeth: that he is free and diſcharged from curſe, whoſoever hee be that either by rebuking amendeth what hee can: or what hee cannot amend, excludeth, ſaving the bond of peace: or what hee cannot exclude, ſaving the bond of peace, he doth diſallow with equity, and beare with ſtedfaſtneſſe. He rendereth a reaſon thereof in another place: becauſe all godly order and manner of Eccleſiaſticall diſcipline ought alway to have reſpect unto the unity of the ſpirit in the bond of peace: which the Apoſtle commandeth to bee kept by our bearing one with another, and when it is not kept, the medicine of puniſhment beginneth to bee not only ſuperfluous, but alſo hurtfull, and therefore ceaſeth to be a medicine. He that (ſaith he) doth diligently thinke upon theſe things doth neither in preſerving of unity neglect the ſeverity of diſcipline, nor doth with immeaſurableneſſe of correction breake the bond of fellowſhip. Hee granteth indeed that not only the Paſtors ought to travaile to this point, that there may remaine no fault in the Church, but alſo that every man ought to his power to endeavour thereunto: and hee plainly declareth that hee which neglecteth to moniſh, rebuke, and correct the evill, although hee doe not favour them, nor ſinne with them, yet is guilty before the Lord. But if hee be in ſuch degree, that he may alſo ſever them from the partaking of Sacraments, and doth it not, now hee ſinneth not by anothers evill, but by his owne. Only he willeth it to be done, with uſing of diſcretion, which the Lord alſo requireth, leſt while the tares be in rooting out, the corne be hurt. Hereupon he gathereth out of *Cyprian*, Let a man therefore mercifully correct what he can: and what hee cannot, let him patiently ſuffer, and with love grone and lament it.

Mens duties in keeping unity where tranſgreſſions cannot conveniently be corrected.

Lib. 2. contra Parm. cap 1.

Lib. 3. cap. 1.

Cap. 2.

Cap. 1.

Mat. 13. 29.

12 This he ſaith becauſe of the preciſeneſſe of the Donatiſts, who when they ſaw faults in the Churches which the Biſhops did indeed rebuke with words, but not puniſh with excommunication, (becauſe they thought that they could this way nothing prevaile) did ſharply inveigh againſt the Biſhops as betrayers of diſcipline, and did with an ungodly ſchiſme devide themſelves from the flocke of Chriſt. As the Anabaptiſts doe at this day, which when they acknowledge no congregation to bee of Chriſt, unleſſe it doe in every point ſhine with Angelike perfection, doe under pretence of their zeale overthrow all edification. Such (ſaith *Auguſtine*) not for hatred of other mens wickedneſſes, but for deſire to maintaine their owne contentions, doe covet either wholly to drawaway, or at leſt to devide the weake people ſnared with the boaſting of their name: they ſwelling with pride, mad with ſtubborneſſe, traiterous with ſlanders, troubleſome with ſeditions, leſt it ſhould openly appeare that they want the light of truth, doe pretend a ſhadow of rigorous ſeverity: and thoſe things which in Scripture are commanded to bee done with moderate healing for correcting of the faults of brethren, preſerving the ſincereneſſe of love, and keeping the unity of peace, they abuſe to ſacriledge of ſchiſme and occaſion of cutting off. So doth Satan transforme himſelfe into an Angell of light, when by occaſion as it were of juſt ſeverity hee perſwadeth unmercifull cruelty, coveting nothing elſe but to corrupt and breake the bond of peace and unity: which bond remaining faſt among Chriſtians, all his forces are made weake to hurt, his traps of treaſons are broken, and his councels of overthrowing doe vaniſh away.

The preciſeneſſe of Donatiſts making ſacrilegious ſchiſme in the Church, under pretence of a religious deſire to have vice ſeverely puniſhed, wherein the Biſhops being leſſe ſalt and fiery then ſome did wiſh were accounted betrayers of diſcipline.

2 Cor. 11. 13.

13 This one thing hee chiefly commendeth, that if the infection of ſinne have entred into the whole multitude, then the ſevere mercy of lively diſcipline is neceſſary. For (ſaith he) the deviſes of ſeparation are vaine, and hurtfull and full of ſacriledge, becauſe they are ungodly and proud, and doe more trouble the weake good ones, than they

How to deale in faults ſo common that they cannot with the

peace of the Church be corrected.

they amend the stout evill ones. And that which he there teacheth other, hee himselfe also faithfully followed. For writing to *Aurelius* Bishop of *Carthage*, he complaineth that drunkennesse which is so sore condemned in Scriptures, doth range unpunished in *Affrica*: and he adviseth him, that assembling a Councell of Bishops hee should provide remedy for it. Hee addeth by and by after, These things (as I thinke) are taken away not roughly, not hardly, not after an imperious manner, but more by teaching than by commanding, more by admonishing than by threatning. For so must wee deale with a multitude of sinners, but severity is to be exercised upon the sinnes of few. Yet hee doth not meane that Bishops should therefore winke or hold their peace at publike faults, because they cannot severely punish them: as hee himselfe afterward expoundeth it: But hee willeth that the measure of correction bee so tempered, that so far as may be, it may rather bring health than destruction to the body. And therefore at length hee concludeth thus: Wherefore both this commandement of the Apostle is in no wise to bee neglected, to sever the evill, when it may bee done without perill of breaking of peace: and this is also to be kept, that bearing one with another, we should endeavour to preserve unity of the spirit, in the bond of peace.

Lib 3 contr. Parm. cap. 2.

1 Cor. 5. 7. Ephes. 4. 2.

The use of exhortation to publike exercises of humility in the Church.

14 The part that remaineth of discipline, which properly is not contained in the power of keyes, standeth in this, that according to the necessity of times the Pastors should exhort the people either to fasting, or to common supplications, or to other exercises of humility, repentance, and faith, of which things there is neither time, nor measure, nor forme prescribed by the word of God, but is left in the judgement of the Church. The observing of this part also, as it is profitable, so hath alway been used of the old Church even from the very Apostles. Howbeit the Apostles themselves were not the first authors of them, but they tooke example out of the law and the Prophets. For wee see that there so oft as any waighty businesse hapned, the people were called together, common prayers enjoyned, and fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, and they foresaw that it should be profitable. Likewise is to be thought of other exercises, wherewith the people may either bee stirred up to their duty, or bee kept in awe and obedience. There are examples each where in holy histories, which we need not to gather together. In summe this is to be holden, that so oft as there hapneth any controversie of religion, which must be determined either by a Synod or by Ecclesiasticall judgement, so oft as they be about choosing of a minister, finally, so oft as any hard matter or of great importance is in doing: againe, when there appeare tokens of the wrath of God, as pestilence, and war, and famine: this is a holy ordinance and profitable for all ages that the Pastors should exhort the people to common fasting, and to extraordinary prayer. If any man doe not allow the testimonies which may be alleadged out of the old Testament, as though they were not meet for the Christian Church, it is certaine that the Apostles also did the same. Howbeit of prayers I thinke there will scarcely any bee found that will move any question. Therefore let us say somewhat of fasting: because many when they understand not what profit it hath, doe judge it not so necessary: some also doe utterly refuse it as superfluous: and when the use of it is not well knowne, it is easie to slide into superstition.

A triple use of fasting.

15 Holy and true fasting hath three ends. For wee use it, either to make leane and subdue the flesh, that it should not wax wanton, or that we may be better disposed to prayers and holy meditations, or that it should be a testimony of our humbling before God, when wee be willing to confesse our guiltinesse before him. The first end hath not so often place in common fasting, because all men have not like estate of bodie, nor like health: therefore it rather agreeth with private fasting. The second end is common to both, for as well the whole Church as every one of the faithfull hath need of such preparation to prayer. The third also is likewise common. For it shall sometime befall that God shall strike some nation with war, or pestilence, or with some calamity. In such a common scourge the whole people must accuse themselves, and openly confesse their owne guiltinesse. But if the hand of the Lord doe strike any private man, he ought to doe the same, either alone, or with his owne family. That standeth chiefly in the affection of the mind. But when the mind is affected as it ought to

be, it is ſcarcely poſſible, but that it will breake out into outward teſtifying: and then chiefly if it turne to common edifying, that altogether in openly confeſſing their ſinne ſhould yeeld praiſe of righteouſneſſe to God, and every one mutually exhort other with their example.

16 Wherefore faſting, as it is a ſigne of humbling, hath more often uſe publikely, than among private men, howſoever it be common, as is already ſaid. Therefore as touching the diſcipline whereof we now intreat: ſo oft as we muſt make ſupplication to God for any great matter, it were expedient to command faſting together with praier. So when the Antiochians laid hands upon *Paul* and *Barnabas*, that they might the better commend to God their miniſterie which was of ſo great importance, they joined faſting with praier: So both they afterward, when they made miniſters over Churches, were wont to pray with faſting. In this kind of faſting they had regard to none other thing, but that they might be made freſher and more uncombred to pray. Verily this we find by experience, that when the belly is full, the mind is not ſo lifted up to God, that it can both with hearty and fervent affection bee carried to praier, and continue in it. So is that to be underſtood which *Luke* rehearſeth of *Anna*, that ſhee ſerved the Lord in faſtings and prayers. For hee doth not ſet the worſhipping of God in faſting: but ſignifieth that the holy woman did after that manner exerciſe her ſelfe to continuance of prayer. Such was the faſting of *Nehemias* when he did with earneſtly bent zeale pray to God for the deliverance of his people. For this cauſe *Paul* ſaith that the faithfull doe well, if they abſtaine for a time from their wedding bed, that they may the more freely apply praier and faſting. Where joining faſting to praier in ſtead of a helpe, he putteth us in mind that it is of no value but ſo far as it is referred to this end. Againe, when in the ſame place hee giveth a rule to married folkes, that they ſhould mutually render good will one to another, it is plaine that he doth not ſpeake of daily praiers, but of ſuch praiers as require a more earneſt intentiveneſſe.

Faſting joyned with prayer by the Antiochians Anna, Nehemias Paul.
Act. 14 3.
Act. 14. 23.
Luke 2. 37.
Nehem. 1. 4.
1 Cor. 7. 5.

17 Againe, if either peſtilence, or famine, or war begin to range abroad, or if any calamity otherwiſe ſeeme to hang over any country and people: then alſo it is the duty of Paſtors to exhort the Church to faſting, that they may humbly beſeech the Lord to turne away his wrath. For hee giveth warning that hee is prepared and in a manner armed to revenge, when he maketh any danger to appeare. Therefore as accuſed men in time paſt with long hanging beard, with uncombed haire, with black array, were wont humbly to abaſe themſelves, to procure the mercy of the judge: ſo when we are accuſed before the judgement ſeat of God, it behooveth both for his glory, and for common edification, and alſo is profitable and healthfull for us, that wee ſhould in piteous array crave to eſcape his ſeverity. And that this was uſed among the people of Iſraell, it is eaſie to gather by the words of *Joel*. For when he commandeth a trumpet to be ſounded, the congregation to be gathered together, faſting to be appointed, and the reſt that follow: he ſpeaketh of things received in common cuſtome. Hee had a little before ſaid, that examination is appointed of the wicked deeds of the people, and had declared that the day of judgement was now at hand: and had ſummoned them being accuſed to plead their cauſe: then hee crieth out that they ſhould haſte to ſackcloth and aſhes, to weeping and faſting: that is, that they ſhould alſo with outward teſtifyings throw themſelves downe before the Lord. Sackcloth and aſhes peradventure did more agree with thoſe times: but there is no doubt that the calling together, and weeping, and faſting and ſuch like doe likewiſe pertaine alſo to our age, ſo oft as the ſtate of our things doth ſo require. For ſith it is a holy exerciſe, both to humble men, and to confeſſe humility, why ſhould we leſſe uſe it than the old people did in like neceſſity? We read that not only the people of Iſraell, which were informed and inſtructed by the word of God, but alſo the Niniviites which had no doctrine, but the preaching of *Jonas*, faſted in token of ſorrow. What cauſe is there therefore why we ſhould not doe the ſame? But it is an outward ceremony, which was with the reſt ended in Chriſt. Yea rather even at this day it is, as it alway hath been, a very good helpe to the faithfull, and a profitable admonition, to ſtir up themſelves, that they ſhould not with too great careleſneſſe and ſluggiſhneſſe more and more provoke God when they

Publike faſting in the publike calamities of the Church.
Ioel. 2. 15.
1 Sam. 7. 6. & 31. 13.
2 King. 1. 12.
Ionas 3. 5.

Matth. 9. 15. Luke 5. 34.

they are chastised with his scourges. Therefore Christ when hee excuseth his Apostles for that they fast not, doth not say that fasting is abrogate: but hee appointeth it to times of calamity, and joineth it with mourning. The time shall come (saith he) when the bridegroom shall be taken away from them.

In fasting, time, quality, and quantity of meats to be respected.

18 But that there should be no errour in the name, let us define what fasting is. For wee doe not here understand by it onely abstinence and sparing in meat and drinke, but a certaine other thing. The life of the godly ought indeed to be tempered with honest sparing and sobriety, that so neere as is possible, it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is another fasting for a time, when wee withdraw any thing of our wonted diet, either for one day or for a certaine time, and doe charge our selves with a straighter and severer abstinence in diet than ordinary. This consisteth in three things, in time, in quality of meats, and in smalnesse of quantity. I meane by time, that wee should use those doings fasting, for which fasting is ordained. As for example, if a man fast for common praier: that he come empty unto it. Quality standeth in this, that all daintinesse should be absent, and being content with common and baser meats, wee should not stir up appetite with delicates. The rule of quantity is in this, that we eat more sparingly and lesse than we be wont, only for necessity, and not also for pleasure.

Superstition and the opinion of merit in fasting to be taken heed of.

19 But we must alway principally beware, that no superstition creepe upon us, as it hath heretofore hapned to the great hurt of the Church. For it were much better that there were no use at all of fasting than that it should bee diligently kept, and in the meane time be corrupted with false and hurtfull opinions, whereunto the world sometime falleth, unlesse the Pastors doe with great faithfulnesse and wisedome prevent it. The first point therefore is, that they should alway inforce that which *Joel* teacheth, that they should cut their harts and not their garments: that is, that they should admonish the people, that God doth not greatly esteeme fasting of it selfe, unlesse there be inward affection of the heart, a true misliking of sinne and of himselfe, true humbling, and true sorrow through the feare of God: yea that fasting is profitable for no other cause, but for that it is joined to these as an inferior helpe. For God abhorreth nothing more than when men in setting signes and an outward shew in stead of innocencie of heart, doe labour with false colour to deceive themselves. Therefore *Esay* most sharply inveigheth against this hypocrisie, that the Jewes thought they had satisfied God, when they had only fasted, howsoever they did nourish ungodlinesse and uncleane thoughts in their heart. Is is (saith he) such a fasting which the Lord requireth? and so forth as followeth. Therefore the hypocriticall fasting is not only an unprofitable and superfluous wearying, but also a great abomination. Another evill neere unto this is chiefly to be taken heed of, that it bee not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those ends which it ought to have respect unto, it is a most hurtfull superstition, to confound it with the works commanded of God and necessary of themselves without other respect. Such was in old time the dotage of the *Manichees*: whom when *Augustine* confuteth, he doth plainly enough teach, that fasting is to be judged by no other ends than those which I have spoken of, and is no otherwise allowed of God, unlesse it be referred to the same. The third error is indeed not so ungodly, yet it is perillous: to require the keeping of it more precisely and rigorously as it were one of the chiefe duties, and so to advance it with immeasurable praises, that men should thinke they have done some excellent thing when they have fasted. In which behalfe I dare not altogether excuse the old fathers, but that they have sowed some seeds of superstition, and given occasion to the tyranny which hath risen since. There are found indeed sometimes in them sound and wise sentences, of fasting, but afterward we now and then meet with immeasurable praises of fasting which advance it among the chiefe vertues.

Joel. 2. 13.

Esa 58. 5.

Lib. 2. de mor. Manic. cap. 13. & li. 20. cont. Fau.

The fast of Lent superstitious if it be used under colour.

20 And at that time the superstitious observing of Lent was each where growne in use: because both the common people thought that they therein did some notable service to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Christ did not fast to prescribe an example to other, but that in so

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bolishing the preaching of the Gospell, he might in very deede prove that it was not a doctrine of men, but descended from heaven. And it is marvellous, that so grosse an errour, which is confuted with so many and so evident reasons, could creepe into men of so sharp judgement. For Christ did not fast oft (which hee must needs have done if hee would have set forth a law of yeerely fasting) but onely once when he prepared himselfe to the publishing of the Gospell. And hee fasted not after the manner of men, as it was meete that hee should have done if he would have provoked men to follow him: but rather he sheweth an example, whereby hee may rather draw men to wonder at him than stirre them up to follow him. Finally there is none other cause of this fasting, than of that which *Moses* fasted when hee received the law at the hand of the Lord. For sith that miracle was shewed in *Moses* to stablish the authoritie of the Law, it ought not to have beene omitted in Christ, least the Gospell should seeme to give place to the law. But since that time it never came in any mans minde under colour of following of *Moses* to require such a forme of fasting in the people of *Israel*. Neither did any of the holy Prophets and Fathers follow it, when yet they had mind and zeale enough to godly exercises. For, that which is said of *Helias*, that he passed forty daies without meate and drinke, tended to no other end but that the people should know that hee was stirred up to bee a restorer of the law from which almost all *Israel* had departed. Therefore it was a meere wrongfull zeale and full of superstition, that they did set forth fasting with the title and colour of following of Christ. Howbeit in the manner of fasting there was then great diversitie, as *Cassiodorus* rehearseth out of *Socrates* in the ninth booke of his historie. For the *Romanes* (saith he) had but three weekes, but in these three there was a continuall fasting, except on the Sunday, and Saturday. The *Slavonians* and *Grecians* had six weekes: other had seven: but their fasting was by divided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbeare fish and fowles: some had no difference in meates. Of this diversitie *Augustine* also maketh mention in the latter Epistle to *Ianuarie*.

following Christ in his forty dayes fast. Mat. 4. 2.

Exod. 24. 18. and 34. 28.

1 King. 19. 6.

21 Then followed worse times, and to the preposterous zeale of the people was added both ignorance and rudenesse of the Bishops, and a lust to beare rule, and a tyrannous rigour. There were made wicked lawes, which straine consciences with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacriledge one upon an other, till they came to the bottome of all errours. And that no perversnesse should bee omitted, they began with a most fond pretence of abstinence to mocke with God. For in the most exquisite daintinesse of fare is sought the praise of fasting: no delicates doe then suffice, there is never greater plentie, or diversitie or sweetnesse of meates. In such and so gorgious preparation they thinke that they serve God rightly. I speake not how they never more fouly glut themselves, than when they would bee counted most holie men. Briefely, they count it the greatest worshipping of God to abstaine from flesh, and (these excepted) to flow full of all kinde of dainties. On the other side they thinke this the extremest ungodlinesse, and such as scarcely may bee recompensed with death, if a man taste never so little a peece of bacon or unsavorie flesh with browne bread. *Hierome* telleth, that even in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most daintie meates from every place to bee brought them: yea to oppresse nature by violence, they abstained from drinking of water, but caused sweete and costly suppings to be made for them, which they did not drinke out of a cup, but out of a shell. Which fault was then in a few, at this day it is a common fault among all rich men that they fast to no other end but that they may banket more sumptuously and daintily. But I will not waste many words in a matter not doubtfull. Onely this I say, that both in fasting and in all other parts of discipline, the Papists so have nothing right, nothing pure, nothing well framed and orderly, whereby they may have any occasion to be proud, as though there were any thing remaining among them worthie of praise.

The grosse abuse of fasting.

Ad Nepotian.

22 There followeth another part of discipline, which peculiarly belongeth to the Clergie. That is contained in the Canons which the old Bishops have made

The ancient Canons & orders of the Church for

the government of the Cleargie.

over themselves and their order. As these bee: that no Clearke should give himselfe to hunting, to dicing, nor to banketting: that none should occupie usurie, or marchandise: that none should bee present at wanton dancings: and such other ordinances. There were also added penalties whereby the authoritie of the Canons was stablished, that none should breake them unpunished. For this end to every Bishop was committed the government of his owne Cleargie, that they should rule their Clearks according to the Canons, and hold them in their dutie. For this end were ordained yearely overseeings and Synods, that if any were negligent in his dutie, hee should bee admonished: if any had offended, hee should bee punished according to the measure of his offence. The Bishops also themselves had yearely their provinciall Syodes, and in the old time yearely two Synodes, by which they were judged if they had done any thing beside their duty. For if any Bishop were too hard or violent against his Cleargie, they might appeale to those Synodes, although there were but one that complained. The severest punishment was that he which had offended should bee removed from his office, and for a time bee deprived of the communion. And because that same was a continuall order, they never used to dismisse any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell, pertained to the Emperour onely, as all the old summonings of Councels do testifie. So long as this severitie flourished, the Clearkes did require in word no more of the people, than themselves did performe in example and deed. Yea they were much more rigorous to themselves than to the people. And verily so it is meet, that the people should bee ruled with a gentler and looser discipline, as I may so terme it: but the Clearkes should use sharper judgements among themselves, and should lesse beare with themselves, than with other men. How all this is growne out of use, it is no need to rehearse, when at this day nothing can bee imagined more unbridled and dissolute than the Cleargie, and they are broken forth to so great licentiousnesse, that the whole world crieth out of it. That all antiquitie should not seeme to be utterly buried among them, I grant indeed that they doe with certaine shadowes deceive the eies of the simple: but those are such as come no neerer to the ancient manners, than the counterfaiting of an Ape approacheth to that which men doe by reason and advise. There is a notable place in *Xenophon*, where hee teacheth how fouly the Persians had swarved from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to softnesse and daintinesse, that yet they covered this shame, saying that they diligently kept the ancient usages. For when in the time of *Cyrus*, sobrietie and temperance so farre flourished, that men needed not to weepe, yea and it was accounted a shame: with posteritie this continued a religious observation, that no man should draw snot out of his nostrils, but it was lawfull to sucke it up, and feede within even till they had rotten the stinking humours which they had gathered by gluttonous eating. So by the old order it is unlawfull to bring wine-pots to the boord: but to swill in wine that they need to bee carried away drunken is tolerable. It was ordained to eat but once in a day: this these good successours have not abrogate, but they gave leave to continue their surfettings from mid-day to mid-night. The custome was that men should make an end of their daies journey fasting. But it was at libertie and usedly the custome for avoyding of wearinesse, to shorten their journey to two houres. Whensoever the Papists shall pretend their bastard rules, to shew themselves to be like to the holy Fathers: this example shall sufficiently reprove their fond counterfaiting, that no Painter can more lively expresse it.

The Cleargie forbidden marriage in the Church of Rome.

23 In one thing they bee too rigorous and unentreatable, that they give not leave to Priests to marrie. But how great libertie there is among them to use whoredome unpunished, is not needfull to bee spoken: and bearing them bold upon their stinking unmaried life, they have hardened themselves to all wicked doings: But this forbidding doth plainly shew, how pestilent all their traditions are, for as much as it hath not onely spoiled the Church of good and fit Pastours, but also hath brought in a horrible sinke of mischiefes, and throwne many soules into the gulfe of desparation. Truly whereas marriage hath beene forbidden to Priests, that same hath beene done by wicked tyrannie, not onely against the word of God, but also against all equitie

equitie. First to forbid that which the Lord had left at libertie, was by no meanes lawfull for men. Againe, that God hath expreſly provided by his word that this libertie ſhould not be broken, is ſo evident that it needeth no long demonſtration. I ſpeake not how *Paul* in many places willeth a Biſhop to bee the husband of one wife. But what could bee more vehemently ſpoken, than where hee pronounceth by the holy Ghoſt, that there ſhall be in the laſt times wicked men that ſhall forbid marriage: and he calleth them not onely deceivers, but Divels? This therefore is a Prophecie, this is a holy Oracle of the holy Ghoſt, wherwith he willed to arme the Church aforehand againſt dangers, that the forbidding of marriage is the doctrine of Divels. But they thinke that they have gaily eſcaped when they wreſt this ſentence to *Montanus*, the *Tatians*, *Encratites*, and other old Heretikes. They onely (ſay they) condemned marriage: but we doe not condemne it, but debarre the Cleargie from it, for whom wee thinke it not to bee convenient. As though albeit this Prophecie was firſt fulfilled in thoſe aforeſaid men, it might not alſo bee applyed to theſe: or as though this childiſh fond ſubtltie were worth the hearing, that they ſay that they forbid it not, becauſe they forbid it not to all. For it is all one as if a Tyrant would affirme that it is not an unjuſt law, with unjuſtice whereof one part alone of the Citie is oppreſſed.

1 Tim. 3 2. Tit. 1.6. 1 Tim 4.3.

24 They object, that the Prieſt doth by ſome marke differ from the people. As though the Lord did not alſo foreſee this, with what ornaments Prieſts ought to excell. So they accuſe the Apoſtle of troubling the order and confounding the comelineſſe of the Church, which when hee portrayed out the abſolute forme of a good Biſhop durſt ſet matriage among the other gifts which hee required in him. I know how they expound this, namely that none is to bee choſen that hath had a ſecond wife. And I grant that this is not a new expoſition: but that it is a falſe expoſition, appeareth by the text it ſelfe, becauſe he by and by after ſetteth out, of what qualities the wives of Biſhops and Deacons ought to be. *Paul* reckoneth marriage among the vertues of a Biſhop, theſe men teach that it is an intollerable fault in the order of the Clergie. And, on Gods name, not contented with this generall diſpraiſe they call it in their Canons, uncleaneneſſe and defileing of the fleſh. Let every man thinke with himſelfe out of what worke-ſhop theſe things be come: Chriſt vouchſafeth ſo to honour mariage that he willeth it to be n image of his holy conjoyning with the Church. What could bee ſpoken more honorably to ſet out the dignitie of Marriage? With what face therefore ſhall that be called uncleane or defiled wherein ſhineth a likeneſſe of the ſpirituall grace of Chriſt.

Mariage in the Cleargie allowed by the Apoſtle, by the Church of Rome not onely diſallowed, but diſgraced by unſeemly ſpeech.

Sirici. ad Epiſco. Hiſpa.

25 But now when their forbidding ſo evidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defend it. The Leviticall Prieſts were bound to lie aſunder from their wives, ſo oft as it came to their turnes to miniſter, that they might handle the holy things pure and undefiled. Therefore it were very uncomly, that our holy things, ſith they bee both much more noble, and daily, ſhould be handled of married men. As though there were all one perſon of the Miniſter of the Goſpell, as was of the Leviticall Prieſthood. For they, as figures, repreſented Chriſt, which being the Mediatour of God and men ſhould with moſt abſolute pureneſſe reconcile the Father unto us. But when ſinners could not in every behalfe expreſſe the figure of his holineſſe, yet that they might with certaine groſſe draughts yeeld a ſhadow of him, they were commanded to purifie themſelves beyond the manner of men, when they came to the Sanctuarie: namely becauſe they then properly figured Chriſt, for that as pacifiers to reconcile the people to God they appeared at the Tabernacle, the image of the heavenly judgement ſeate. Foraſmuch as the Paſtours of the Church doe not beare this perſon at this day, therefore they are vainly compared with them. Wherefore the Apoſtle doth without exception boldly pronounce, that marriage is honourable among all men, but that for whoremongers, and adulterers abideth the judgement of God. And the Apoſtles themſelves did with their owne example approve that marriage is not unmeet for the holineſſe of any office be it never ſo excellent. For *Paul* witneſſeth that they did not onely keepe wives, but alſo carried them about with them.

The ſeparation of Levites from their wives when they miniſtred in the Temple, proveth but ſlenderly the forbidding of mariage in the Cleargie under the Goſpell.

Heb. 13.4.

1 Cor. 9.5.

26 Againe it was a marvellous ſhameleſneſſe that they durſt ſet out this comeli-

Mariags allowed in Bishops by the ancient Fathers of the Church.

neſſe of chaſtitie for a neceſſarie thing, to the great reproch of the old Church: which when it abounded with ſingular learning of God, yet excelled more in holineſſe. For if they paſſe not upon the Apoſtles, (as they are wont ſometime ſtoutly to deſpiſe them) what I beſeech you will they doe to all the old Fathers, whom it is certaine to have not onely ſuffered but alſo allowed marriage in the order of Biſhops? They forſooth did nouriſh a filthy prophaning of holy things, for as much as ſo the myſteries of the Lord were not rightly reverenced among them. It was moved indeed in the Nycene Synode to have unmaried life commanded: as there alway want not ſome ſuperſtitious men, which doe ever invent ſome new thing, to bring themſelves in admiration. But what was decreed? The ſentence of *Paphnutius* was aſſented to, which pronounced that a mans lying with his owne wife is chaſtitie. Therefore marriage remained holy among them: neither did it turne them to any ſhame, nor was thought to ſpot the miniſterie.

Hiſt. tripart. Lib. 2. cap. 14.

How ſingle life grew to be ſo much advanced in the Clergy.

27 Then followed times, in which too ſuperſtitious obſervation of ſingle life grew in force. Hereupon came thoſe often and unmeaſurable advanced praiſes of Virginitie, ſo that ſcarcely any other vertue was thought among the people to bee compared with it. And although marriage was not condemned for uncleane, yet the dignitie thereof was ſo diminiſhed, and the holineſſe of it obſcured, that hee ſeemed not to aſpire with a courage ſtrong enough to perfection, that did not refraine himſelfe from it. Hereupon came thoſe Canons whereby it was firſt forbidden that they which were come to the degree of Prieſthood ſhould not contract marriage: then, that none ſhould bee taken into that order but unmaried men, or ſuch as did forſake mariage together with their wives. Theſe things, becauſe they ſeemed to procure reverence to Prieſthood, were (I grant) even from antiquitie received with great well liking. But if the adverſaries obiect antiquitie againſt me, firſt I anſwere that this libertie remained both under the Apoſtles and in certaine ages after them, that Biſhops might bee married: that the Apoſtles themſelves, and other Paſtours of great authoritie which ſucceeded in their places, uſed the ſame without ſticking at it. The example of that ancienter Church ought worthily to bee of great weight with us, than that wee ſhould thinke that to bee either unlawfull or uncomely for us which was then with praiſe received and uſed. Secondly I ſay that that age which for immeaſurable affection to Virginitie began to bee partiall againſt marriage, did not ſo lay upon Prieſts the law of unmaried life, as though it were a thing neceſſarie of it ſelfe, but becauſe they preferred unmaried men above the married. Finally I anſwere that they did not ſo require it that they did with force and neceſſitie conſtraine them to continence which were not fit to keepe it. For when they puniſhed whoredomes with moſt ſevere lawes, of them that contracted marriage they decreed no more but that they ſhould give over the execution of their office.

Two Items to the Church of Rome concerning the ſingle life which they require in the order of Prieſts.

28 Therefore whenſoever the defenders of this new tyrannie ſhall ſeeke the pretence of antiquitie to defend their unmarried life: ſo oft wee ſhall anſwere them with requiring them, that they reſtore the old chaſtneſſe in their Prieſts: that they remove adulterers and whoremongers: that they ſuffer not thoſe in whom they ſuffer not honeſt and chaſte uſe of marriage bed, to run unpuniſhed into all kinde of luſt: that they call againe the diſcontinued diſcipline, whereby all wantonneſſes may be reſtrained: that they deliver the Church from this ſo wicked filthineſſe, wherewith it hath beene long deformed. When they have granted this, then they muſt againe bee put in mind that they boaſt not that thing for neceſſarie, which being of it ſelfe at libertie hangeth upon the profit of the Church. Yet I ſay not this for that I thinke that in any condition place is to be given to thoſe Canons which lay the bond of unmarried life upon the order of Prieſts: but that the wiſer ſort may underſtand with what face our enemies doe ſlander holy marriage in Prieſts by objecting the name of antiquitie. As touching the Fathers, whoſe writings remaine, even they when they ſpeake of their owne judgement, except *Hierome*, did not with ſo great ſpitefulneſſe deface the honeſtie of mariage. We ſhall be content with one commendation of *Chryſoſtome*: becauſe he, ſith hee was a principall eſteemer of Virginitie, cannot be thought to have beene more laviſh than other in commendation of marriage. Thus hee ſaith. The firſt degree of chaſtitie

Hom. de inveat. crucis.

is

is pure virginitie: the ſecond is faithfull marriage. Therefore the ſecond kinde of virginitie is the chaſte love of matrimonie.

THE THIRTEENTH CHAPTER.

Of Vowes, by raſh promiſing whereof, each man hath miſerably entangled himſelfe.

The hurt that hath come to the Church by vowes.

IT is verily a thing to be lamented, that the Church, for whom libertie was purchaſed with the ineſtimable price of the bloud of Chriſt, hath beene ſo oppreſſed with cruell tyrannie, and almoſt overwhelmed with a huge heape of traditions: but in the meane time every mans private madneſſe ſheweth, that not without moſt juſt cauſe there hath beene ſo much permitted of God to Satan and his miniſters. For they thought it not enough, neglecting the commandement of Chriſt, to beare any burdens whatſoever were laid upon them by falſe teachers, unleſſe they did alſo each man procure to himſelfe ſeverall burdens of his owne, and ſo with digging pits for themſelves ſhould drowne themſelves deeper. This was done while they ſtrived in deviſing of vowes, by which there might bee added to the common bonds a greater and ſtraighter binding. Sith therefore wee have taught, that by their boldneſſe which have borne rule under the title of Paſtours in the Church, the worſhipping of God hath beene corrupted, when they ſnared ſilly conſciences with their unjuſt lawes: here it ſhall not bee out of ſeaſon to adjoyne another evill which is neere unto it, that it may appeare that the world according to the perverſneſſe of his owne diſpoſition, hath alway, with ſuch ſtops as it could, put away the helps whereby it ſhould have beene brought to God. Now, that it may the better appeare that very grievous hurt hath beene brought in by vowes, let the Readers keepe in minde the principles above ſet. For firſt wee have taught, that whatſoever may be required to the framing of life godlily and holily, is comprehended in the law. Againe, wee have taught that the Lord, that he might thereby the better call us away from deviſing of new works, hath encloſed the whole praiſe of righteouſneſſe in the ſimple obedience of his will. If theſe things bee true, it is eaſie to judge that all faigned worſhippings, which wee invent to our ſelves to deſerve the favour of God, are not acceptable to him how much ſoever they pleaſe us. And truly the Lord himſelfe in many places doth not onely openly refuſe them, but alſo grievouſly abhorre them. Hereupon ariſeth a doubt of thoſe vowes which are made beſide the expreſſe word of God, what account is to bee made of them, whether they may rightly bee vowed of Chriſtian men, and how farre they binde them. For the ſame which among men is called a promiſe, in reſpect of God is called a Vow. But to men wee promiſe thoſe things either which wee thinke will bee pleaſant unto them, or which wee owe of dutie. Therefore there ought to bee a much greater heedfull obſervation in Vowes which are directed to God himſelfe, with whom wee ought to deale more earneſtly. In this point ſuperſtition hath in all ages marvellouſly ranged, ſo that men without judgement, without choiſe, did by and by vow unto God whatſoever came in their minde, or into their mouth. Hereupon came thoſe follies, yea monſtrous abſurdities of Vowes among the Heathen, wherewith they did too inſolently mocke with their Gods. And I would to God that Chriſtians alſo had not followed this their boldneſſe. It ought not indeed to have been ſo: but wee ſee that in certaine ages paſt nothing hath been more uſuall than this wickedneſſe, that the people each where deſpiſing the Law of God did wholy burne with madde greedineſſe to vow whatſoever had pleaſed them in their dreame. I will not hatefully enforce, nor particularly rehearſe how hainouſly and how many waies herein men have offended: But I thought good to ſay this by the way, that it may the better appeare that wee doe not move queſtion of a needleſſe matter, when wee intreat of Vowes.

The firſt thing to be reſpected in vowes, is the

2 Now if wee will not erre in judging which Vowes bee lawfull, and which bee wrongfull, it behoveth to weigh three things: that is to ſay, who it is to whom the Vow is made: who we be that make the Vow: laſt of all, with what minde we vow. The firſt point hath reſpect to this, that wee ſhould thinke that wee have to doe with

person of God to whom they are made.
Colos. 22, 3.

God, whom our obedience so much delighteth, that he pronounceth all wil-worships to bee accursed, how gay and glorious soever they be in the eyes of men. If all voluntarie worships, which wee our selves devise without commandement, be abhominable to God, it followeth that no worship can be acceptable to him but that which is allowed by his word. Therefore let us not take so great libertie to our selves that wee dare vow to God that which hath no testimonie how it is esteemed of him. For whereas that which *Paul* teacheth, that it is sinne whatsoever is done without Faith, extendeth to all doings, then verily it chiefly hath place, when thou directest thy thought the straight way to God. But if wee fall and erre even in the smallest things, (as *Paul* there disputeth of the difference of meates) where certaintie of faith shineth not before us: how much more modestie is to be used, when wee attempt a thing of greatest weight? For nothing ought to bee more earnest unto us than the duties of Religion. Let this therefore be the first consideration in vowes, that wee never come to the vowing of any thing, but that conscience have first certainely determined that it attempteth nothing rashly. But it shall then be free from danger of rashnesse, when it shall have God going before it, and as it were informing it by his word what is good and profitable to be done.

Rom. 14. 23.

The second thing to be regarded, in the making of a vow, is the measure of their strength that make it.

3 In the other thing which wee have said to bee here to be considered, this is contained, that wee measure our owne strengthes, that we have an eye to our vocation, that wee neglect not the benefit of libertie which God hath given us. For hee that voweth that which either is not in his power, or disagreeth with his vocation, is rash: and hee that despiseth the bountifulnesse of God, whereby hee is appointed Lord of all things, is unthankfull. When I say thus, I doe not meane that any thing is so set in our owne hand, that standing upon confidence of our owne strength we may promise the same to God. For it was most truly decreed in the Councell at *Arausium*, that nothing is rightly vowed to God but that which we have received of his hand, forasmuch as all things that are offered him are his meere gifts. But sith some things are by Gods goodnesse given us, and other some things by his equitie denied us: let every man (as *Paul* commandeth) have respect to the measure of grace given unto him. Therefore I doe here meane nothing else, but that vowes must be tempered to that measure which the Lord prescribeth there in his giving: least if thou attempt further than hee permitteth, thou throw thy selfe downe headlong with taking too much upon thee. As for example. When those murtherers, of whom mention is made in *Luke*, vowed that they would taste of no meate till *Paul* were slaine: although the device had not beene wicked, yet the rashnesse it selfe was not to be suffered, that they made the life and death of a man subject to their power. So *Jephthe* suffered punishment for his folly, when with headlong heate hee conceived an unadvised vow. In which kinde unmarried life hath the chiefe place of madde boldnesse. For sacrificing Priests, Monks, and Nunnes, forgetting their owne weakenesse, thinke themselves able to keepe unmarried life. But by what Oracle are they taught that they shall have chastitie throughout all their life, to the very end whereof they vow it? They heare the word of God concerning the universall state of men, It is not good for man to bee alone. They understand, and would to God that they did not feele, that sinne remaining in us is not without most sharpe prickes. With what confidence dare they shake off that generall calling for all their life long: whereas the gift of continencie is oftener granted for a certaine time as opportunitie requireth? In such stubbornesse let them not looke for God to bee their helper: but let them rather remember that which is said. Thou shalt not tempt the Lord thy God. And this is to tempt God, to endevour against the nature put in us by him, and to despise his present gifts as though they nothing belonged unto us. Which they not onely doe: but also marriage it selfe, which, God thought it not against his Majestie to institute, which hee hath pronounced honorable in all men, which Christ our Lord hath sanctified with his presence, which hee vouchsafed to honour with his first Miracle, they dare call defileing, onely to advance with marvellous commendations a certaine unmarried life of what sort soever it be. As though they themselves did not shew a cleare example in their life, that unmarried state is one thing, and

Conc. Arausi. cap. 12.

Rom. 12. 3.
1 Cor. 12. 11.

Act. 23. 12.

Jud. 11. 30.

Gen. 2. 18.

Heb. 13. 4.

John 2. 8.

virginitie

virginitie an another : which their life yet they moſt ſhameleſſy call Angellike, doing herein verily too great injury to the Angels of God, to whom they compare whoremongers, adulterers, and ſomewhat elſe much worſe and filthier. And truly here need no arguments when they are openly confuted by the thing it ſelfe. For wee plainly ſee, with how horrible paines the Lord doth commonly take vengeance of ſuch arrogancie, and contempt of his gifts by too much truſt in themſelves. I ſpare for ſhame to ſpeake of the more ſecret faults, of which even this that is already perceived is too much. It is out of controverſie that we ought to vow nothing, that may hinder us from ſerving of our vocation. As if a houſholder ſhould vow, that he will leave his wife and his children and take other charges in hand: or if he that is fit to beare office, when he is choſen, do vow that he will be a private man. But what is meant by this, that we ſaid that our liberty ſhould not be deſpiſed, hath ſome difficulty if it be not declared. Therefore thus in few words I expound it. Sith God hath made us Lords of all things, and hath ſo made them ſubject unto us that we ſhould uſe them all for our commodity: there is no cauſe why wee ſhould hope that it ſhall be an acceptable worke to God if we yeeld our ſelves into bondage to the outward things which ought to be a helpe unto us. I ſay this for this purpoſe, becauſe many doe hereby ſeeke praiſe of humility, if they ſnare themſelves with many obſervations, from which God not without cauſe willed us to be free and diſcharged. Therefore if wee will eſcape this danger, let us alway remember that we ought not to depart from that order which the Lord hath ordained in the Chriſtian Church.

4 Now I come to that which I did ſet in the third place: that it is much materiall with what minde thou makeſt a vow, if thou wilt have it allowed of God. For ſith the Lord regardeth the heart, not the outward ſhew, it commeth to paſſe that the ſelfe ſame thing, by changing the purpoſe of the minde, doth ſometime pleaſe him and is acceptable unto him, and ſometime highly diſpleaſeth him. If thou ſo vow the abſtaining from wine, as though there were any holineſſe in it, thou art ſuperſtitious: if thou have reſpect to any other end which is not evill, no man can diſallow it. But in my judgement there be foure ends, to which our vowes ſhall be rightly directed: of which for teachings ſake I refer two to the time paſt, and the other two to the time to come. To the time paſt belong thoſe vowes, whereby we doe either teſtifie our thankfulneſſe to God for benefits received: or to crave the turning away of his wrath, we our ſelves doe puniſh our ſelves for the offences that we have committed. Let us call the firſt ſort, if you will, the exerciſes of thankfulneſſe, the other of repentance. Of the firſt kind we have an example in the tithes which *Jacob* vowed, if the Lord did bring him home ſafe out of baniſhment into his Country, Againe, in the old Sacrifices of the peace offerings, which godly Kings and Captaines, when they tooke in hand righteous war, did vow that they would pay if they had obtained the victory, or at leaſt when they were oppreſſed with any great diſtreſſe, if the Lord had delivered them. So are all thoſe places in the Pſalmes to bee underſtood which ſpeake of vowes. Such vowes at this day may alſo bee in uſe among us, ſo oft as the Lord hath delivered us either out of any calamity, or from a hard ſickneſſe, or from any other danger. For it is then not againſt the duty of a godly man, to conſecrate to God his vowed oblation, as a ſolemne token of his recknowledging, leaſt he ſhould ſeeme unthankfull toward his goodneſſe. Of whom ſort the ſecond kinde is, it ſhall ſuffice to ſhew with one onely familiar example. If any by the vice of gluttony bee fallen into any offence, nothing withſtanderh but that to chaſtice his intemperance hee may for a time forſake all daintie meates, and may doe the ſame with a vow adjoyned, that hee may bind himſelfe with the ſtraiter bond. Yet I doe not ſo make a perpetuall law to them that have likewiſe offended: but I ſhew what is lawfull for them to doe, which ſhall thinke ſuch a vow profitable for themſelves. I doe therefore ſo make ſuch a vow lawfull, that in the meane time I leave it at liberty.

5 The vowes that are applyed to the time to come, partly (as we have already ſaid) doe tend to this end that we may be made the warier: and partly that as it were by certaine ſpurres we may be pricked forward to our duty. Some man ſeeth himſelfe to be ſo inclined to ſome certaine vice, that in a thing which otherwiſe is not evill he cannot temper

The third thing to be reſpected in a vow, is the minde of the vower which in vowes that have relation to the time paſt hath two ends to be directed by.

Gen. 28. 20. Pſa. 22. 27. & 56. 12. & 116. 14, 18.

Two other ends of vowes which have relation to the time to come

temper himselfe from falling forthwith into an evill: he shall doe nothing inconveniently if he doe for a time by vow cut off from himselfe the use of that thing. As if a man know that this or that apparell of body is perillous unto him, and yet entised with desire he earnestly covets it, what can he doe better, than if in putting a bridle upon himselfe, that is in charging himselfe with necessitie of abstaining from it, he deliver himselfe from all doubting? Likewise if a man be forgetfull or slow to necessary duties of godlinesse, why may hee not by taking a vow upon him both awake his memory and shake off his slothfulnesse? In both I grant that there is a forme of childish schooling: but even in this that they are helpes of weaknesse, they are not without profit used of the raw and unperfect. Therefore we shall say that those vowes are lawfull which have respect to one of these ends, specially in outward things, if they both be upholden with the allowance of God, and doe agree with our vocation, and be measured by the power of grace given us of God.

How to judge of vowes as well those which generally all men or particularly some doe make unto God.

6 Now also it is not hard to gather what is generally to be thought of all vowes. There is one common vow of all the faithfull, which being made in baptisme wee doe confirme and as it were stablish by Catechisme and receiving of the Supper. For the Sacraments are as Charters, by which the Lord delivereth to us his mercie and thereby everlasting life, and wee againe on our behalfes doe promise him obedience. But this is the forme or verily the summe of the vow, that forsaking Sathan we yeeld our selves into service to God, to obey his holy commandements, and not to follow the perverse desires of our flesh. It ought not to be doubted but that this vow, sith it hath testimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to salvation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of us. For sith this forme of covenanting is comprised within the covenant of grace, under which is contained both forgivenesse of sinnes and the Spirit of sanctification: the promise which wee there make is joyned both with beseeching of pardon and with craving of helpe. In judging of particular vowes, it is necessary to keepe in minde the three former rules, whereby we may safely weigh of what sort every vow is. Neither yet thinke, that I so commend the very same vow, which I affirme to bee holy, that I would have them to bee daily. For though I dare teach no certaine rule of the number of time: yet if any man obey my councell, he shall take upon him none but sober and for a time. For if thou oftentimes breake forth into making of many vowes, all religiousnesse will with very continuance grow out of estimation with thee, and thou shalt come to a bending readinesse to fall into superstition. If thou bind thy selfe with a perpetuall vow, either for great paine and tediousnesse thou shalt undoe it, or being wearied with long continuance thou shalt at one time or other be bold to breake it.

Superstitious vowes of fastings, pilgrimages and such like.

7 Now also it is plaine with how great superstition in this behalfe the world hath in certaine ages past beene possessed. One man vowed that hee would abstaine from wine: as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, another to abstaining from flesh for certaine daies, in which he had with vaine opinion fained to be a singular holinesse above the rest And some things also were vowed much more childish, although not of children. For this was holden for a great wisedome, to take upon them vowed pilgrimages to holier places, and sometime either to goe all their journey on foot, or with their body halfe naked, that by their wearinesse the more merit might be gotten. These and such other, with incredible zeale whereof the world hath a while swelled, if they be examined by those rules, which wee have above set, shall be found not onely vaine and trifling, but full of manifest ungodlinesse. For howsoever the flesh judge, God abhorreth nothing more than fained worshippings. There are beside this those pernitious and damned opinions, that hypocrites when they have such trifles thinke that they have gotten no small righteousnesse: they repose the summe of godlinesse in outward observations, they despise all other that are lesse carefull of such things.

Monkish vowes and the end why Monkeries were first instituted.

8 To reckon up all the particular formes is nothing to purpose. But for as much as the Monkish vowes are had in greater reverence, because they seeme allowed by the common judgement of the Church: of those it is good to speake briefely. First least

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any should by prescription of long time defend Monkery, such as it is at this day, it is to bee noted that in old time there was in Monasteries a far other order of living. Such as were disposed to exercise themselves to greatest severity and patience, went thither. for what manner of discipline they say that the Lacedemonians had under the lawes of *Lycurgus*, such was at that time among the Monkes, yea and much more rigorous. They slept upon the ground: their drinke was water: their meate was bread, herbs, and roots: their chiefe dainties were in oyle and ciches. They abstained from all delicate dyet and trimming of body. These things might seeme above truth, if they were not written by witnesses that saw and proved them, as *Gregory Nazianzene*, *Basile*, and *Chrysostome*. But with such introductions they prepared themselves to great offices. For, that the Colledges of Monkes were then as it were the seede-plots of the order of Ministers of the Church, both these whom we have now named are a proofe plaine enough (for they were all brought up in Monasteries and from thence called to the office of Bishops) and also many other singular and excellent men in their time. And *Augustine* sheweth that this was also used in his time, that Monasteries yeelded Clearkes to the Church. For he speaketh thus to the Monkes of the isle of *Caprarea*: But you brethren we exhort in the Lord, that ye keepe your purpose and continue to the end: and if at any time our mother the Church shall require your travaile doe ye neither with greedy pride take it upon you, nor with flattering slothfulnesse refuse it: but with a meeke heart obey to God. Neither prefer ye your owne quiet leasure above the necessities of the Church: to whom if no good men would have ministred in her travaile, you should not have found how you should have beene borne. He speaketh there of the Ministery, by which the faithfull are spiritually borne againe. Also to *Aurelius*. There is both occasion of falling given to themselves, and most haynous wrong done to the order of the Clergy, if forsakers of Monasteries be chosen to the soldiership of the Clergy: when even of those that remaine in the Monastery, wee use to take into the Clergie none but the most approved and best. Vnlesse perhaps as the common people say, he is an evill piper but a good fidler: so it shall also be jestingly said of us, he is an evill Monke, but a good Clearke. It is too much to be lamented, if we lift up Monkes into such a ruinous pride, and thinke the Clearkes worthy of so great reproch, whereas sometime even a good Monke maketh not a good Clearke, if hee have sufficient continence and yet want necessary learning. By these places it appeareth, that godly men were wont with the discipline of Monkes to prepare themselves to the government of the Church, that they might the fitter and better instructed, take so great an office upon them. Not that they all attained to this end, or yet tended toward it, when for the most part they were unlearned men, but such were chosen out as were meete for it.

Epi. 81.

Epi. 76.

The orders and exercises of auncient Monks.

9 But chiefly in two places hee painteth out unto us the forme of the old Monkerie. In the booke of the manners of the Catholike Church, where hee setteth the holinesse of that profession against the slanders of the Manichees: and in another booke which he entituled of the worke of Monks, where he inveyeth against certaine degenerate Monks, which began to corrupt that order. I will here so gather a summe of those things which hee saith, that so neere as I may I will use his owne words. Despising (saith hee) the intisements of this world, gathered into one most chaste and holy life, they spend their time together, living in prayers, readings, and disputations, not swelling with pride, not troublesome with stubbornnesse, not wanne with enviousnesse. None possesseth any thing of his owne, none is burdenous to any man. They get by working with their hands those things wherewith both their body may bee fed, and their minde may not bee hindred from God. Their worke they deliver to them whom they call Deanes. Those Deanes disposing all things with great carefulnesse make account thereof to one whom they call Father. These Fathers not onely most holy in manners, but also most excellent in godly doctrine, high in all things, doe with no pride provide for them whom they call children, with great authority of them in commanding, and great willingnesse of the other in obeying: They come together at the very last time of the day, every one from his dwelling, while they bee yet fasting, to heare that Father, and there meete together to every one of these fathers at the last three thousand men, (he speaketh chiefely of *Egypt*, and of the East) then they refresh

De mor. Eccles. Cathol. cap. 31.

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their body, ſo much as ſufficeth for life and healthfulneſſe, every man reſtraining his deſire, not to take largely even of thoſe things that they have preſent very ſpare and vile. So they doe not onely abſtaine from fleſh and wine, ſo much that they may be able to tame their luſts, but from ſuch things which doe ſo much more greedily provoke appetite of the belly and throat, how much they ſeeme to other, to be as it were cleaner, by colour whereof the filthy deſire of exquiſite meates, which is not in fleſh, is wont to be fondly and fouly defended. Whatſoever remaineth above neceſſary foode (as there remaineth oftentimes much of the works of their hands and pinching of their fare) is with greater care diſtributed to the poore, than it was gotten by them that diſtribute it. For they doe in no wiſe travaile that they may have abundance of theſe things, but they by all meanes endeavour that that which they have abounding may not remaine with them. Afterward when he hath rehearſed the hardneſſe, whereof he himſelfe had ſeene examples both at *Millaine*, and elſe where: among theſe things (ſaith hee) no man is inforced to hard things which hee cannot beare: no man is charged with that which he refuſeth: neither is he therefore condemned of the reſt, becauſe he confeſſeth himſelfe to want ſtrength in following of them: for they remember how much charity is commended: they remember that all things are cleane to the cleane. Therefore all their diligence watcheth, not to the refuſing of kinds of meat as uncleane, but to tame luſt, and to retaine the love of brethren. They remember, meat for the belly, and the belly for meates, &c. Yet many ſtrong doe abſtaine for the weaks ſake. Many of them have no neede to doe thus: but becauſe it pleaſeth them to ſuſtaine themſelves with baſer diet and nothing ſumptuous. Therefore they themſelves, which being in health doe forbeare, if conſideration of their health compell, when they are ſicke doe take without any feare. Many drinke no wine, and yet they thinke not themſelves defiled with it: for they moſt gently cauſe it to bee given to the fainter, and to them that cannot get the health of their bodie without it: and ſome which fooliſhly refuſe it, they doe brotherly admoniſh that they bee not with vaine ſuperſtition ſooner made weaker than holier. So they diligently exerciſe godlineſſe: but they know that the exerciſing of the body pertaineth but to a ſhort time. Charitie is chiefly kept: to charitie the diet, to charitie the ſpeech, to charitie the apparell, to charitie the countenance is fitted. They meet and conſpire into one charitie. To offend it, is accounted as hainous as to offend God. If any reſiſt charitie, hee is caſt out and ſhunned. If any offend charity, hee is not ſuffred to abide one day. For as much as in theſe words, as in a painted table, that holy man ſeemeth to have ſet out what manner of life Monkery was in old time, although they were ſomewhat long, yet I was content to interlace them here: becauſe I ſaw that I ſhould have beene ſomewhat longer if I had gathered the ſame things out of divers, how much ſoever I ſtudied for briefeneſſe.

Ibid. cap. 33. Tit. 1. 15.

1 Cor. 6. 13.

The difference betweene Popiſh Monkes, and the Monks of the old Church.

10 But my purpoſe here is not to goe thorow this whole matter, but only by the way to point out, not onely what manner of Monkes the old Church had, but what manner of thing the profeſſion of Monkes was at that time: ſo as the ſound witted readers may judge by the compariſon, what face they have which alleadge antiquitie to maintaine the preſent Monkerie. *Auguſtine* when hee depainteth unto us a holy and true Monkerie, would have to be abſent all rigorous exacting of thoſe things which by the word of the Lord are left us at liberty. But there is nothing that is at this day more ſeverely required. For they count it a miſchiefe that can never be purged, if any doe never ſo little ſwarve from the preſcribed rule in colour or faſhion of garment, in kinde of meate, or in other trifling and cold ceremonies. *Auguſtine* ſtoutly maintaineth, that it is not lawfull for Monkes to live idle upon other men. He denieth that there was ever in his time any ſuch example of a well ordered Monaſtery. Our men ſet the chiefe part of their holineſſe in idleneſſe. For if you take idleneſſe from them, where ſhall be that contemplative life whereby they boaſt that they excell all other men, and approch neere unto Angels? Finally *Auguſtine* requireth ſuch a Monkery, as ſhould be nothing but an exerciſe and helpe to the duties of godlineſſe which are commended to all Chriſtians. What? when hee maketh charitie the chiefe, yea and almoſt onely rule thereof doe wee thinke that hee praiſeth a conſpiring, whereby a few men being bound together,

De opere. monach.

together, are severed from the whole body of the Church? But rather he willeth them with their example to give light to other to keepe the unity of the Church. In both these points there is so much difference of the Monkery at this present, that a man can scarcely finde any thing more unlike, I will not say contrary. For our Monkes not contented with that godlinesse, to the study of which alone, Christ commandeth them that are his, continually to apply, doe imagine I wot not what new godlinesse, by meditation whereof they may be perfecter than other.

18 If they denie this, I would know of them why they vouchsafe to give to their order alone the title of perfection, and take away the same from all the callings of God. Neither am I ignorant of that sophisticall solution, that it is not therefore so called because it doth contain perfection in it, but because it is the best of all other to attaine perfection. When they are disposed to boast themselves before the people, when to snare unskilfull and unwate young men, when to maintaine their priviledges, when to advance their owne dignitie to the reproach of other, then they boast that they are in the state of perfection. When they are so nigh driven that they cannot defend this vaine arrogancie, then they flee to this starting hole, that they have not yet attained perfection, but that they are in the same state wherein they aspire unto it above other. In the meane time that admiration among the people remaineth, as though the onely Monkish life were Angell-like, perfect, and clensed from all fault. By this pretence they make most gainfull markets, but that same moderation lieth buried in a few bookes. Who doth not see that this is an intollerable mockery? But let us so reason with them, as though they gave no more to their profession than to call it a state of attaining perfection. Verily in giving it this name, they do as by a speciall marke make it differing from other kinds of life. And who can abide this, that so great honour should be given away to an ordinance that is no where by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not only commanded, but also commended with notable titles of praise, are by the same accounted unworthy? And how great wrong (I beseech you) is done to God, when I wot not what new found thing is preferred above all the kinde of life ordained by himselfe, and praised by his owne testimonie?

Only Monkish life learned perfection in the Papists.

12 But goe to, let them say that it is a slander which I have before said, that they are not contented with the rule prescribed of God. Yet though I hold my peace, they themselves doe more than enough accuse themselves? For they openly teach, that they take upon them more burden than Christ laid upon his: because forsooth they promise to keepe the Councels of the Gospell concerning loving their enemies, not coveting of revenge, nor swearing, &c. To which things Christians are not generally bound. Herein what antiquitie will they shew forth against us? This never came in any of the old fathers minds. They all crye out with one voice that there was no one little word at all uttered of Christ, which ought not necessarily to bee obeyed. And without any doubting they doe each where teach, that these very same things by name were commandements, which these good expositours triflingly say, that Christ did but counsell. But forasmuch as we have before taught that this is a most pestilent errour, let it suffice here to have briefly noted, that the Monkery which is at this day, is grounded upon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is given of God to the whole Church. Whatsoever is builded upon this foundation, cannot be but abhominable.

Popish Monkes proud and vainglorious as if their obedience did extend unto further perfection than the law of Christ doth require to be in all men. Mat. 5. 14.

13 But they bring another proofe of their perfection, which they thinke to be most strong for them. For the Lord said to the young man that asked him of the perfection of righteousnesse. If thou wilt be perfect, sell all that thou hast and give it to the poore. Whether they doe so or no, I do not yet dispute: but grant them that for this present. Therefore they boast that they be made perfect by forsaking all their's. If the sum of perfection stand in this, what meaneth *Paul* when he teacheth that he which hath distributed all his goods to the poore, unlesse hee have charity, is nothing? What manner of perfection is this, which if charity bee absent, is brought with man to nothing? Here they must needs answer, that this is the chiefest indeed, but not the onely worke

Nothing lesse than Monkish perfection meant by Christ in saying, if thou wilt be perfect, sell all and give. Matt. 19. 21.

Col.3.14. worke of perfection. But here also *Paul* crieth against them, which thinck not to make charitie the bond of perfection, without any such forsaking. If it be graunted that betweene the master and the disciple is no disagreement, and the one of them cleerely denieth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see how that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Now, it shall be no darke sense, if we weigh (which we ought alway to marke in all the preachings of Christ) to Luk.20.25. whom these words bee directed. A young man asketh, by what works hee shall enter into everlasting life. Christ, because hee was asked of works, sendeth him to the law, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise unable to bring salvation unto us but by our owne perverseness. By this answer Christ declareth, that hee teached no other rule to frame life by, than the same that hee had in old time beene taught in the law of the Lord. So did he both give witnesse to the law of God, that it was the doctrine of perfect righteousnesse: and therewithall did meete with slanders, that he should not seeme by a new rule of life to stirre the people to forsaking of the law. The young man being indeede not of an evill mind, but swelling with vaine confidence, answered that he had from his childhood kept all the commandements of the law. It is most certaine that he was an infinite space distant from that to which hee boasteth that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we have before shewed, that the law containeth in it selfe perfect righteousnesse: and the same appeareth hereby that the keeping of it is called the way of eternall salvation. That he might bee taught to know how little he had profited in that righteousnesse, which he had too boldly answered that hee had fulfilled, it was profitable to shake out a familiar fault of his. When hee aboundeth in riches, hee had his heart fastened upon them. Therefore because he felt not this secret wound, Christ launced him. Goe (saith he) sell all that thou hast. If hee had beene so good a keeper of the law as he thought he was, hee would not have gone away sorrowfull when hee heard this word. For who so loveth God with all his heart, whatsoever disagreeth with the love of him, he not onely taketh it for dung, but abhorreth as bringing destruction. Therefore whereas Christ commandeth the covetous rich man to leave all that he hath, it is all one, as if he should command the ambitious man to forsake all honours, the voluptuous man all delightes, and the unchaste man all the instruments of lust. So consciences that are touched with no feeling of generall admonition, must bee called backe to the particular feeling of their owne evill. Therefore they doe in vaine draw this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goods, whereas hee meant nothing else by this saying, than to drive the young man that stood too much in his owne conceit, to feele his owne sore, that he might understand that he was yet a great way distant from perfect obedience of the law, which otherwise he did falsely take upon him. I grant that this place hath beene evill understood of some of the Fathers, and that thereupon grew this coveting of willfull povertie, whereby they onely were thought to bee blessed, which forsaking all earthly things, did dedicate themselves naked to Christ. But I trust that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

Popish Monks how unlike to the Monks of old even in respect of their very order and profession.

14 Howbeit the Fathers thought nothing lesse, than to stablish such perfection, as hath since been framed by the couled sophisters, thereby to raise up a double Christianitie. For that doctrine full of sacriledge was not yet borne, which compareth the profession of monkerie to baptisme, yea and openly affirmeth, that it is a forme of second baptisme. Who can doubt that the Fathers with all their heart abhorred this blasphemie? Now as touching that last thing, which *Augustine* saith to have been among the old Monks, that is, that they applyed themselves wholy to Charitie: what neede I to shew in words that it is most far from this new profession? The thing it selfe speaketh, that all they that goe into Monasteries, depart from the Church. For why? Do not they sever themselves from the lawful fellowship of the faithfull in taking to themselves a peculiar ministerie & private ministration of Sacraments? What is it to dissolve the communion

of

of the Church, if this bee not it? And that I may follow the comparison which I began to make, and may once conclude it, what have they in this behaue like to the old Monks? They, although they dwelt severally from other men, yet had not a severall Church: they did partake of the Sacraments together with other: they appeared at solemne assemblies; there they were a part of the people. These men in erecting to themselves a private Altar, what have they else done, but broken the bond of unity? For they have both excommunicate themselves from the whole body of the Church, and have despised the ordinary Ministery, whereby the Lord willed to have peace and charity kept among his. Therefore how many Ministeries there be at this day, I say that there be so many assemblies of schismaticks, which troubling the order of the Church, are cut off from the lawfull fellowship of the faithfull. And that this departing should not be secret, they have given to themselves divers names of Sects. Neither were they ashamed to boast of that, which *Paul* doth so detest, that he cannot sufficiently amplifie the hainousnesse of it. Unlesse perhaps wee thinke that Christ was divided of the *Corinthians*, when one gloried of one teacher, and another of another: and that now it is done without any injury to Christ, that in stead of Christians, wee heare some called *Benedictines*, some *Franciscanes*, some *Dominicanes*: and that they are so called, that they themselves when they covet to be severally knowne from the common sort of Christians, doe with great pride take these titles to them, for the possession of their Religion.

15. These differences which I have hitherto rehearsed betweene the old Monks, and the Monks of our age, are not differences in manners, but in the profession it selfe. Therefore let the Readers remember, that I have rather spoken of Monkery, than of Monks, and have touched those faults, not which sticke in the life of a few of them, but which cannot be severed from their very order of living it selfe. But what difference is in their manners, what need I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthinesse of vices; no where more are factions, hatreds, affections of parties, ambitions hotter than among them. Indeed in a few Monasteries they live chastly, if it bee to bee called chastity where lust is so farre kept downe, that it be not openly spoken off: yet a man shall scarcely finde every tenth Monastery, which is not rather a Stew, than a holy house of chastity. But what honest sparing is in their diet? Swine bee none otherwise fatted in styes. But lest they should complaine that I handle them too ungently, I goe no further. Howbeit in those few things which I have touched, whosoever knoweth the thing it selfe will confesse that there is nothing spoken accuser-like. *Augustine*, when according to his testimony, Monks excelled in so great chastity, yet complaineth that there were many vagabonds, which with evill crafts and deceits wiped simple men from their money, which with carrying about the reliques of Martyrs, did use filthy merchandizings, yea, and in stead of the reliques of Martyrs, did shew forth the bones of any other dead men, and which with many such wicked doings slandered the order. As hee reporteth that hee saw no better men than them which have profited in Monasteries, so hee lamenteth that he had seene no worse men than those that disprofited in Monasteries. What would he say if at this day he saw all Monasteries to swell, and in a manner to burst with so many and so despaired vices? I speake nothing but that which is well knowne to all men. Yet doth not this dispraise pertaine to all without any exception at all. For as there was never rule and discipline of living so holily stablished in Monasteries, but that there remained some Drones much unlike the rest; so I doe not say that Monks are at this day so runne out of kinde from that holy antiquity, but that they have yet some good men in their flocke. But they lie hidden, a few, and scattered in that huge multitude of naughty and wicked men; and they are not onely despised, but also lewdly railed at, and sometime cruelly handled of other, which (as the *Milesians* proverb is) thinke that there ought to be no place for any honest men among them.

16. *By this comparison of the old and present Monkery, I trust I have brought to passe that which I purposed, that it may appeare that our cowled men doe falsly pretend the example of the first Church for defence of their profession; for as much as they

A greater difference in the manners of these new, and those ancient Monks.

** Somewhat amisse even in the very profession of Monkery which was of old.*

they no lesse differ from them, than Apes from men. In the meane time I sticke not to declare, that even in which old forme that *Augustine* commendeth, there is somewhat which little pleaseth mee. I grant that they were not superstitious in exacting the outward exercises of rougher discipline, but I say that there wanted not too much affectation and wrongfull zeale. It was a goodly thing, forsaking their goods, to be without all earthly carefulnesse: but God more esteemeth care to rule a household godlily, when an holy householder, being loose and free from all covetousnesse, ambition, and other desires of the flesh, travelleth to this purpose to serve God in a certaine vocation. It is a godly thing to play the Philosopher in Wildernesse farre from the company of men: but it agreeth not with Christian gentlenesse, as it were for hatred of mankinde, to flie into desart and solitarinesse, and therewithall to forsake those duties which the Lord hath chiefly commanded. Although we grant that there was no other evill in that profession, yet this verily was no small evill, that it brought an unprofitable and perillous example into the Church.

The vowes wherewith Monks at this day enter into that order; as first perpetuall virginity.

17. Now therefore let us see what manner of vowes they be, wherewith Monks at this day are professed into this goodly order. First, because their minde is to institute a new and faigned worshipping, to deserve Gods favour: I concluded by the things afore spoken, that whatsoever they vow is abominable before God. Secondly, without any regard of Gods calling, without any his allowance, they invent for them such a kinde of living as pleaseth themselves. I say that it is a rash, and therefore an unlawfull enterprize; because their conscience hath nothing whereupon it may uphold it selfe before God; and whatsoever is not of faith, is sinne. Moreover, when they binde themselves to many perverse and wicked worshippings, which the Monkery at this day containeth in it, I affirme that they bee not consecrate to God, but to the Devill. For why was it not lawfull for the Prophet to say, that the Israelites offered their children to Devils and not to God, onely for this that they had corrupted the true worshipping of God with prophane Ceremonies: and shall it not bee lawfull for us to say the same of Monks, which with their Cowle doe put upon themselves a snare of a thousand wicked superstitions? Now what sorts of vowes are there? They promise to God perpetuall virginity, as though they had bargained with God before, that hee should deliver them from need of marriage. There is no cause why they should alleage, that they doe not make this vow, but trusting upon the grace of God. For sith hee pronounceth that he giveth it not to all men, it is not in us to conceive a confidence of a speciall gift. Let them that have it use it. If at any time they feele themselves to bee troubled of their flesh, let them flee to this helpe, by whose onely power they may resist. If they prevaile not, let them not despise the remedy that is offered them. For they by the certaine Word of God are called to marriage, to whom power of continence is denied. Continence I call, not whereby the body is onely kept cleane from whoredome, but whereby the minde keepeth chastity undefiled. For *Paul* commandeth not onely outward wantonnesse, but also the burning of the minde to bee avoided. This (say they) hath from furthest time of memory beene observed, that they which would dedicate themselves wholly to the Lord, should binde themselves to the vow of continence. I grant indeed that this manner hath also beene of ancient time received; but I doe not grant that this age was so free from all fault, that whatsoever was then done must bee taken for a rule. And by little and little this unappeaseable severity crept in, that after a vow made there was no roome for repentance. Which is evident by *Cyprian*. If Virgins have of faith dedicated themselves to God, let them continue shamefastly and chastly without any faining. So being strong and stedfast, let them looke for the reward of virginity. But if they will not or cannot continue, it is better that they should marry, than with their delights fall into the fire. What reproaches would they now spare to teare him withall, that would with such equity temper the vow of continencie? Therefore they are departed farre from that ancient manner, which will not onely admit no moderation or pardon, if any be found unable to performe his vow: but they doe without all shame pronounce that hee sinneth more grievously if he remedie the intemperance of the flesh with taking a wife, than if he defile both his body and soule with whoredome.

Rom. 1423. Deut 31.17. Psal. 106.37.

Matth 19.11.

1 Cor. 7.9.

Epist. 11.

18. But

18 But they ſtill enforce the matter, and goe about to ſhew that ſuch a vow was uſed in the Apoſtles time : becauſe *Paul* ſaith that the widdowes which having beene once received into the publike miniſtery did marrie, denied their firſt faith. But I doe not denie to them, that the widdowes, which bound themſelves and their ſervices to the Church, did therewithall take upon them the bond of continuall unmarried life : not becauſe they repoſed any religion therein, as it afterward began to be uſed : but becauſe they could nor beare that office but being at their owne libertie and looſe from yoke of marriage. But if, when they had once given their faith, they looked backe to new marriages, what was this elſe but to ſhake off the calling of God? Therefore it is no marvell that with ſuch deſires he ſaith that they waxe wanton againſt Chriſt. Afterward to amplifie the matter he ſaith, that they doe ſo not performe that which they have promiſed to the Church, that they doe alſo breake and make voide their firſt faith given in Baptiſme : in which this is comprehended, that every man ſhould anſwer his calling. Unleſſe perhaps you had rather underſtand it thus, that having as it were loſt all ſhame, they did from thenceforth caſt away all care of honeſtie, did give forth themſelves to all wantonneſſe and unchaſtitie, and did in licencious and diſolute life reſemble nothing leſſe than Chriſtian women : which ſenſe I like very well. Therefore we anſwer, that thoſe widowes which were then received to publike miniſtery, did lay upon themſelves a bond to continue unmarried : if they afterward married, we eaſily perceive that that happened to them which *Paul* ſpeaketh of, that caſting away ſhame they became more wanton than beſeemed Chriſtian women. That ſo they not onely ſinned, in breaking their faith given to the Church, but ſwarved from the common law of godly women. But firſt I denie that they did profeſſe unmarried life for any other reaſon, but becauſe marriage agreed not with that miniſterie which they tooke in hand : and I denie that they did binde themſelves at all to ſingle life, but ſo farre as the neceſſity of their vocation did beare. Againe I doe not grant that they were ſo bound, but that it was then alſo better for them to marrie, than either to be troubled with the prickings of the fleſh, or to fall into any uncleanneſſe. Thirdly I ſay that that age is appointed of *Paul*, which is commonly out of danger : ſpecially ſith he commandeth them onely to bee choſen, which contented with one marriage have alreadie ſhewed a token of their continencie. And we doe for no other reaſon diſalow the vow of unmarried life, but becauſe it is wrongfully taken for a ſervice of God, and it is raſhly vowed of them to whom power of continence is not given.

The bond of continuall ſingle life otherwiſe than now undertaken of old.
1 Tim. 5. 12.

19 For how was it lawfull to draw this place of *Paul* to Nuns ? For there were created deaconiſſes, not to delight God with ſinging and with mumbling not underſtoode, and live the reſt of their time idle : but that they ſhould execute publike miniſtration toward the poore, that they ſhould with all ſtudie, earneſtneſſe and diligence endevour themſelves with the duties of charitie. They did not vow unmarried life, to yeeld thereby any worſhip to God, becauſe they abſtained from marriage : but onely becauſe they were thereby the more uncombred to execute their office. Finally they did vow it, neither in the beginning of their youth, nor yet in the middeſt of their flowing age, that they might afterward learne too late by experience into how great a headlong downefall they had throwen themſelves : but when they ſeemed to have paſſed all danger, then they vowed a no leſſe ſafe than holy vow. But (not to enforce their firſt two points) I ſay it was not lawfull to have women received to vow continencie before the age of threeſcore yeeres : foraſmuch as the Apoſtle admitteth onely women of ſixtie yeeres old, and commandeth the younger to marry and bring forth children. Therefore, neither that releaſe made of twelve yeeres, and then twentie, and afterwards of thirtie yeeres can be any way excuſed : and muchleſſe is it tolerable, that ſilly maides, before that they can by age know themſelves, or have any experience of themſelves, are not onely trained by fraud, but conſtrained by force and threatnings to put on thoſe curſed ſnares. I will not tarie upon confuting the other two vowes. Onely this I ſay : beſides this that they be entangled with not a few ſuperſtitions, (as the matter is now a daies) they ſeeme to bee made to this purpoſe, that they which vow them ſhould mocke both God and men. But leaſt wee

Saint Pauls words concerning widowes wreſted unto the maintenance of Nuns.

should seeme too maliciously to shake up every small parcell, we will be content with that generall confutation which is above set.

The way for consciences intangled with rash vowes to unwinde themselves.

20 What manner of vowes be lawfull and acceptable to God, I thinke is sufficiently declared. Yet because sometime unskilfull and fearefull consciences, even when they mislike or disallow any vow, doe nevertheless doubt of the binding, and are greevously tormented, when they both dread to breake their Faith given to God, and on the other side they feare least they should more sinne in keeping it: heere they are to be succoured, that they may winde themselves out of this distresse, But, to take away all doubt at once: I say that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, so ought to be voide to us. For if in contracts of men those promises onely doe bind, in which he with whom we contract, would have us bound: it is an absurditie, that wee should bee driven to the keeping of those things which God doth not require of us: specially sith our workes are no otherwise right, but when they please God, and when consciences have this testimonie that they please him. For this remaineth certaine, whatsoever is not of faith is sinne. Whereby *Paul* meaneth, that the worke which is taken in hand with doubting, is therefore faultie, because Faith is the root of all good workes, by which we are assured that they be acceptable to God. Therefore if it bee lawfull for a Christian man to goe about nothing without this assuredneſse: if by fault of ignorance they have taken any thing in hand, why should they not afterward give it over when they be delivered from errors? Sith vowes unadvisedly made are such, they doe not onely nothing bind, but are necessarily to be undone. Yea, if they are not onely nothing esteemed, but also are abhominable in the sight of God, as is above shewed? It is needlesse to discourse any longer of a matter not needfull. This one argument seemeth to mee to bee enough to pacifie godly consciences and deliver them from all doubt: that whatsoever works doe not flow out of the pure fountaine and bee not directed to the lawfull end, are refused of God: and so refused that hee no lesse forbiddeth us to goe forward in them, than to begin them. For hereupon followeth, that those vowes which proceed of error and superstition, are both of no value before God, and to be forsaken of us.

Rom. 14 23.

Departure from Monkerie to some other honest kind of life justifiable.

21 Moreover hee that shall know this solution, shall have wherewith hee may defend against the slanders of the wicked, them that depart from Monkerie to some honest kinde of life. They are grievously accused for breach of Faith and perjurie, because they have broken (as it is commonly thought) the insoluble bond wherewith they were bound to God and to the Church. But I say that there was no bond where God doth abrogate that which man confirmeth. Moreover, admitting that they were bound, when they were holden entangled with not knowing of God, and with error: now since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Christ. For if the crosse of Christ have so great effectualneſse, that it looseth us from the curse of the law of God, wherewith wee were holden bound, how much more shall it deliver us from forraine bonds, which are nothing but the snaring nets of Satan? To whomsoever therefore Christ shineth with the light of his Gospell, it is no doubt that he looseth them from all snares which they had put upon themselves by superstition. Howbeit they want not yet another defence, if they were not fit to live unmarryed. For if an impossible vow be a sure destruction of the soule, whom the Lord would have saved and not destroyed: it followeth that we ought not to continue therein. But how impossible is the vow of continence to them that are not indued with a singular gift, we have already taught, and experience speaketh it though I hold my peace. For neither is it unknowne with how great filthineſse almost all monasteries doe swarme. And if any of them seeme honester, and more shamefast than the rest, yet they are not therefore chaste because they suppresse and keepe in the fault of unchastity. So verily God doth with horrible examples take vengeance on the boldneſse of men, which forgetting their owne weakneſse, doe against nature covet that which is denied them, and despising the remedies which the Lord had given them at hand, doe trust that they can with stubbornneſse and obstinacy overcome the disease of incontinencie. For what else shall we call it but stubbornneſse, when one being warned that he needeth marriage, and that the same is

Gal. 3. 3.

given

given him of the Lord for a remedy, doth not onely despise it, but also bindeth himselfe with an oath to the despising of it?

THE FOVRTEENTH CHAPTER.

Of Sacraments.

BEside the preaching of the Gospell, another helpe of like sort is in the Sacraments: of which to have some certaine doctrine taught, is much behovefull for us, whereby wee may learne both to what end they were ordained, and what is now the use of them. First it is meete to consider what is a Sacrament. It seemeth to me that this shall be a plaine and proper definition, if we say that it is an outward signe, wherewith the Lord sealeth to our consciences the promises of his good will toward us, to sustaine the weakenesse of our faith: and we againe on our behalfes doe testifie our godlines toward him as well before him and the Angels as before men. Wee may also with more briefeneſſe define it otherwise: as to call it a testimony of Gods favour toward us confirmed by an outward signe, with a mutuall testifying of our godlineſſe toward him. Whethersoever you choose of these definitions, it differeth nothing in sense from that definition of *Augustine*, which teacheth that a Sacrament is a visible signe of a holy thing, or a visible forme of invisible grace: but it doth better and more certainely expresse the thing it selfe. For whereas in that briefeneſſe there is some darkeneſſe, wherein many of the unskilfuller sort are deceived: I thought good in moe words to give a fuller sentence, that there should remaine no doubt.

The definition of a Sacrament.

2 For what reason the old writers used this word in that sense, it is not hard to see. For so oft as the old translator would render in Latine this Greeke word *Misterion* mysterie, specially when divine matters were intreated of, hee translated it Sacrament. So to the Ephesians, that he might make knowne unto us the Sacraments of his will. Againe, if yet ye have heard the destribution of the grace of God, which is given to me in you, because according to revelation the Sacrament was made knowne to me. To the Colossians, The mystery which hath beene hidden from ages and generations, but now is manifested to his Saints, to whom the Lord would make knowne the riches of this Sacrament, &c. Againe to Timothy, A great Sacrament of Godlineſſe: God is openly shewed in the flesh. He would not say a secret, lest he should seeme to say somewhat under the greatneſſe of the things. Therefore hee hath put Sacrament instead of Secret, but of a holy thing. In that signification it is sometime found among the ecclesiasticall writers. And it is well enough knowne, that those which in Latine are called Sacraments, in Greeke are mysteries: which expressing of one thing in two severall words endeth all the contention. And hereby it came to passe that it was drawne to those signes which had a reverend representation of high and spirituall things. Which *Augustine* also noteth in one place. It were long (saith he) to dispute of the diversity of signes, which when they pertaine to divine things, are called Sacraments.

The ancient use of the word Sacrament.

Eph. 1. 9. & 3. 2.

Col. 1. 26.

1 Tim. 3. 16.

Epi. 5. ad Marcel.

3 Now of this definition which we have set, we understand that a Sacrament is never without a promise going before it, but rather is adjoyned as a certaine addition hanging to it, to this end that it should confirme and seale the promise it selfe, and make it more approved unto us, yea after a certaine manner ratified. Which meane the Lord foreseeth to bee needfull first for our ignorance and dulneſſe, and then for our weakneſſe: and yet (to speake properly) not so much to confirme his holy word, as to stablish us in the faith thereof. For the truth of God is by it selfe sound and certaine enough, and cannot from any other where receive better confirmation than from it selfe: But our faith, as it is small and weake, unleſſe it bee staid on every side, and bee by all meanes upholden, is by and by shaken, wavereth, staggereth, yea, and fainteth. And herein verily the mercifull Lord according to his great tender kindeneſſe tempereth himselfe to our capacity: that, whereas wee bee naturall men, which alway creeping upon the ground, and sticking fast in the flesh, doe not thinke, nor so much as conceive any spirituall thing, hee vouchsafeth even by these earthly elements

Sacraments ordained of God as seales of his promises, not that they: but we stood in need of confirmation by such meanes.

to guide us unto himselfe, and in the flesh it selfe to set forth a mirror of spirituall good things. For if we were unbodily (as *Chrysostome* saith) he would have given us the very same things naked and unbodily. Now because we have soules put within bodies, he giveth spirituall things under visible things. Not because there are such gifts planted in the natures of the things which are set forth to us in the Sacraments: but because they were signed by God to this signification.

Hom. 60. ad popul.

With the Sacraments the word of promise to be joyned, not as they joyne it in the Church of Rome, but as Christ, did and taught his disciples after him to doe.

4 And this is it which they commonly say, that a Sacrament consisteth of the word and the outward signe. For we must understand the word to be, not that which being whispered without meaning and Faith, with onely noise as it were with a magicall enchantment hath power to consecrate the element: but which being preached maketh us to understand what the visible signe meaneth. Therefore that which was usually done under the tyranny of the Pope, was not without a great prophaning of the mysteries. For thy thought it enough, if the Priest, while the People stood amazedly gazing at it without understanding, did mumble up the forme of consecration. Yea, they of set purpose provided this, that no whit of doctrine should thereof come to the people: for they speake all things in Latine before unlearned men. Afterward superstition brake out so farre, that they beleeved that the consecration was not formally made, unlesse it were with a hoarse whispering sound which few might heare. But *Augustine* teacheth farre otherwise of the Sacramentall word. Let the word (saith he) be added to the element, and there shall be made a Sacrament. For whence commeth this so great strength to the water, to touch the body and wash the soule. but by the word making it? not because it is spoken, but because it is beleeved. For in the very word it selfe the sound which passeth is one thing, and the power which abideth is an other. This is the word of Faith which wee preach, saith the Apostle. Whereupon in the Acts of the Apostles it is said, by faith cleansing their hearts. And *Peter* the Apostle said, by faith, So baptisme also saveth us: not the putting away of the filthinesse of the flesh, but the examination of a good conscience, this is the word of faith which we preach: by which without doubt, that it may be able to cleanse, Baptisme is also hallowed. You see how it requireth preaching, whereupon faith may grow. And we neede not to travell much in prose hereof, forasmuch as it is cleare what Christ did, what he commanded us to doe what the Apostles followed, what the purer Church observed. Yea even from the beginning of the world it is knowne, that so oft as God offered any signe to the holy fathers, there was added an unseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let us understand the promise, which being with a loud voyce preached of the minister, may lead the people thither as it were by the hand, whether the signe tendeth and directeth us.

Hom. in Iohn 13.

Rom. 10. 8. Act. 15. 9. 1 Pet. 3. 21.

A sophisticall dilemma to exclude the use of Sacraments.

5 Neither are some to bee heard which travell to fight against this, with a double horned argument rather subtile than sound. Either (say they) we know. or we know not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacrament which followeth after. If we know it not, then neither will the Sacrament teach it: whose whole force standeth in the word. Whereunto let this briefly be for an answer: that the seales which are hanged at patents and other publike instruments, taken by themselves are nothing, forasmuch as they should be hanged in vaine if the parchment had nothing written, in it: yet they doe not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately fained by us, which *Paul* himselfe used, calling circumcision a seale, where he purposely travelleth to prove, that circumcision was not righteousnesse to *Abraham*, but a sealing of that covenant, by faith whereof hee had already beene justified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with Sacraments, when of the promises themselves it is evident that one is confirmed with another? For as every one is manifester, so is it more fit to uphold faith. But the Sacraments do both bring most cleare promises, and have this peculiar more than the word, that they lively represent them to us as it were painted out in a table. Neither ought that distinction any thing to move us, which is wont to bee objected,

Rom. 4. 11.

between

betweene Sacraments and ſeales of patents: that whereas both conſiſt of carnall elements of this world, thoſe cannot ſuffice or be meete to ſeale the promiſes of God, which are ſpirituall and everlaſting, as theſe are wont to be hanged to, for ſealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are preſent before his eyes, ſticketh not in that fleſhly ſight, but by thoſe degrees of proportion, which I have ſpoken of, he riſeth up with godly conſideration to the high miſteries which lie hidden in the Sacraments.

6 And ſith the Lord calleth his promiſes, covenants: and his Sacraments ſeales of covenants: a ſimilitude may well be brought from the covenants of men. What can a ſow killed worke, if words were not uſed, yea unleſſe they went before: For ſowes are many times killed without any more inward or higher miſterie. What can the giving of a mans right hand doe, ſith oftentimes hands are matched with enmitie? But when words have gone before, by ſuch ſignes the lawes of leagues are eſtabliſhed, although they were firſt conceived, made, and decreed in words. Therefore Sacraments are exerciſes which make the credit of the word of God certainer unto us: and becauſe we are carnall, they are delivered under carnall things, that ſo they ſhould inſtruct us according to the capacitie of our dulneſſe, and guide us by the hand as ſchoolmaſters guide children. For this reaſon *Auguſtine* calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God: as it were painted in a table, and ſetteth them before our ſight cunningly expreſſed and as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillars of our faith. For a building ſtandeth and reſteth upon the foundation: yet by ſetting under of pillars, it is more ſurely ſtabliſhed: ſo, Faith reſteth upon the word of God, as upon a foundation: but when Sacraments are added: it ſtaieth yet more ſoundly upon them as upon pillars. Or if we call them looking glaſſes, in which we may behold the riches of the grace of God, which he giveth us. For (as wee have alreadie ſaid) he doth in them manifeſtly ſhew himſelfe to us, ſo much as is given to our dulneſſe to know, and doth more expreſly teſtifie his good will and love toward us than by his word.

Sacraments as ſeales, pictures, pillars, glaſſes. Gen. 6. 18. & 9. 9. & 17. 11.

In Ioh. hom. lib. 19. cont. Fauſt.

7 Neither doe they reaſon fitly enough to the purpoſe, when they labour to prove hereby that they are not teſtimonies of the grace of God, becauſe they are alſo given to the wicked, which yet doe thereby feele God nothing more favourable to them but rather procure to themſelves more grievous damnation. For by the ſame argument neither ſhould the Goſpell, which is heard and deſpiſed of many, bee the teſtimonie of the grace of God: nor yet Chriſt himſelfe, which was ſeene and knowne of many, of whom very few received him. The like wee may alſo ſee in patents. For a great part of the multitude laugheth at and ſcorneth that authentike ſeale, howſoever they know that it proceeded from the Prince to ſeale his will withall: ſome regard it not, as a thing not pertaining to them: ſome alſo abhor it: ſo that conſidering this ſo equall relation to both, the ſame ſimilitude which I have above uſed, ought more and more to be liked. Therefore it is certaine that the Lord doth offer vnto us mercie and a pledge of his grace both in his holy word and in the Sacraments: but the ſame is not received but of them which receive the word and Sacraments with ſure faith: like as Chriſt is offered of the Father unto ſalvation to all, yet hee is not acknowledged and received of all. *Auguſtine* in one place minding to declare the ſame, ſaid that the effectualneſſe of the word is ſhewed forth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleeved. Therefore *Paul*, when he ſpeaketh to the faithfull, ſo intreateth of Sacraments that he includeth the communion of Chriſt in them, as when he ſaith: all yee that are Baptiſed, have put on Chriſt. Againe, we are all one body and one ſpirit, which are Baptiſed in Chriſt. But when he ſpeaketh of the wrongfull uſe of the Sacraments, hee giveth no more to it than to cold and void figures. Whereby he ſignifieth, that howſoever the wicked and hypocrites with their perverſeneſſe doe either oppreſſe or darken or hinder the effect of the grace of God in the Sacraments, yet that withſtandeth not but that where and ſo oft as it pleaſeth God, both they may bring a true teſtimonie of the communicating of Chriſt, and the Spirit of God himſelfe may deliver and performe that which

Sacraments though miniſtred to the wicked, teſtimonies nevertheleſſe of the good will of God, and effectuall to augment faith.

Gal. 3. 27. 1 Cor. 12. 1.

which they promise. Wee determine therefore that Sacraments are truly called testimonies of the grace of God, and as it were certaine seales of the good will which hee beareth towards us: which by sealing it unto us, doe by this meanes sustaine, nourish, confirme, and increase our faith. As for the reasons which some are wont to object against this sentence, they are too trifling and weake. They say that if our faith be good it cannot be made better: for they say that it is no faith, but which without shaking,
Luke 17.5. stedfastly, and without withdrawing, resteth upon the mercy of God. It had beene better for such to pray with the Apostles that the Lord would increase their faith, than carelessly to pretend such a perfection of faith, which never any of the sonnes of men hath obtained, nor any shall obtaine in this life. Let them answer, what manner of faith they
Marke 9.24. thinke that hee had which said. I beleeve Lord, helpe my unbeleevingnesse. For even that faith, howsoever it was but a begun faith, was a good faith, and might bee made better when unbeleevingnesse were taken away. But they are confuted by no more certaine argument than by their owne conscience. For if they confesse themselves sinners, (which whether they will or no they cannot deny) they must needs impute the same to the imperfection of their faith.

Although we beleeve with all our hearts, and although it be the worke of the holy Ghost to begin, maintaine and make perfect faith, yet are not the Sacraments hereby proved uneffectuall to the increase of faith.
Act 8 37. Eph 4.13. Psall. 119.10. & 111.1.&c. 138.1. Psal.12.3.

8 But (say they) *Philip* answered the Eunuch, that he might be baptized, if he beleeved with all his heart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Againe, I aske them whether they doe not feele a good part of their heart voide of faith: whether they doe not daily acknowledge new increases. The heathen man gloried that he waxed old with learning. Therefore we Christians bee thrise miserable, if wee wax old with profiting nothing, whose faith ought to goe forward by all degrees of ages, till it grow into a perfect man. Therefore in this place to beleeve with all the heart, is not perfectly to beleeve Christ, but onely from the heart and with a sincere minde to embrace him: not to be full with him, but with fervent affection to hunger, and thirst, and sigh toward him. This is the manner of the Scripture, to say that that is done with the whole heart, which it meaneth to be done sincerely and heartily. Of this sort are these sayings: I have in all my heart sought thee: I will confesse to thee in all my heart, and such other. As on the other side, where hee rebuketh guilefull and deceitfull men, he useth to reproch them with heart and heart. Then they say further, that if faith be increased by Sacraments, the holy Ghost is given in vaine, whose strength and worke it is to begin, maintaine, and make perfect faith. To whom indeed I grant, that faith is the proper and whole worke of the holy Ghost, by whom being inlightened wee know God and the treasure of his goodnesse, and without whose light our minde is so blinde, that it can see nothing, so senseless, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we confider three. For first the Lord teacheth and instructeth us with his word: then he strengtheneth us with Sacraments: Last of all hee shineth into our minds with the light of his holy spirit, and openeth an entry for the word and Sacraments into our hearts, which otherwise should but strike our eares, and be present before our eies, and nothing move the inward parts.

How Sacraments are said to confirme faith.

9 Wherefore as touching the confirmation and increase of faith, I would have the reader warned (which I thinke I have already in plaine words expressed) that I doe so assigne that ministery to the Sacraments, not as though I thought that there is perpetually in them I wot not what secret force, by which they may of themselves be able to further or confirme faith: but because they are ordained of the Lord to this end, that they should serve to the stablishing and increasing of faith. But then only they do truly perform their office, when that inward schoolemaster the spirit is come to them, with whose onely power both the hearts are pearced, and affections are moved, and the entry is set open for the Sacraments into our soules. If he be absent, Sacraments can doe no more to our mindes, than if either the brightnesse of the sunne should shine upon blind eyes, or a voyce sound to deafe eares. Therefore I to make devision betweene the spirit and Sacraments, that the power of working remaine with the spirit, and to the Sacraments bee left only the ministration, yea and the same voide and trifling without the working of the spirit: but of much effectualnesse, when he inwardly worketh and putteth forth his force. Now it is plaine in what sort according to this sentence, a god-

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ly mind is confirmed in the faith by Sacraments: that is to say, even as the eyes see by the brightnesse of the Sunne, and the eares heare by the sound of a voice: of which neither the eyes should any whit perceive any light, unlesse they had a sight in themselves that might naturally bee inlightned, and the eares should in vaine be knocked at with any crying whatsoever it were, unlesse they were naturally made fit to heare. But if it be true, which ought at once to be determined among us, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiving of a voice, the same is the worke of the holy Ghost in our hearts, both to the conceiving, and sustaining, and cherishing and stablishing of faith: then both these things doe likewise follow: that the Sacraments doe nothing at all profit without the power of the holy Ghost: and that nothing withstandeth but that in hearts already taught of that schoolemaster, they may make faith both stronger and more increased. Only this difference there is, that the power of hearing and seeing is naturally set in our eares and eyes: but Christ beside the measure of nature doth by speciall grace worke the same in our mindes.

By this doctrine concerning the force of Sacraments nothing taken from the power of the holy Ghost.

10 Whereby those objections also, which comber some men, are dissolved: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the spirit of God, whom we ought to acknowledge the onely author thereof. For neither doe we in the meane time take from him either the praise of confirming or increasing it: but rather we affirme, that even this that he encreaseth and confirmeth faith, is nothing else but with his inward enlightning to prepare our minds to receive that confirming which is set forth by the Sacraments. But if it bee yet too darkly spoken, it shall bee made very cleere by a similitude which I will bring. If thou purpose with words to perswade a man to doe any thing, thou wilt search out all the reasons, whereby he may be drawen to thy opinion, and may be in a manner subdued to obey thy counsell. But thou hast hitherto nothing prevailed, unlesse hee likewise have a pearcing and sharp judgement, whereby he may weigh what pith is in thy reasons, unlesse also he have a tractable wit and ready to hearken to teaching: finally unlesse hee have conceived such an opinion of thy faithfulnesse and wisedome, as may bee to him like a certaine fore-judgement to cause him to subscribe. For both there are many stubborne heads, which a man can never bow with any reasons: and also where credit is suspected, where authoritie is despised little good is done even with the willing to learne. On the other side let all those things bee present, they will truly bring to passe that the hearer, to whom thou giveest counsell, will obey the selfe same counsels which otherwise he would have laughed to scorne. The same worke also the spirit worketh in us. For least the word should beate our eares in vaine, lest the Sacraments should strike our eyes in vaine, hee sheweth us that it is God which speaketh therein, he softeneth the stubbornnesse of our heart, and frameth it to the obedience which is due to the word of the Lord. Finally he conveyeth those outward words and Sacraments from the eares into the soule. Therefore both the word and the Sacraments doe confirme our faith, when they set before our eyes the good will of the heavenly Father toward us, by knowledge of whom both the whole stedfastnesse of our faith standeth fast, and the strength of it encreaseth: the spirit confirmeth it, when in ingraving the same confirmation in our minds hee maketh it effectuall. In the meane time the father of lights cannot bee forbidden, but as he enlightneth the bodily eyes with the beames of the Sunne, so he may enlighten our mindes with Sacraments, as with a brightnesse set meane betweene.

As by the Sacraments so also by the word, faith sowne increased and brought to ripenesse through the forcable operation of the spirit Matt 13.4. Luk.8.15.

11 Which property the Lord taught that there was in his outward word, when in the parable he calleth it seed. For as seed, if it fall upon a desert and untilled piece of ground, will doe nothing but die: but if it be throwen upon arable land well manured and tilled, it will bring forth her fruit with very good increase: so the word of God, if it light upon a stiffe necke, it will grow barren as that which is sowen upon sand: but if it light upon a soule manured with the hand of the heavenly spirit, it will bee most fruitfull. But if there be like reason of seed and of the word: as we say that out of seed corne both springeth and increaseth, and groweth up to ripenesse: why may we not say that faith taketh out of the word of God both beginning, increase, and perfection? *Paul*

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2 Cor. 2. 4.

1 Cor. 3. 6.

very well expreſſeth both theſe things in ſundry places, For when he goeth about to put the Corinthians in remembrance how effectually God uſed his travaile, he glorieth that hee hath the miniſtery of the Spirit, as though the power of the holy Ghoſt, were with an unſeparable knot ioyned with his preaching, to inlighten and throughly move the mind. But in another place when hee mindeth to admoniſh them, of what force the word of God is of it ſelfe being preached by man, hee compareth the miniſters themſelves to husbandmen, which when they have beſtowed their labour and travaile in tilling the earth have no more to doe. But what ſhould tilling, and ſowing, and watering profit unleſſe that which is ſowen ſhould receive livelineſſe by heavenly benefit? Therefore he concludeth, that both hee that planteth and he that watereth are nothing: but that all things are to bee aſcribed to God, which alone giveth the increaſe Therefore the Apoſtles doe in their preaching utter the power of the ſpirit, ſo farre as God uſeth the inſtruments ordained by himſelfe to the ſetting forth of his ſpirituall grace. Yet wee muſt keepe ſtill that diſtinction, that we remember, what man is able to doe by himſelfe, and what is proper to God,

When Sacraments are removed to take away men's confidence in thoſe things which thereby were confirmed: this doth ſhew them to be meanes whereby faith groweth, yet ſo that no power proper unto God be tranſcribed from him to them.

Gen. 3. 3.

Epheſ. 2. 12.

12 Sacraments are ſo confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very things that are by him promiſed in the Sacraments, hee taketh away the Sacraments themſelves. When hee ſpoileth and thruſteth away *Adam* from the gift of immortalitie, hee ſaith: Let him not eat of the fruit of life, leſt he live for ever. What ſaith hee? Could that fruit reſtore to *Adam* his uncorruption, from which he was now fallen? No. But this is all one as if he had ſaid: Leſt he ſhould enjoy a vaine confidence if hee keepe ſtill the ſigne of my promiſe, let that bee ſhaken away from him which might bring him ſome hope of immortalitie. After this manner when the Apoſtle exhorteth the Epheſians to remember that they were forraine gueſts of the Teſtaments, ſtrangers from the fellowſhip of *Iſrael*, without God, without Chriſt, he ſaith, that they were not partakers of circumciſion. Whereby hee doth (by figure of tranſnomination) ſignifie that they were excluded from the promiſe it ſelfe. which had not received the ſigne of the promiſe, To their other objection, that the glory of God is conveyed to creatures, to whom ſo much power is aſcribed, and that thereby it is ſo farre diminiſhed, we have in readineſſe to anſwer that we ſet no power in creatures. Only this we ſay, that God uſeth meanes and inſtruments, which hee himſelfe ſeeth to bee expedient: that all things may ſerve his glory, foraſmuch as hee is Lord and judge of all. Therefore as by bread and other nouriſhments he feedeth our body: as by the Sunne hee enlightneth the world: as by fire he warmeth: yet neither Bread, nor the Sunne, nor fire, are any thing but ſo far as by thoſe inſtruments hee doth diſtribute his bleſſings unto us: ſo ſpiritually hee nouriſheth Faith by the Sacraments, whoſe onely office is to ſet his promiſes before our eyes to bee looked upon, yea to bee pledges unto us of them. And as it is our dutie to faſten none of our affiance in other creatures, which by the liberality and bountifulneſſe of God are ordained to our uſes, and by the miniſtery whereof he giveth us his giftes, nor to have them in admiration, and praiſe them as cauſes of our good: ſo neither ought our confidence to ſticke faſt in the Sacraments, nor the glory of God to bee remooved unto them: but leaving all things, both our faith and confeſſion ought to riſe up to him the Author both of the Sacraments and of all things.

The word ſacrament tranſlated from military unto Chriſtian profeſſion: the power which Sacraments have in augmenting Faith not there by diſproved.

13 Whereas ſome bring an argument out of the very name of a Sacrament, it is nothing ſtrong. A Sacrament (ſay they) whereas it hath among allowed Authors many ſignifications yet it hath but one which agreeth with the ſignes: that is, whereby it ſignifieth that ſolemne oath which the ſouldier maketh to his Captaine when he entreth into profeſſion of a ſouldier. For as by that oath of warfare new ſouldiers doe bind their faith to the Captaine, and profeſſe to be his ſouldiers: ſo by our ſignes we profeſſe Chriſt our Captaine, and doe teſtifie that we ſerve under his banner. They adde ſimilitudes to make thereby the matter more plaine. As a gowne made the Romans ſeverally knowne from the Greekes which did weare cloakes: as the very degrees of men at *Rome* were diſcerned by their ſeverall ſignes: the degree of Senators from the degree of Knights, by purple coat and picked ſhooes: againe a Knight from a Commoner,

moner, by a Ring: so wee beare our signes that may make us severally knowne from prophane men. But by the things above said it is evident enough, that the old Writers, which gave to the signes the name of Sacraments, had no regard how this word was used among Latine Writers, but for their owne purpose feigned this signification, whereby they signified only holy signes. But if we will search the matter more deeply, it may seeme that they have with the same relation applied the word to the same signification, wherewith they have removed the name of Faith to that sense wherein it is now used. For whereas Faith is a truth in performing promises; yet they have called Faith an assuredneſse, or sure perswasion which is had of the truth it selfe. Likewise, whereas a Sacrament is the souldiers part whereby hee voweth himselfe to his Captaine; they have made it the Captaines part, whereby he receiveth souldiers into rooms of service. For by the Sacrament the Lord doth promise that hee will bee our God. and that we shall be his people. But we passe over such subtilties, for as much as I thinke I have proved with arguments plaine enough, that they had respect to nothing else but to signifie that these are signes of holy and spirituall things. We receive indeed the similitudes which they bring of outward tokens; but wee allow not that that which is the last point in the Sacrament, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should serve our faith before God; the latter point, that they should testifie our confession before men. According to this latter consideration those similitudes have place. But in the meane time let that first part remaine; because otherwise (as we have already proved) the mysteries should be but cold, unlesse they were helps to our faith, and additions to doctrine, ordained to the same use and end.

14. Againe, we must be warned, that as these men doe weaken the force, and utterly overthrow the use of Sacraments; so on the contrary side there be some, which feigne to Sacraments I wot not what secret vertues, which are no where read to be put in them by God. By which errour the simple and unskilfull are dangerously deceived, while they are both taught to seeke the gifts of God where they cannot bee found, and are by little and little drawne away from God, to embrace meere vanity in stead of his verity. For the Sophisticall Schooles have taught with great consent, that the Sacraments of the new law, that is to say, those which are now in use in the Christian Church doe justifie and give grace, so that we doe not lay a stop of deadly sinne. It cannot bee expressed how pernitious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church, it hath prevailed in a great part of the world. Truly it is utterly devillish. For when it promiseth righteousneſse without faith, it driveth soules headlong into destruction; then because it fetcheth the cause of righteousneſse from the Sacraments, it bindeth the miserable minds of men, already of their owne accord too much bending to the earth, with this superstition, that they rather rest in the sight of a bodily thing, than of God himselfe. Which two things I would to God we had not so proved in experience, so little need they any long proofe. But what is a Sacrament taken without faith, but the most certaine destruction of the Church? For whereas nothing is to be looked for thereof without the promise, and the promise doth no lesse threaten wrath to the unfaithfull, than it offereth grace to the faithfull: he is deceived that thinketh that there is any more given to him by the Sacraments, than that which being offered by the Word of God, he receiveth by faith. Whereupon another thing also is gathered, that the assurance of salvation hangeth not upon the partaking of the Sacrament, as though Justification consisted therein, which we know to be reposed in Christ onely, and to be communicated unto us no lesse by the preaching of the Gospell, than by the sealing of the Sacrament; and that without that it cannot wholly stand. So true is that which *Augustine* also writeth, that invisible sanctification may be without a visible signe; and againe, that a visible signe may bee without true sanctification. For (as hee also writeth in another place) men doe put on Christ sometime untill the receiving of a Sacrament, sometime even untill the sanctification of life. And that first point may be common both to good and to evill; but this other is proper to the good and godly.

As by some too little, so by others too much force is ascribed unto Sacraments.

Lib. 4. de quæst. vet. Testament. Lib. 5. de bap. cont. Donat. cap. 14.

15. Hereupon commeth that distinction if it bee well understood, which the same

The hidden grace not alwayes joyned with the visible signe of the Sacraments.
De Bap. par. In Psal. 77.

same *Augustine* hath often noted, betweene a Sacrament, and the thing of the Sacrament. For it not onely signifieth, that the figure and truth are there contained, but that they doe not so hang together, but that they may be severd; and that even in the very conjoyning the thing must alway be discerned from the signe, that wee give not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that the Sacraments doe worke in the onely Elect that which they figure. Againe, when he writeth thus of the Jewes: When the Sacraments were common to all, the grace was not common, which is the power of the Sacraments. So now also the washing of regeneration is common to all; but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Againe, in another

In Joh hom. 28

place of the Supper of the Lord, wee also at this day receive visible meat. But the Sacrament is one thing, and the power of the Sacrament another thing. What is this, that many receive of the Altar and die, and in receiving doe die? For the Lords morsell was poyson to *Judas*; not because he received an evill thing, but because he being evill, received a good thing evilly. A little after: The Sacrament of this thing, that is, of the unity of the body and bloud of Christ, is somewhere prepared on the Lords Table dayly, somewhere by certaine distances of dayes; and thereof is received unto life to some, and unto destruction to some. But the thing it selfe whereof it is a Sacrament, is received unto life to all men, but unto destruction to no man, whosoever is partaker of it. And a little before he had said; Hee shall not die which eateth: but he which pertaineth to the power of the Sacrament, not to the visible Sacrament: which eateth within, not without: which eateth with heart, not he which presseth with tooth. Thus you heare every where, that a Sacrament is so severed from his owne truth by the unworthinesse of the receiver, that there remaineth nothing but a vaine and unprofitable figure. But that thou maist have not a signe void of truth, but the thing with the signe, thou must conceive by faith the word which is there enclosed. So how much thou shalt by the Sacraments profit in communicating of Christ, so much profit shalt thou take of them.

Christ the substance of all Sacraments, and the onely cause of righteousnesse: the Sacraments effectuall meanes to nourish the knowledge of Christ, though the wicked lacking faith be not nourished by them.
Lib. 4. senten. dist. 1.

16. If this bee somewhat darke because of the shortnesse, I will set it out in moe words. I say that Christ is the matter, (or if thou wilt) the substance of all Sacraments: for as much as in him they have all their perfectnesse, and doe promise nothing without him. So much lesse tolerable is the errour of *Peter Lombard*, which doth expressly make them causes of righteousnesse and salvation, whereof they bee parts. Therefore bidding all causes farewell which mans wit doth feigne to it selfe, wee ought to stay in this one cause. Therefore how much wee bee by their ministery holpen to the nourishing, confirming, and increasing of the true knowledge of Christ in us, and to the possessing of him more fully, and to the enjoying of his riches, so much effectualnesse they have with us. But that is done when wee doe with true faith receive that which is there offered. Doe the wicked then (wilt thou say) bring to passe by their unthankfulnesse, that the ordinances of God be void, and turne to nothing? I answer, that that which I have said, is not so to be taken, as though the force and truth of the Sacrament did hang upon the state or will of him that receiveth it. For that which God hath ordained, remaineth stedfast, and keepeth still his nature, howsoever men doe varie. But sith it is one thing to offer, another to receive, nothing withstandeth, but that the signe hallowed by the Word of God, may be indeed that which it is called, and keep his owne force; and yet that there come thereby no profit to an evill doer, and wicked man. But *Augustine* doth in few words well assoile this question. If (saith he) thou receivest carnally, it ceaseth not to be spirituall; but it is not to thee. But as *Augustine* hath in the aforesaid places shewed, that a Sacrament is a thing nothing worth, if it be severed from the truth thereof; so in another place he giveth warning, that even in the very conjoyning needeth a distinction, lest wee sticke too much in the outward signe. As (saith he) to follow the letter, and so take the signes in stead of the things, is a point of servile weaknesse: so to expound the signes unprofitably, is a point of evill wandering errour. Hee nameth two faults which are here to bee avoided: The one when wee so take the signes, as though they were given in vaine, and when with abasing or diminishing their secret significations by our enviousnesse, wee

Hom. in Joh. 26. Lib. 3. de Doct. Christ. cap. 9.

bring

bring to passe that they bring us no profit at all. The other, when in not raising our minds beyond the visible signe, we give away to the Sacraments the praise of all those good things which are not given us but of Christ onely, and that by the holy Ghost, which maketh us partakers of Christ himselfe: and indeed by the helpe of the outward signes: which if they allure us to Christ, when they be wrested another way, the whole profit of them is unworthily overthrowne.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the word of God: which is to offer and set forth Christ unto us, and in him the treasures of heavenly grace: but they availe or profit nothing, but being received by faith: even as wine, or oyle, or any other liquor, though you powre it on largely, yet it will run beside and perish, unlesse the vessels mouth be open to receive it, and the vessell though it be wet round about on the out side, shall nevertheless remaine void and empty within. Beside this we must beware, lest those things which have been written by the old writers somwhat too gloriously to amplifie the dignity of sacraments, which lead us away into an error neere to this: namely that we should thinke that there is some secret power knit and fastned to the sacraments, that they may of themselves give us the graces of the holy Ghost, like as wine is given in a cup: whereas onely this office is appointed to them by God, to testifie and stablish to us the good will of God toward us, and doe profit no further unlesse the holy Ghost joyne himselfe to them, which may open our minds and hearts, and make us partakers of this testimony, wherin also doe cleerely appeare divers and severall graces of God. For the Sacraments, as we have above touched, are that thing to us of God, which to men are messengers of joyfull things, or earnests in stablishing of bargaines: which doe not of themselves give any grace, but doe tell and shew us, and (as they be earnests and tokens,) doe ratifie unto us those things that are given us by the liberality of God. The holy Ghost (whom the Sacraments doe not in common without difference bring to all men, but whom the Lord peculiarly giveth to them that be his) is he that bringeth the graces of God with him, which giveth to the Sacraments place in us, which maketh them to bring forth fruit. But although wee doe not denie that God himselfe with the most present power of his Spirit is present with his owne institution, lest the ministration which he hath ordained of the Sacraments should be fruitlesse and vaine: yet we affirme that the inward grace of the Spirit, as it is severed from the outward Ministery, so ought to be severally weighed and considered. God therefore truly performeth indeed whatsoever he promiseth and figureth in signes: neither doe the signes want their effect, that the author of them may bee proved true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or doe resigne his office to outward signes. But wee affirme, that whatsoever instruments he use, his originall working is nothing hindred thereby. When this is taught concerning the Sacraments, both their dignities is honourably set out, and their use is plainly shewed, and their profitableneſſe is abundantly reported, and the best meane in all these things is retained, that neither any thing be given to them which ought not, nor againe any thing be taken from them which is not convenient to be taken from them. In the meane time that fained devise is taken away, whereby the cause of justification and power of the holy Ghost is inclosed in elements as in vessels or waggons, and that principall force which hath beene omitted of other is expresly set out. Here also it is to be noted, that God inwardly worketh that which the Minister figureth and testifieth by outward doing: lest that be drawne to a mortall man, which God claimeth to himselfe alone. The same thing also doth *Augustine* wisely touch. How (saith hee) doth both *Moses* sanctifie, and God? not *Moses* for God: but *Moses* with visible Sacraments by his ministery, but God with invisible grace by his holy Spirit: where also is the whole fruit of visible Sacraments. For without this sanctification of invisible grace what doe those visible Sacraments profit?

Christ set forth as by the words, so by the Sacraments, neither available without faith, to whom they are available in them: they work not by secret included force, grace commeth with the Sacraments, not from the sacraments but from God.

Quæstio. vet. testam. lib. 3. c. 84.

18 The name of Sacrament, as we have hitherto entreated of the nature of it, doth generally containe all the signes that ever God gave to men, to certifie and assure them of the truth of his promises. Those hee sometime willed to remaine in naturall things; sometime hee delivered them in miracles. Of the first kinde these bee examples

Things sometimes naturall, and sometimes miraculous, used for Sacraments.

Gen.2.17. & 3.3.

Gen.9.13.

as when he gave to *Adam* and *Eve* the tree of life for an earnest of immortalitie, that they might assure themselves of it, so long as they did eate of the fruite thereof. And when hee did set the heavenly bowe for a monument to *Noe* and his posteritie, that he would no more from thence-forth destroy the earth with overflowing of water. These *Adam* and *Noe* had for sacraments. Not that the tree did give them immortalitie, which it could not give so it selfe: nor that the Bowe (which is but a striking backe of a sun-beame upon the clouds against it) was of force to hold in the waters: but because they had a marke graven in them by the word of God, that they should bee examples and seales of his testaments. And the tree was a tree before, and the bowe a bowe. When they were written upon with the word of God, then a new forme was put into them, that they should begin to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this day also a witnesse of that covenant which God made with *Noe*: which bowe so oft as we behold, we reade this promise of God written in it, that the earth shall never be destroyed with overflowing of waters. Therefore if any fond Philosopher, to scorne the simplicitie of our faith, doe affirme that such varietie of colours doth naturally arise of reflected beames and a cloud set against them: let us grant it indeed, but let us laugh to scorne his senseless follie, which doth not acknowledge God the Lord and governour of nature: which at his owne will useth all the elements to the service of his owne glorie. If he had imprinted such tokens in the sunne, the starres, the earth, stones, and such like, they should all have beene sacraments to us. Why are not uncoined and coined silver both of one value, sith they are both one metall? even because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiveth a new valuation. And shall not God be able to marke his creatures with his word, that they may be made sacraments, which before were naked elements? Of the second kind these were examples, when hee shewed to *Abraham* a light in a smoking oven: when he watered the fleece with dewe, the earth remaining drie: againe he watered the earth, the fleece being untouched, to promise victorie to *Gideon*: when hee drew the shadow of the diall nine lines backward, to promise safetie to *Ezechias*. These things, when they were done to relieve and stablish the weakenesse of their faith, were then also sacraments.

Gen.15.17. Jud.6.37. 2 King.20.9. Esa.38.7.

Sacraments on Gods behalfe testimonies of grace, on ours notes and marks of profession. Lib 9. contra Faust. Manic. 11.

19 But our present purpose is, to discourse peculiarly of those sacraments, which the Lord willed to bee ordinarie in his Church, to nourish his worshippers and servants into one faith and the confession of one faith. For (to use the words of *Augustine*) men can be congealed together into no name of religion either true or false, unlesse they bee bound together with some fellowship of visible signes and sacraments. Sith therefore the most good Father foresaw this necessitie, he did from the beginning ordaine certaine exercises of godlinesse for his servants, which afterward Satan by turning them to wicked and superstitious worshippings, hath many wayes depraved and corrupted. Hereupon came those solemne professions of the Gentiles into their holie orders, and other bastard usages: which although they were full of errour and superstition, yet they also were therewith a proofe that men could not in profession of religion bee without such outward signes. But because they neither were grounded upon the word of God, nor were referred to that truth whereunto all signes ought to bee directed, they are unworthie to bee rehearsed where mention is made of the holie signes which are ordained of God, and have not swarved from their foundation, that is, that they should be helps of true godlinesse. They consist not of bare signes, as were the bowe and the tree, but upon ceremonies: or rather the signes that bee here given are ceremonies. But as it is above said, that they be on the Lords behalfe testimonies of grace and salvation: so they bee againe on our behalfe marks of profession, by which wee openly sweare to the name of God, for our parts binding our faith unto him. Therefore *Chrysostome* in one place fitly calleth them covenantings, whereby God bindeth himselfe in league with us, and wee be bound to pureneſſe and holinesse of life, because here is made a mutuall forme of covenanting betweene God and us. For as the Lord therein promiseth that hee will cancell and blot out whatsoever guiltinesse and penaltie wee have gathered by offending,

and

and doth reconcile us to himselfe in his onely begotten sonne: so we againe on our behalfes doe by this profession binde our selves unto him to the following of godlinesse and innocency: so that a man may rightly say that such Sacraments are ceremonies, by which God will exercise his people first to the nourishing, stirring up, and strengthening of faith inwardly, then to the testifying of religion before men.

Sacraments before Christ and after, and the scope of both.

20 And even the Sacraments also were divers, after the divers order of time, according to the distribution whereby it pleaseth the Lord to shew himselfe after this or that manner to men. For to *Abraham* and his posteritie Circumcision was commanded whereunto afterward purifyings and Sacrifices, and other Ceremonies were added out of the law of *Moses*. These were the Sacraments of the Jewes untill the comming of Christ: at which comming those being abrogate, two Sacraments were ordained, which now the Christian Church useth, Baptisme, and the Supper of the Lord. I speake of those that were ordained for the use of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entred into their office, as I doe not unwillingly suffer it to be called a Sacrament, so I doe not reckon it among the ordinarie Sacraments. As for the rest which are commonly called Sacraments, what they are to be accounted, we shall see by and by. Howbeit the old Sacraments also had respect to the same marke, whereunto ours doe tend, that is, to direct and in a manner lead by the hand to Christ: or rather as Images to represent him, and shew him forth to be knowne. For whereas wee have already taught, that they are certaine seales wherewith the promises of God are sealed: and where it is most certaine, that there was never offered any promise of God to men but in Christ: that they may teach us of some promise of God, they must needs shew Christ. Whereunto pertaineth that heavenly paterne of the Tabernacle and of the worshipping in the law, which was given to *Moses* in the Mount. One onely difference there is, that those did shadow out Christ being promised, when he was yet looked for: these doe testifie him already given and delivered.

1 Cor. 1.30.

The intent of Circumcision, purifyings and sacrifices of the Law.

21 When these things shall all bee particularly and each one severally declared, they shall bee made much plainer. Circumcision was to the Jewes a signe, whereby they were put in minde, that whatsoever commeth of the seed of man, that is to say the whole nature of man is corrupt, and hath need of proyning. Moreover it was a teaching, and token of remembrance, whereby they should confirme themselves in the promise given to *Abraham*, concerning that blessed seed in whom all the Nations of the earth were to be blessed, from whom they had their owne blessing to bee looked for. Now that healthfull seed (as wee are taught of *Paul*) was Christ, in whom alone they hoped that they should recover that which they had lost in *Adam*. Wherefore Circumcision was to them the same thing which *Paul* saith that it was to *Abraham*, namely the seale of the righteousnesse of faith: that is to say, the seale whereby they should be more certainely assured, that their faith wherewith they looked for that seed, should be accounted to them of God for righteousnesse. But we shall upon a better occasion in another place goe through with the comparison of Circumcision and Baptisme. Baptisings and purifyings did set before their eyes their owne uncleannesse, filthinesse and pollution, wherewith they were defiled in their owne nature: but they promised another washing, whereby all their filthinesses should bee wiped and washed away. And this washing was Christ, with whose blood we being washed doe bring his cleannesse into the sight of God, that it may hide all our defilings. Their sacrifices did accuse them of their owne wickednesse, and therewithall did teach, that it was necessary that there should be some satisfaction which should be paid to the judgement of God. That therefore there should bee some one chiefe Bishop, a Mediator betweene God and men, which should satisfie God by shedding of blood, and by offering of a sacrifice which should suffice for the forgivenesse of sinnes. This chiefe Priest was Christ: hee himselfe shed his owne blood: he himselfe was the Sacrifice: for hee offered himselfe obedient to his Father unto death: by which obedience hee tooke away the disobedience of man, which had provoked the displeasure of God.

Gen. 22.18.

Gal. 3.16.

Rom. 4.11.

Heb. 9.1.

1 John 1.7. Reve. 1.5.

Heb 4.14. & 5.5. & 9.11. Phil. 2.8. Rom. 5.19.

22 As for our Sacraments, they doe so much more cleerely present Christ unto

The Sacrament of the new testament Baptisme and the Supper of the Lord, wherein Christ shineth more clearely than in the Sacraments of the old.

us, as hee was more neerely shewed to men, since hee hath beene truly delivered of his father such as he had beene promised. For Baptisme doth testifie unto us that wee are cleansed and washed, the Supper of thanksgiving testifieth that wee bee redeemed. In water, is figured washing: in bloud, satisfaction. These two things are found in Christ, which (as *Iohn* saith) came in water and bloud, that is to say, that hee might cleanse and redeeme. Of which thing the Spirit of God also is a witnesse. Yea there are three witnesses in one, Water, Bloud, and Spirit. In water and bloud we have a testimonie of cleansing and redeeming: but the Spirit the principall witnesse bringeth unto us assured credit of such witnessing. This high mysterie hath notably well beene shewed us in the Crosse of Christ, when water and bloud flowed out of his holy side: which side for that cause *Augustine* rightfully called the fountaine of our Sacraments: of which yet wee must intreat somewhat more at large. There is no doubt but that more plentifull grace also of the Spirit doth here shew forth it selfe if you compare time with time. For that pertaineth to the glory of the kingdome of Christ, as we gather out of many places, but specially out of the seventh Chapter of *Iohn*. In which sense wee must take that saying of *Paul*, that under the law were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the old time to prove himselfe to the Fathers a true speaker, even as at this day hee doth to us in Baptisme and in the holy Supper. But onely his purpose was by way of comparison to magnifie that which was given us, lest any should thinke it marvellous, that the Ceremonies of the law were abolished by the comming of Christ.

1 John 5.6. John 19.34. Hom. in John 20.

Col. 2.17.

Too great a difference made by Schoolemen betweene the Sacraments of the law and ours.

23 But that same schoole doctrine (as I may also briefly touch this by the way) is utterly to be hissed out, whereby there is noted so great a difference betweene the Sacraments of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently give it. For the Apostle speaketh no lesse honorably of those than of these, when he teacheth that the Fathers did eat the same spirituall meat which wee eat, and expoundeth that same meat to be Christ. Who dare make that an emptie signe, which delivered to the Jewes a true communion of Christ? And the ground of the cause which the Apostle there handleth, doth plainely fight on our side. For, that no man trusting upon a cold knowledge of Christ, and emptie title of Christianitie, and outward tokens, should presume to despise the judgement of God: hee sheweth forth examples of Gods severitie, to bee seene in the Jewes: that wee should know that the same paines which they have suffered, hang over us, if we follow the same faults. Now that the comparison may bee fit, it behoved that hee should shew that there is no unequalnesse betweene us and them in those good things whereof hee did forbid us to boast falsely. Therefore first hee maketh us equall in the Sacraments, and leaveth to us not so much as any small peece of prerogative, that might encourage us to hope of escaping unpunished. Neither verily is it lawfull to give any more to our Baptisme, than he in another place giveth to Circumcision, when hee calleth it, The seale of the righteousnesse of faith. Whatsoever therefore is at this day given us in our Sacraments, the same thing the Iewes in the old time received in theirs, that is to say, Christ with his spirituall riches. What power our Sacraments have, the same they also felt in theirs: that is to say, that they were to them seales of Gods good will toward them, into the hope of eternall salvation. If they had beene apt expositors of the Epistle to the Hebrewes, they would not have so beene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the law, yea that the old shadowes had no availing force to righteousnesse: they neglecting the comparison which is there handled, while they tooke hold of this one thing, that the law of it selfe nothing profited the followers of it, thought simply that the figures were void of truth. But the Apostles meaning is to bring the ceremoniall law to nothing, untill it come to Christ, upon whom alone hangeth all the effectualnesse of it.

Rom 4.11.

Heb 10.1.

What is spoken in Scripture to dimi-

24 But they will object those things which are read in *Paul* concerning the Circumcision of the letter, that it is in no estimation with God, that it giveth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneath Baptisme. Not so.

For

For the very ſame might rightfully bee ſaid of Baptiſme. Yea and alſo the ſame is ſaid, firſt of *Paul* himſelfe, where he ſheweth that God regardeth not the outward waſhing whereby we enter into profeſſion of religion, unleſſe the minde within be both clenſed and continue in cleanneſſe to the end: againe of *Peter*, when he teſtifieth that the truth of Baptiſme ſtandeth not in the outward waſhing, but in a good witneſſing of conſcience. But he ſeemeth alſo in another place utterly to diſpiſe the circumciſion made with hands, when hee compareth it with the circumciſion of Chriſt. I anſwer that even in this place nothing is abated of the dignitie of it. *Paul* there diſputeth againſt them, which required it as neceſſary when it was now abrogate. Therefore he warneth the faithfull, that leaving the old ſhadows they ſhould ſtand faſt in the truth. Theſe Maſters (ſaith he) inſtantly call upon you, that your bodies may bee circumciſed. But ye are ſpiritually circumciſed according to the ſoule and body. Yee have therefore the deliverance of the thing indeed, which is much better than the ſhadow. A man might take exception to the contrary, and ſay that the figure is not therfore to be deſpiſed becauſe they had the thing indeed? foraſmuch as the putting off of the old man, of which he there ſpeakes, was alſo among the Fathers, to whom yet outward circumciſion had not beene ſuperfluous: Hee preventeth this objection, when he by and by addeth, that the Coloſſians were buried with Chriſt by Baptiſme. Whereby hee ſignifieth that at this day baptiſme is the ſame to Chriſtians, which circumciſion was to the old people: and therfore that circumciſion cannot be enjoyned to Chriſtians without wrong done to Chriſt.

niſh the eſtimation of circumciſion, the ſame in like occaſion and ſenſe might as well be ſaid of Baptiſme.
1 Cor. 10.5.
1 Pet. 3.21.
Col. 2.11.

25 But that which followeth, and which I even now alleadged, is harder to aſſoile, that all the Jewiſh ceremonies were ſhadowes of things to come, and that in Chriſt is the body: but moſt hard of all is that which is intreated in many Chapters of the Epiſtle to the Hebrewes, that the bloud of beaſts, attained not to conſciences: that the law had a ſhadow of good things to come, not an image of things that the followers of it obtained, no perfection of the Ceremonies of *Moſes* and ſuch other. I goe backe to that which I have already touched, that *Paul* doth not therefore make the ceremonies ſhadowiſh, becauſe they had no ſound thing in them: but becauſe the fulfilling of them was after a certaine manner hanged in ſuſpence untill the delivering of Chriſt. Againe I ſay that this is to be underſtood not of the effectualneſſe, but rather of the manner of ſignifying. For till Chriſt was manifeſtly ſhewed in the fleſh, all the ſignes did ſhadow him out as abſent, howſoever hee did inwardly utter to the faithfull the preſence of his power and of himſelfe. But this we ought chiefely to marke, that in all thoſe places *Paul* doth not ſpeake ſimply, but by way of contention. Becauſe hee ſtrived with the falſe Apoſtles, which would have godlineſſe to conſiſt in the ceremonies onely without any reſpect of Chriſt: to confute them it ſufficeth onely to intreate, of what value ceremonies are by themſelves. This marke alſo the author of the Epiſtle to the Hebrewes followed. Let us therefore remember that here is diſputed of ceremonies, not as they be taken in their owne and naturall ſignification, but as they be wreſted to a falſe and wrongfull expoſition: not of the lawfull uſe of them, but of the abuſe of ſuperſtition. What marvell is it therefore if ceremonies being ſevered from Chriſt, are unclothed of all force? For all ſignes whatſoever they be, are brought to nought, when the thing ſignified is taken away. So when Chriſt had to doe with them which thought that Manna was nothing elſe but meate for the belly, he applyeth his ſpeech to their groſſe opinion, & ſaith that he miniſtreth better meat, which may feed ſoules to hope of immortalitie. But if you require a plainer ſolution, the ſumme of all tendeth to this: Firſt, that all that furniture of ceremonies, which was in the law of *Moſes*, is a vaniſhing thing and of no value, unleſſe it be directed to Chriſt. Secondly, that they ſo had reſpect to Chriſt, that when he at length was manifeſtly ſhewed in the fleſh, they had their fulfilling. Finally, that it behoved that they ſhould be taken away by his comming, even as a ſhadow vaniſheth away in the cleare light of the Sunne. But becauſe I doe yet defer longer diſcourſe of that matter unto that place where I have purpoſed to compare baptiſme with circumciſion, therefore I doe now more ſparingly touch it.

The ſacraments of the law ſhadowes, not in reſpect of their working: but in regard of their manner of ſignifying that which is weight, ſpoken of as things of ſmall account not ſimply but when Chriſt is ſevered from them.

John 6.27.

26 Perhaps alſo thoſe immeaſurable praiſes of ſacraments, which are read in old writers

In what ſenſe the fathers have

So much extolled the Sacraments of the new testament above the old.

writers concerning our signes, deceived those miserable Sophisters. As this of *Augustine*. That the Sacraments of the old law did onely promise the Saviour, but ours doe give salvation. When they marked not that these and such other formes of speaking were spoken: they also published their exceessive doctrines, but in a cleane contrary sense from the writing of the old fathers. For *Augustine* meant no other thing in that place, than as the same *Augustine* writeth in another place. That the Sacraments of the law of *Moses* did foretell of Christ, but ours doe tell of him present. And against *Faustus*. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours doe as it were shew him present which hath beene already delivered. Moreover he speaketh of the manner of signifying, as also he sheweth in another place. The law (saith hee) and the Prophets had Sacraments, foretelling of a thing to come: but the Sacraments of our time do testifie that that is already come, which those did declare to be to come. But what hee thought of the thing and effectualnesse, he expoundeth in many places: as when hee saith, that the Sacraments of the Jewes were in signes, divers: but in the thing signified, equall with ours: divers in visible forme, but equall in spirituall power. Againe: in divers signes is all one faith: so in divers signes, as in divers words: because words change their sounds by times: and truly words are nothing but signes. The Fathers did drinke the same spirituall drink, for they drunke not the same bodily drink. See ye therfore, faith remaining one, the signes varied. To them the rocke was Christ: to us that is Christ, which is set upon the Altar. And they drinke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull know. If thou consider the visible forme they drunke another thing: if an understandable signification they drunke the same spirituall drinke. In another place, in the mystery the same is their meat and drinke which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, and shewed to us in the flesh. Howbeit in this behalfe also we grant that there is some difference. For both sacraments doe testifie that the fatherly good will of God and the graces of the holy Ghost are offered us in Christ: but our sacraments testifie it more cleerely and brightly. In both is a delivering of Christ: but in these more plenteous and fuller, namely as that difference of the old & new Testament beareth, of which we have intreated before. And this is it that the same *Augustine* meant (whom we more often alleadge as the best and faithfullest witnes of all the old writers) where he teacheth that when Christ was revealed, sacraments were ordained both in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefly be warned, that whatsoever the Sophisters have triflingly taught concerning the worke wrought, is not onely false, but disagreeth with the nature of the Sacraments, which God hath ordained, that the faithfull being void and needy of all good things should bring nothing thither but beggery. Wherupon followeth that in receiving them, these men doe nothing wherby they may deserve praise: or that in doing (which in this their respect is meerely passive) no worke can be ascribed unto them.

Lib. 2. con. lit. Petil. c. 37.

Hom. In Jo. 26.

In Psa. 77.

Lib 9. contra. Faust. c. 13.

De doctrina Christ. lib. 3.

Epi. ad Janu.

THE FIFTEENTH CHAPTER.

Of Baptisme.

The first use of Baptisme to be a token of our cleansing, and therefore not a marke of recognisance, and a signe of profession onely as some would have it.

BAptisme is a signe of the entring wherewith wee are received into fellowship of the Church: that being grafted into Christ, wee may be reckoned among the children of God. Now it was given us of God to this end, (which I have taught to bee common to all the mysteries) first, that it should serve to our Faith with him, and to our confession before men. We will orderly declare the manner of both purposes. Baptisme bringeth three things to our Faith, which also must be severally entreated of. This is the first which the Lord setteth out unto us, that it should be a token and proofe of our cleansing: or (to expresse my minde better) it is like to a certaine sealed Charter, whereby hee confirmeth unto us, that all our sinnes are so defaced, cancelled, and blotted out, that they may never come in his sight, nor be rehearsed, nor be imputed. For he willeth that all they that beleeve, should be baptised into forgivenesse of sinnes. Therefore they which thought that Baptisme is nothing else but a marke and token whereby

whereby we profeſſe our religion before men, as ſouldiers beare the cognisance of their Captaine for a marke of their profeſſion, weigh not that which was the chiefe thing in Baptiſme. That is this, that wee ſhould receive it with this promiſe, that whoſoever beleeve and are baptiſed, ſhall be ſaved. Mar. 16. 16.

2 In this ſenſe is that to bee underſtood which *Paul* writeth, that the Church is ſanctified of Chriſt her ſpouſe, and cleanſed with waſhing of water in the word of life. And in another place, that wee are ſaved according to his mercie by the waſhing of regeneration and of the renuing of the holy Ghoſt. And that which *Peter* writeth that Baptiſme ſaveth us. For *Pauls* will was not to ſignifie, that our waſhing and ſalvation is perfectly made by water, or that water containeth in it ſelfe the power to cleanſe, regenerate and renue. Neither did *Peter* meane the cauſe of ſalvation, but onely the knowledge and certaintie of ſuch gifts to bee received in this Sacrament: which is evidently enough expreſſed in the words themſelves. For *Paul* knitteth together the word of life, and Baptiſme of water: as if he had ſaid, that by the Goſpell the meſſage of waſhing and ſanctifying is brought us, that by Baptiſme ſuch meſſage is ſealed. And *Peter* immediately adjoyneth, that that Baptiſme is not the putting away of the filthineſſe of the fleſh, but a good conſcience before God, which is of faith. Yea Baptiſme promiſeth us no other cleanſing, but by the ſprinkling of the bloud of Chriſt: which is figured by water, for the likeneſſe of cleanſing and waſhing. Who therefore can ſay that wee be cleanſed by this water, which certainely teſtifieth that the bloud of Chriſt is our true and onely waſhing? So that from no where elſe can bee fetched a ſurer reaſon to confute their blind error which referre all things to the power of the water, than from the ſignification of Baptiſme it ſelfe: which doth withdraw us as well from that viſible element which is ſet before our eyes, as from all other meanes, that it may binde our mindes to Chriſt alone. *Our cleanſing not made by Baptiſme as by a cauſe but manifeſted by it as by a ſigne.* Ephe. 5. 26. Tit. 3. 5. 1 Pet. 3 22.

3 Neither is it to be thought that Baptiſme is applyed onely to the time paſt, that for new fallings, into which wee fall backe after Baptiſme, wee muſt ſeeke new remedies of cleanſing, in I wot not what other Sacraments, as though the force of Baptiſme were worne out of uſe. By this errour it came to paſſe in old time, that ſome would not be baptiſed but in the uttermoſt perill of life, and at their laſt gaſpings, that ſo they might obtaine pardon of their whole life. Againſt which wayward ſubtle proviſion the old Biſhops ſo oft inveigh in their writings. But this we ought to thinke, that at what time ſoever wee be baptiſed, we are at once waſhed and cleanſed for all our life. Therefore ſo oft as wee fall we muſt goe backe to the remembrance of Baptiſme, and therewith we muſt arme our minde, that it may bee alway certaine and aſſured of the forgiveneſſe of ſinnes. For though when it is once miniſtred, it ſeemeth to be paſt, yet by latter ſinnes it is not aboliſhed. For the cleanneſſe of Chriſt is therein offered us that alway flouriſheth, is oppreſſed with no ſpots, but overwhelmeth and wipeth away all our filthineſſe: yet ought wee not to take thereof a libertie to ſinne in time to come (as verily wee bee not hereby armed to ſuch boldneſſe) but this doctrine is given onely to them, which when they have ſinned, doe groane wearied and oppreſſed under their ſinnes, that they may have wherewith they may raiſe up and comfort themſelves, leaſt they ſhould fall into confuſion and deſperation. So *Paul* ſaith, that Chriſt was made to us a Propitiator, unto the forgiveneſſe of faults going before. Wherein he denieth not that therein is obtained perpetuall and continuall forgiveneſſe of ſins even unto death: but he meaneth that it was given of the father, onely to poore ſinners, which wounded with the ſearing iron of conſcience, doe ſigh to the Phiſition. To theſe the mercie of God is offered. They which by eſcaping of puniſhment doe hunt for matter and libertie to ſinne, doe nothing but provoke to themſelves the wrath and judgement of God. *Baptiſme a confirmation of the waſhing out of all ſin, and not onely of ſinnes paſt before we be baptiſed.* Rom. 3. 25.

4 I know indeed that it is commonly thought otherwiſe: that by the benefit of repentance and of the keyes we doe after Baptiſme obtaine forgiveneſſe, which at our firſt regeneration is given us onely by Baptiſme. But they which deviſe this doe erre herein that they doe not remember that the power of the keyes, whereof they ſpeake, doth ſo hang upon Baptiſme that it ought in no wiſe to bee ſevered. The ſinner receiveth forgiveneſſe by the miniſterie of the Church, namely not without the preaching *The force of Baptiſme as well as repentance extended throughout our whole life.*

of the Gospell. But what manner of preaching is that? That wee be cleansed from sins by the bloud of Christ. But what signe and testimonie is there of that washing, but Baptisme? We see therefore how that absolution is referred to Baptisme. And this error hath bred us the faigned Sacrament of Penance: of which I have touched somewhat before, and the residue I will make an end of in place fit for it. But it is no marvell if men, which according to the grossenesse of their wit were immeasurably fast tied to outward things, have in this behalfe also bewrayed that fault, that not contented with the pure institution of God, they did thrust in new helps faigned of themselves. As though Baptisme it selfe were not a Sacrament of repentance. But if repentance bee commended to us for our whole life, the force also of Baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their owne sinnes, dare call backe themselves to the remembrance of Baptisme, that thereby they may confirme themselves in the affiance of that onely and continuall washing which we have in the bloud of Christ.

A second use of Baptisme to shew us our mortification and newnesse of life. Rom 6.3.

5 It bringeth also another fruit, because it sheweth us our mortification in Christ, and new life in him. For (as the Apostle saith) we are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which words he doth not only exhort us to the following of him (as though he did say, that we are by Baptisme put in minde, that after a certaine example of the death of Christ, wee should die to our lusts: and after the example of his resurrection, wee should be raised up to righteousnesse,) but hee fetcheth the matter much deeper: that is to say, that by Baptisme Christ hath made us partakers of his death, that we may be graffed into it. And as the graffe receiveth substance and nourishment of the roote into which it is graffed: so they that receive Baptisme with such faith as they ought, doe truly feele the effectualnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feele the effect of his resurrection in the quickning of the Spirit. Hereupon hee gathereth matter of exhortation: that if we be Christians, we ought to be dead to sinne, and to live to righteousnesse. This selfe same argument he useth in another place that we be circumcised, and have put off the old man, since that we be buried in Christ by Baptisme. Col.2.11. Tit.3.5. And in this sense, in the same place which we have before alleadged, he called it the washing of regeneration and of renuing. Therefore first free forgivenesse of sinnes and imputation of righteousnesse is promised us, and then the grace of the holy Ghost, which may reforme us into newnesse of life.

A third use of Baptisme to testifie our ingraffing into Christ, and partaking of his graces. Math.3.13. Gal.3.27. Act.8.16.& 19.5. Matt.28.19.

6 Last of all our faith receiveth also this profit of Baptisme, that it certainly testifieth unto us, that we are not onely graffed into the death and life of Christ, but that we are so united to Christ himselfe that wee are partakers of all his good things. For therefore hee hath dedicated and hallowed Baptisme in his owne bodie, that hee might have it common with us, as a most strong bond of the unitie and fellowship which hee vouchsafed to enter into with us: so that *Paul* proveth thereby that we be the children of God, because we have put on Christ in Baptisme. So we see that the fulfilling of Baptisme is in Christ, whom also for this reason we call the proper object of Baptisme. Therefore it is no marvell if it be reported that the Apostles baptised into his name, which yet were commanded to baptise into the name of the Father also and of the holy Ghost. For whatsoever gifts of God are set forth in Baptisme, are found in Christ alone. And yet it cannot be, but that hee which baptiseth into Christ, doth therewithall call upon the name of the Father and of the holy Ghost. For wee are therefore clensed with his bloud, because the mercifull father according to his incomparable kindnesse, willing to receive us into favour, hath set him a mediatour in the midst to procure to us favour with him. Matt.3.6. Luke 31.6. John 3.23. & 4.1. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the spirit wee be endued with a new and spirituall nature. Wherefore both of our clensing and regeneration we obtaine and after a certaine manner distinctly perceive the cause in the Father, the matter in the Sonne, and the effect in the holy Ghost. So *John* first baptised, so afterward the Apostles, with the baptisme of repentance into the forgivenesse of sinnes: meaning by this word repentance, such regeneration: and by forgivenesse of sinnes, washing.

7 Whereby

7 Whereby alſo it is made moſt certaine, that the miniſterie of *Iohn* was altogether the ſame which was afterward committed to the Apoſtles. For the divers hands wherewith it is miniſtred, make not the baptiſme divers: but the ſame doctrine sheweth it to be the ſame baptiſme. *Iohn* and the Apoſtles agreed into one doctrine: both baptiſed into repentance, both into the forgiveneſſe of ſinnes, both into the name of Chriſt, from whom was both repentance and forgiveneſſe of ſinnes. *Iohn* ſaid that hee was the Lambe of God, by whom the ſinnes of the world ſhould bee taken away: where hee made him the ſacrifice acceptable to the Father, the Propitiator of righteouſneſſe, the author of ſalvation. What could the Apoſtles adde to this confeſſion? Wherefore let it trouble no man, that the old writers labour to ſever the one from the other, whoſe voice wee ought not ſo much to eſteeme that it may ſhake the certaintie of the Scripture. For who will rather harken to *Chryſoſtome* denying that forgiveneſſe of ſinnes was comprehended in the baptiſme of *Iohn*, than to *Luke* contrariwiſe affirming that *Iohn* preached the baptiſme of repentance into the forgiveneſſe of ſinne? Neither is that ſubtlety of *Auguſtine* to bee received, that in the baptiſme of *Iohn* ſinnes were forgiven in hope, but in the baptiſme of Chriſt they are forgiven in deed. For whereas the Evangeliſt plainely teſtifieth, that *Iohn* in his baptiſme promiſed the forgiveneſſe of ſinnes: what need wee to abate this title of commendation, when no neceſſitie compelleth us unto it? But if any man ſeeke for a difference out of the Word of God, he ſhall finde none other but this, that *Iohn* baptiſed into him that was to come, the Apoſtles into him that had already preſented himſelfe.

The baptiſme of Iohn the ſame with that which the Apoſtles miniſtred howſoever the old writers Chryſoſtome, and Auguſtine ſever the one from the other.
Act. 2.38.
Iohn 1.29.
Hom. in Mat. 14.
Luke 3.3.
Lib. 3. de bap. contra Dona. cap. 10.
Luke 3.16.
Act. 19.4.

8 As for this that more abundant graces of the Spirit were powred out ſince the Reſurrection of Chriſt, it maketh nothing to ſtabliſh a diverſitie of baptiſme. For the baptiſme which the Apoſtles miniſtred while hee was yet converſant in earth, was called his: yet it had no larger plentifulneſſe of the ſpirit, than the baptiſme of *Iohn*. Yea, even after his Aſcenſion, the Spirit was not given to the Samaritans above the common meaſure of the faithfull before the Aſcenſion, although they were baptiſed into the name of Jeſus, till *Peter* and *Iohn* were ſent unto them to lay their hands upon them. This onely thing, as I thinke, deceived the old writers, that they ſaid that the baptiſme of *Iohn* was but a preparation to the baptiſme of Chriſt, becauſe they reade, that they were baptiſed againe of *Paul*, which had once received the baptiſme of *Iohn*. But how much they were herein deceived, ſhall elſe where be plainely declared in place fit for it. What is it therefore that *Iohn* ſaid, that hee baptiſed indeed with water, but that Chriſt ſhould come which ſhould baptiſe with the holy Ghoſt, and with fire? This may in few words be aſſoyled. For hee meant not to put difference betweene the one baptiſme and the other, but hee compared his owne perſon with the perſon of Chriſt, ſaying, that himſelfe was a miniſter of water, but that Chriſt was the giver of the holy Ghoſt, and ſhould declare his power by viſible miracle the ſame day that hee ſhould ſend the holy Ghoſt to the Apoſtles under fierie tongues. What could the Apoſtles boaſt of more than this? What more could they alſo that baptiſe at this day? For they bee onely miniſters of the outward ſigne, and Chriſt is the authour of the inward grace: as the ſame old writers themſelves doe every where teach, and ſpecially *Auguſtine*, whoſe principall ſtay againſt the Donatiſts is this, that what a one ſoever he be that baptiſeth, yet onely Chriſt is ruler of it.

The baptiſing not diverſe because the graces of the ſpirit were divers which followed the miniſterie of Iohn, and of Chriſts Apoſtles, yea even of the Apoſtles before and after Chriſts Aſcenſion.
Act. 8.14.
Matt. 3.11.
Act. 2.8.

9 Theſe things which wee have ſpoken both of mortification and of waſhing, are ſhadowed out in the people of *Iſrael*, whom for the ſame cauſe the Apoſtle ſaith to have beene baptiſed in the cloud and in the ſea. Mortifying was figured, when the Lord delivering them out of the hand of *Pharao* and from cruell bondage, made for them a way through the red ſea, and drowned *Pharao* himſelfe, and the Ægyptians their enemies, that followed them hard at their backs, and were even in their necks to overtake them. For after the ſame manner alſo he promiſeth to us in baptiſme, and by a ſigne given sheweth us, that we are by his power brought forth and delivered out of the thraldome of Ægypt, that is to ſay, out of the bondage of ſinne: that our *Pharao* is drowned, that is to ſay the devil, although even ſo alſo he ceaſeth not to exerciſe & wearie us. But as that Ægyptian was not throwne downe into the bottome of the ſea, but being overthrowne on the ſhore, did yet with terrible ſight make the Iſraelites afraid, but could not hurt them:

The grace of mortification and purification aſſured unto us by baptiſme ſhadowed to the people of Iſrael darkely under other figures.
1 Cor. 10.2.
Exod. 14.21.

them: so this our enemie yet indeed threatneth, sheweth his weapons, is felt, but cannot overcome. In the cloud was a signe of cleansing. For as then the Lord covered them with a cloud cast over them, and gave them refreshing cold, least they should faint and pine away with too cruell burning of the Sunne: so in Baptisme we acknowledge our selves covered and defended with the bloud of Christ, least the severitie of God, which is indeed an intollerable flame, should lye upon us. But although this mysterie was then darke and knowne to few: yet because there is none other way to obtaine salvation, but in those two graces, God would not take away the signe of them both from the old Fathers, whom he had adopted to be heires.

Num. 9. 14.

Faithfull men by Baptisme not rid of originall sinne, but certified first that condemnation whereunto the corruption of their nature hath made them subject, is done away.

10 Now it is cleare, how false that is which some have lately taught, and wherein some yet continue, that by Baptisme we be loosed and delivered from originall sinne, and from the corruption which was from *Adam* spread abroad into his whole posteritie, and that wee be restored into the same righteousnesse and pureneſſe of nature, which *Adam* should have obtained, if hee had stood fast in the same uprightnesse wherein hee was first created. For such kinde of teachers never understood what was originall sinne, nor what was originall righteousnesse, nor what was the grace of Baptisme. But wee have already proved, that originall sinne is the perversnesse and corruption of our nature, which first maketh us guiltie of the wrath of God, and then also bringeth forth works in us, which the Scripture calleth the works of the flesh. Therefore these two points are severally to bee marked, namely that we being in all parts of our natnre defiled and corrupted are already for such corruption onely, holden worthily condemned and convicted before God, to whom nothing is acceptable but righteousneſſe, innocencie and cleanneſſe. Yea, and very Infants themselves bring their owne damnation with them from their mothers wombe. Who, although they have not yet brought forth the fruits of their iniquitie, yet have the seed thereof inclosed within them. Yea, their whole nature is a certaine seed of sinne, therefore it cannot but bee hatefull and abominable to God. The Faithfull are certified by Baptisme that this damnation is taken away, and driven from them: forasmuch (as we have already said) the Lord doth by this signe promise us that full and perfect forgiveneſſe is granted both of the fault which should have beene imputed to us, and of the paine which wee should have suffered for the fault: they take hold also of righteousnesse, but such as the people of God may obtaine in this life, that is to say by imputation onely; because the Lord of his owne mercy taketh them for righteous and innocent.

Cal. 5. 19.

Secondly that the works of the flesh shall not beare rule and have dominion over them.

11 The other point is, that this perversneſſe never ceaseth in us, but continually bringeth forth new fruits, namely those works of the flesh which wee have before described: none otherwise than a burning furnace continually bloweth out flame and sparkles, or as a spring infinitely casteth out water. For lust never utterly dyeth and is quenched in men, untill being by death delivered out of the body of death, they have utterly put off themselves. Baptisme indeed promiseth us that our *Pharao* is drowned, and the mortification of sinne: yet but so that it is no more, or may no more trouble us, but onely that it may not overcome us. For so long as we live enclosed within this prison of our bodie, the remnants of sinne shall dwell in us: but if wee hold fast by Faith the promise given us of God in Baptisme, they shall not beare rule nor raigne. But let no man deceive himselfe: Let no man flatter himselfe in his owne evill, when hee heareth that sinne alway dwelleth in us. These things are not spoken to this end, that they should carelesly sleepe upon their sinnes, which are otherwise too much inclined to sinne: but only, that they should not faint and be discouraged, which are tickled and pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleeve that they have much profited, when they feele that there is daily somewhat minished of their lust, till they have attained thither whether they travaile, namely to the last death of their flesh, which shall bee ended in the dying of this mortall life. In the meane time let them not cease both to strive valiantly, and to encourage them to goe forward and to stirre them up to full victorie. For this also ought more to whet on their endevours, that they see that after that they have long travailed, they have yet no small businesse remayning. This wee ought to hold; we are baptised into the mortifying of our flesh, which is begun by Baptisme in us, which

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wee dayly follow: but it shall bee made perfect when wee shall remove out of this life to the Lord.

Baptisme according to S. Paul the earnest of our regeneration, the weaknesse of our nature hereunto, and the greatnesse of our comfort notwithstanding this weakenesse.

12 Here wee say no other thing, than the Apostle *Paul* in the seventh Chapter to the Romanes most clearely setteth out. For after that hee had disputed of free righteousnesse, because some wicked men did thereof gather, that we might live after our owne lust, because we should not be acceptable to God by the deservings of works: he addeth, that all they that are clothed with the righteousnesse of Christ, are therewith regenerate in Spirit, and that of this regeneration wee have an earnest in baptisme. Hereupon hee exhorteth the faithfull, that they suffer not sinne to have dominion in their members. Now because hee knew that there is alway some weakenesse in the faithfull: that they should not therefore be discouraged, he adjoyneth a comfort, that they are not under the law. Because againe it might seeme, that Christians might grow insolent, because they are not under the yoke of the law, he entreateth what manner of abrogating that is, and therewithall what is the use of the law: which question he had now the second time defined. The summe is, that wee be delivered from the rigor of the law, that we should cleave to Christ: but that the office of the law is, that we being convinced of our perverseness, should confesse our owne weakeneſſe and miserie. Now forasmuch as that perverseneſſe of nature doth not so easily appeare in a prophane man, which followeth his owne lust without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastling with the remnants of his flesh, and that hee is holden bound with miserable bondage, that he cannot consecrate himselfe wholy to the obedience of the law of God. Therefore hee is compelled with groning to crie out. Unhappy am I. Who shall deliver me out of this body subject to death? If the children of God bee holden captive in prison so long as they live, they must needs be much carefully grieved with thinking upon their owne perill, unlesse this feare be met withall. Therefore he adjoyneth to this use a comfort, that there is no more damnation to them that are in Christ Jesu. Where he teacheth, that they whom the Lord hath once received into favour, engraffed into the communion of his Christ, he hath by baptisme admitted into the fellowship of his Church, while they continue in the faith of Christ, although they bee besieged of sinne, yea and carrie sinne about within them, yet are acquited from guiltinesse and condemnation. If this be the simple and naturall exposition of *Paul*, there is no cause why we should seeme to teach any new unwonted thing.

Rom. 7. 24.

Rom. 8.

Baptisme the badge of our profession.

13 But Baptisme so serveth our confession before men. For it is a marke, whereby we openly professe that wee should be accounted among the people of God: whereby we testifie that wee agree with all Christians into the worshipping of one God and into one religion: finally, whereby wee openly affirme our Faith: that not onely our harts should breath out the praise of God, but also our tongues, and all the members of our body should sound it out with such utterances as they be able. For so, as we ought, all our things are imployed to the service of the glorie of God, whereof nothing ought to bee void, and other may by our example bee stirred up to the same endevours. Hereunto *Paul* had respect, when he asked the Corinthians whether they had not beene baptised into the name of Christ: meaning verily, that even in this that they were baptised into his name, they avowed themselves unto him, swore to his name, and bound their Faith to him before men, that they could no more confesse any other, but Christ alone, unlesse they would forsake the confession which they had made in Baptisme.

1 Cor. 1. 2.

The Author of Baptisme is also the worker of grace spirituall therein figured not inclosed.

14 Now sith it is declared what our Lord had regard unto in the institution of Baptisme: it is plaine to judge what is the way for us to use and receive it. For so far as it is given to the raising, nourishing and confirming of our Faith, it is to be taken as from the hand of the Author himselfe: we ought to hold it certaine and fully perswaded, that it is hee which speaketh to us by the signe, that it is hee which cleanseth us, washeth us, and putteth away the remembrance of our sinnes, that it is he which maketh us partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our lust, yea which groweth into one with us, that being cloathed with him wee may bee reckoned the children of God: that these things, I say, he

hee doth inwardly so truly and certainly performe to our Soule, as we certainly see our bodie outwardly to be washed, dipped, and cloathed. For this either relation, or similitude, is the most sure rule of Sacraments: that in bodily things wee should behold spirituall things, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the Sacrament, that they should bee given us by the force thereof: but onely because the Lord doth by this token testifie his will unto us, that is, that hee will give us all these things. Neither doth hee onely feed our eyes with a naked sight, but he bringeth us to the thing present, and together fulfilleth that which it figureth.

Cornelius and Paul by Baptisme yet indued with grace, but assured that they were entred through faith, without which, Baptisme doth but testifie our unthankfulnesse.
Act. 10. 48.
Act 9. 17.

15 Hereof let *Cornelius* the Captaine be an example, which was baptised, having before receeived forgivenesse of sinnes, and visible graces of the holy Ghost: seeking not by Baptisme a larger forgivenesse, but a more certaine exercising of faith, yea an increase of confidence by a pledge. Peradventure some man will object: why therefore did *Ananias* say to *Paul*, that hee should wash away his sinnes by Baptisme, if sinnes be not washed away by the power of Baptisme it selfe? I answer: Wee are said to receive, to obtaine, to get that which so farre as concerneth the feeling of our faith, is given us of the Lord, whether he doe then first testifie it, or being testified doth more and certainlier confirme it. This therefore onely was the meaning of *Ananias*: that thou maist bee assured *Paul*, that thy sinnes are forgiven thee, bee baptised. For the Lord doth in Baptisme promise forgivenesse of sinnes: receive this, and bee out of care. Howbeit I meane not to diminish the force of Baptisme, but that the thing and the truth is present with the signe, so farre as God worketh by outward meanes. But of this Sacrament, as of all other, wee obtaine nothing but so much as we receive by faith. If we want faith, it shall be for a witnesse of our unthankfulnesse, whereby we may be declared guiltie before God, because we have not beleeved the promise there given. But so farre as it is a signe of our confession, wee ought by it to testifie that our affiance is in the mercie of God, and our cleanesse is in the forgivenesse of sins, which is gotten us by Jesus Christ: and that by it wee enter into the Church of Christ, that wee may with one consent of faith and charitie live in one mind with all the faithfull. This last point did *Paul* meane, when he saith, that we are all baptised into one Spirit, that we may be one bodie.

1 Cor. 12. 13.

Nothing added unto or taken from Baptisme by their worthinesse or unworthinesse which are ministers of it: and therefore rebaptization not to be received.

16 Now if this bee true which wee determine, that a Sacrament is not to be wayed according to his hand of whom it is ministred, but as of the very hand of God, from whom without doubt it proceeded: heroupon wee may gather that nothing is added to it nor taken from it by the worthinesse of him by whose hand it is delivered. And even as among men, if a letter be sent, so that the hand and the seale be well knowne, it maketh no matter who or what manner of man bee the carrier: so it ought to suffice to know the hand and seale of the Lord in his Sacraments, by what carrier soever they be brought. Hereby the error of the Donatists is very well confuted, which measured the force and value of the Sacrament by the worthinesse of the Minister. Such at this day are our Catabaptists, which denie that we be rightly baptised, because we were baptised by wicked men and Idolaters in the Popish kingdome: therefore they furiously call upon us to be baptised againe. Against whose follies wee shall be armed with a reason strong enough, if we thinke that wee were professed by Baptisme not into the name of any man, but into the name of the Father, the Sonne, and the holy Ghost, and that therefore it is not the Baptisme of man, but of God, of whomsoever it bee ministred. Although they were never so much ignorant or despisers of God and all godlinesse, which baptised us, yet they did not baptise us into the fellowship of their owne ignorance or sacrilege, but into the faith of Jesus Christ: because they called not upon their owne name, but the name of God, nor baptised us into any other name. Now if it were the baptisme of God, it hath verily inclosed in it a promise of the forgivenesse of sinnes, the mortifying of the flesh, the spirituall quickning, and the partaking of Christ. So it nothing hindered the Jewes, to have beene circumcised of uncleane Priests and Apostates: neither was the signe therefore voide, that it needed to bee done of new: but it was sufficient to returne to the naturall beginning. Wherethey object this

Matt. 28. 19.

Baptisme

Baptiſme ought to be celebrate in the aſſemblies of the godly, that proveth not, that that which is faulty in part, ſhould deſtroy the whole force thereof. For when wee teach what ought to be done that Baptiſme may be pure, and void of all deſiling, we doe not aboliſh the ordinance of God, although idolaters corrupt it. Eor when in old time Circumciſion was corrupted with many ſuperſtitions, yet it ceaſed not to be taken for a ſigne of grace: neither did *Ioſias* and *Ezechias*, when they gathered out of all Iſrael them that had departed from God, call them to a ſecond Circumciſion.

Baptiſme not made void by their remaining a long time in blindneſſe that are baptiſed.

17 Now whereas they aske us, what faith of ours hath yet followed Baptiſme in certaine yeeres paſt, that they thereby might prove that the Baptiſme is void, when it is not ſanctified unto us, but by the word ofpromiſe received by faith: to this queſtion we anſwer that we indeed being blinde and unbeleeving, did in a long time not hold faſt the promiſe given us in Baptiſme: yet the promiſe it ſelfe, for as much as it was of God, continued alway ſtaied, ſtedfaſt, and true. Although all men be liers and faithbreakers, yet God ceaſeth not to be true: although all men be loſt, yet Chriſt remaineth ſalvation. We confeſſe therefore that Baptiſme, for that time profited us nothing at all: for as much as in it the promiſe offered us, without which baptiſme is nothing, lay nothing regarded. Now ſith by the grace of God, we have begun to waxe wiſer, we accuſe our owne blindneſſe and hardneſſe of heart, which have ſo long been unthankefull to his ſo great goodneſſe. But we beleeve that the promiſe it ſelfe is not vaniſhed away: but rather thus we conſider. God by baptiſme promiſeth the forgiveneſſe of ſinnes, and ſith he hath promiſed it, will undoubtedly performe it to all that beleeve it. That promiſe was offered us in baptiſme: by faith therefore let us embrace it. It hath indeed long been buried from us becauſe of infidelity: now therefore let us receive it by faith. Wherefore where the Lord calleth the Iewiſh people to repentance, he giveth them no commandement of a ſecond circumciſion, which being (as we have ſaid) circumciſed with a wicked and ungodly hand, lived a certaine time entangled with the ſame wickedneſſe. But he earneſtly calleth upon the onely turning of the heart. Becauſe, howſoever the covenant was broken of them, yet the ſigne of the covenant, by the ordinance of the Lord, remaineth alwayes ſtedfaſt and inviolable. Therefore with the onely condition of repentance they were reſtored into the covenant which the Lord had once made with them in circumciſion: which yet being received by the hand of the Leaguebreaker prieſt, ſo much as in them lay, they had defiled againe, and the effect whereof they had quenched.

Rom. 3. 3.

They whom Iohn had Baptiſed not rebaptiſed by Paul. Act. 19. 3.

18 But they thinke that they ſhake a fiery dart at us, when they alleadge that *Paul*, rebaptiſed them which were once baptiſed with the baptiſme of *Iohn*. For if by our owne confeſſion, the Baptiſme of *Iohn* was altogether the ſame that ours is now: even as they having beene before perverſely inſtructed, when they were taught the true faith, they were againe Baptiſed into it: ſo that baptiſme, which was without true doctrine, is to be taken for nothing, and we ought to be newly baptiſed againe into the true religion, wherewith we are now firſt inſtructed. Some think, that there was ſome wrongfully affectionated man to *Iohn*, which had entred them with their firſt baptiſme rather to a vaine ſuperſtition. Of which thing they ſeeme to gather a conjecture hereupon, becauſe they confeſſed themſelves to bee utterly ignorant of the holy Ghoſt: whereas *Iohn* verely would never have ſent away from himſelfe ſchollers ſo untaught. But neither is it likely that the Jewes although they had not beene baptiſed at all, were deſtitute of all knowledge of the holy Ghoſt, wich is famouſly ſpoken of by ſo many teſtimonies of the ſcripture. Whereas therefore they anſwer that they know not whether there bee a holy Ghoſt, it is to bee underſtood as if they had ſaid that they have not yet heard, whether the graces of the Spirit, of which *Paul* asked them, were given to the Diſciples of Chriſt. But I grant that that was the true baptiſme of *Iohn*, and all one and the ſelfe ſame with the Baptiſme of Chriſt: but I deny that they were Baptiſed againe. What then meane theſe words, they were baptiſed in the name of Jeſus? Some do expound it, that they were but inſtructed of *Paul* with true doctrine. But I had rather underſtand it more ſimply, to be the Baptiſme of the holy Ghoſt, that is to ſay, that the viſible graces of the Spirit were given them by the laying on of hands: which to be expreſſed by the name of Baptiſme, is no new thing. As on the day of Pentecoſt

Act. 1. 5.

it is ſaid, that the Apoſtles remembred the words of the Lord, concerning the Baptiſme of fire and of the ſpirit. And *Peter* ſaith that the ſame came to his remembrance, when he ſaw thoſe graces powred out upon *Cornelius*, and his houſhold and kindred. Neither is that contrary which is after adjoyned: When hee had laid his hands on them, the Holy Ghoſt came downe upon them. For *Luke* doth not tell of two divers things: but followeth the manner of telling commonly uſed among the Hebrewes, which doe firſt propound the ſumme of the matter, and then doe ſet it out more at large. Which every man may perceive by the very framing together of the words. For hee ſaith, When they had heard theſe things, they were Baptiſed in the name of Jeſus. And when *Paul* had laid his hands upon them, the holy Ghoſt came downe upon them. In this latter ſentence is deſcribed, what manner of Baptiſme that was. If ignorance doe ſo corrupt a former baptiſme, that it muſt be amended by with ſecond baptiſme: the Apoſtles ſhould have beene rebaptiſed firſt of all, which in whole three yeares after their baptiſme had ſcarcely taſted any ſmall parcell of purer doctrine. And now among us what rivers might ſuffice to renew ſo many waſhings, as there be ignorances by the mercie of the Lord dayly amended in us?

Act. 11. 16. *Acceſſary inventions of men added unto Chriſts inſtitution of Baptiſme.*

19 The force, dignity, profit, and end of the myſtery if I bee not deceived, ought by this time to be plaine enough. So much as concerneth the outward ſigne, I would to God the naturall inſtitution of Chriſt had prevailed ſo much as was meet, to reſtraine the boldneſſe of men. For, as though it were a contemptible thing to be baptiſed with water according to the precept of Chriſt, there is invented bleſſing, or rather inchanting, to defile the true hallowing of the water. Afterward was added a Taper with Chriſme: but the blowing ſeemeth to open the gate to baptiſme. But although I am not ignorant, how ancient is the beginning of this added packe: yet it is lawfull both for mee and all the godly to refuſe whatſoever things men have preſumed to adde to the ordinance of Chriſt. When Satan ſaw that by the fooliſh light credit of the world at the very beginnings of the Goſpell his deceits were eaſily received, hee brake foorth into groſſer mockeries. Hereupon ſpittle, and like trifles, were openly brought in with unbridled liberty to the repoch of Baptiſme. By which experiences let us learne that nothing is either holier, or better, or ſafer, than to bee content with the authority of Chriſt alone. How much better therefore was it, leaving ſtagelike pompes, which dazell the eyes of the ſimple, and dull their mindes, ſo oft as any was to be baptiſed, that he ſhould bee preſented to the aſſembly of the faithfull, and be offered to God, the whole Church looking on as a witneſſe: and praying over him: that the confeſſion of faith ſhould be rehearſed, wherewith he that is to be catechiſed ſhould bee inſtructed: that the promiſes ſhould be declared which are contained in Baptiſme: that the inſtructed ſhould be baptiſed in the name of the Father, and the Sonne, and the holy Ghoſt: at length that he be ſent away with praiers and thankſgiving. So is nothing omitted that might make to the matter, and that the onely Ceremony which proceeded from God the authour thereof, ſhould moſt clearely ſhine, being not overwhelmed with any forreine filthineſſe. But whether he be wholly dipped which is baptiſed, and that thrice or once, or whether he bee but ſprinkled with water onely powred upon him, it maketh very little matter: but that ought to be at liberty to Churches according to the diverſity of Countries. Howbeit the very word of Baptiſing ſignifieth to dip, and it is certaine that the manner of dipping was uſed of the old Church.

Baptiſme not to be adminiſtred by private men.

20 This alſo pertaineth to the purpoſe, to know that is done amiſſe if private men take upon themſelves the adminiſtration of Baptiſme. For as well the diſtribution of this as of the Supper is a part of the Eccleſiaſticall miniſtery. For Chriſt did not command women, nor yet every ſort of men, that they ſhould baptiſe: but whom he had ordained his Apoſtles, to them he gave this commandement. And when hee commanded his Diſciples to doe that in the miniſtration of the Supper which they had ſeene him doe, when he executed the office of a right diſtributer: hee would without doubt, that they ſhould therein follow his example. As for this that in many ages paſt, yea and in a manner at the very beginning of the Church, it hath beene receyed in uſe, that

that lay men might baptise in perill of death, if the minister were not present in time. I see not with how strong a reason it may bee defended. The very old fathers themselves, which either held or suffered this manner, were not sure whether it were well done. For *Augustine* seemeth to have this doubt, when he saith: Although a lay man compelled by necessitie doe give baptisme, I cannot tell whether a man may godlily say that it ought to bee iterate. For if it bee done when no necessitie compelleth, it is the usurping of another mans office: but if necessitie enforceth, it is either none or a veniall sinne. Moreover of women it was decreed without any exception in the Councell at *Carthage*, that they should not presume to baptize at all. But there is danger, least if hee which is sicke should die without baptisme, hee should be deprived of the grace of regeneration. Not so, God pronounceth that he adopteth our infants to be his owne, before they be borne, when he promiseth that hee will be a God to us and to our seed after us. In this word is contained their salvation. Neither shall any man dare to be so reprochfull against God, to denie that his promise is of it selfe sufficient to worke the effect thereof. How much harme that doctrine being evill expounded, that baptisme is of necessitie to salvation, hath brought in, few doe marke: and therefore they take lesse heed to themselves. For where this opinion is growne in force, that all are lost to whom it hath not happened to bee washed with water, our state is worse than the state of the old people, as though the grace of God were now more narrowly straitened than it was under the law. For Christ shall be thought to be come, not to fulfill the promises, but to abolish them: forasmuch as the promise which then was of it selfe effectuall enough to give health before the eight day, now should not be of force without help of the signe.

Lib contra epi. parm. 2. Cap. 13.

21 But how the custome was before that *Augustine* was borne, first is gathered of *Tertullian*, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptise, nor to offer, that she should not claime to her selfe the execution of any mans office, much lesse of the Priests. Of the same thing *Epiphanius* is a substantiall witnesse, where hee reprocheth *Marcion*, that he gave women libertie to baptise. Neither am I ignorant of their answer which thinke otherwise, that is, that common use much differeth from extraordinarie remedie, when extreme necessitie inforceth: but when hee pronouncing that it is a mockerie to give women libertie to baptise, excepteth nothing, it sufficiently appeareth that hee condemneth this corruption, so that it is by no colour excusable. Also in the third booke, where teaching that it was not permitted even to the holy mother of Christ, he addeth no restraint.

Women not authorised to baptise.

Lib cont. Hæ. 1.

22 The example of *Sephora* is unseasonably alleadged. For whereas the Angell of God was appeased, after that she taking a stone, circumcised her sonne, thereupon it was wrongfully gathered that her doing was allowed of God. Otherwise it ought to bee said, that the worshipping which the nations that were brought out of *Assyria* raised up, pleased God. But by other strong reasons it is proved, that that which a foolish woman did, is wrongfully drawne to an example of imitation. If I should say that it is a certaine singular case, which ought not to be made an example, and specially that sith it is no where read that in old time there was given to the Priests a speciall commandement to circumcise, the order of Circumcision and Baptisme is unlike: this should be strong enough to confute them. For the words of Christ are plaine: Goe yee, teach all nations, and baptise. When hee ordained the selfe same men publishers of the Gospell, and ministers of Baptisme: and none (as the Apostle witnesseth) doth take honour upon himselfe in the Church, but hee that is called as *Aaron*: whosoever without lawfull calling baptiseth, hee rusheth into another mans office. Even in the smallest things, as in meat and drinke, whatsoever wee enterprise with a doubtfull conscience, *Paul* openly cryeth out to bee sinne. Therefore in womens baptising is much more grievously sinne, where it is evident that they brake the rule appointed by Christ, forasmuch as wee know that it is unlawfull to plucke in sunder those things that God conjoyneth. But all this I passe over. Onely I would have the readers to note, that *Sepporaes* purpose was nothing lesse, than to doe any service to God. Seeing her sonne to bee in danger, she grudged, and murmured, and not without stomacking threw the foreskin upon the ground, she so taunted her husband, that she was also angry

Sephora no president for womens taking upon them to baptise. Exod. 4. 25.

Matt. 28. 19.

Heb. 5. 4.

Rom. 14. 23.

with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and her husband, for that shee was compelled to shed the bloud of her sonne. Moreover if she had in all other things behaved herselfe well, yet herein is an unexcusable rash presumption that shee circumcised her sonne, her husband being present, not any private man, but *Moses* the principall prophet of God, than whom there never rose any greater in *Israel*: which was no more lawfull for her to doe, than at this day it is for women in the sight of the Bishop. But this controversie shall by and by be easily taken away by this principle, that infants are not debarred from the kingdome of heaven whom it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is already proved that no small wrong is done to the covenant of God, if we doe not rest in it, as though it were weake of it selfe: whereas the effect thereof hangeth neither upon Baptisme, nor upon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectualnesse to the promise of God as a thing weake of it selfe, but onely confirmeth it to us. Whereupon followeth, that the children of the faithfull are not therefore Baptized, that they may then first bee made the children of God, which before were strangers from the Church, but rather that they be therefore received by a solemne signe into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore if in omitting the signe their bee neither slothfulnesse, nor contempt, nor negligence, wee are free from all danger. It is therefore much more holy, to give this reverence to the ordinance of God, that wee seeke Sacraments from no where else, than where the Lord hath left them. When wee may not have them of the Church, the grace of God is not so bound to them but that we may obtaine them by faith out of the word of the Lord.

THE SIXTEENTH CHAPTER.

That the Baptisme of Infants doth very well agree with the institution of Christ and the nature of the signe.

The Baptising of infants not devised and received onely by the rashnes of men without warrant from God himselfe.

BVt forasmuch as in this age, certaine phranticke Spirits have raised up sore troubles in the Church for the Baptisme of infants, and doe not yet cease to turmoile: I cannot choose but I must joyne here an addition to restraine their furiousnesse. If peradventure it shall seeme to some man to be very much too long, let him (I beseech him) weigh with himselfe, that we ought so much to esteeme the pureneſse of doctrine in a most great matter, together with the peace of the Church, that nothing ought to bee lothsomly received, which may availe to procure them both. Beside that, I so study to frame this discourse, that it shall be of no small importance to the clearer declaration of the mystery of Baptisme. They assaile the Baptisme of infants with an argument indeed favourable in shew, saying that it is grounded upon no institution of Christ, but that it was brought in onely by the boldnesse of men, and perverse curiousnesse, and then afterward with fond easinesse rashly received in use. For a Sacrament, unlesse it rest upon a certaine foundation of the word of God, hangeth but by a thred. But what if, when the matter is well considered, it shall appeare, that the Lords holy ordinance is falsely and unjustly charged with such a slander? Let us therefore search out the first beginning of it. And if it shall appeare, that it was devised by the onely rashnesse of men, then bidding it farewell, let us measure the true observation of baptisme by the onely will of God. But if it shall be proved that it is not destitute of his certaine authority, we must beware, least in pinching the holy ordinances of God, we be also slanderous against the author himselfe.

The right consideration of Baptisme grounded upon the promise and spirituall mystery thereof, not upon the outward ceremony alone.

2 First it is a doctrine well enough knowne, and confessed among all the godly, that the right consideration of the signes, consisteth not onely in the outward ceremonies: but principally hangeth upon the promise, and upon the spirituall mysteries, for figuring whereof the Lord ordaineth the ceremonies themselves. Therefore he that will perfectly learne of what valew baptisme is, to what end it tendeth, finally what it is: let him not stay his thought upon the element and bodily sight: but rather let him raise it up to the promises of God, which are therein offered us, and to the inward secrets which

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are therein presented unto us. Hee that knoweth these things hath attained the sound truth of Baptisme, and the whole substance thereof as I may so call it: and thereby also hee shall bee taught, what is the reason, and what is the use of the outward sprinkling. Againe, hee that contemptuously passing over these shall have his minde wholly fastened and bound to the visible ceremonie, shall understand neither the force nor property of Baptisme: nor yet so much as this, what the water meaneth, or what use it hath. Which sentence is proved with so many and so cleare testimonies of Scripture, that wee need not at this present to tarry long about it. Therefore it remaineth now that we seeke out of the promises given in Baptisme, what is the force and nature of it. The Scripture sheweth, that the clensing of sinnes, which we obtaine of the bloud of Christ, is here first shewed: then the mortifying of the flesh, which standeth upon the partaking of his death, by which the faithfull are regenerate into newnesse of life, yea, and into the fellowship of Christ. To this summe may be referred whatsoever is taught in the Scriptures concerning baptisme: saving that beside this it is a signe to testifie religion before men.

The use of circumcision under the law.

3 But forasmuch as before the institution of baptisme, the people of God had circumcision in stead thereof: let us see what these two signes differ the one from the other, and with what likenesse they agree together. Whereupon may appeare what is the relation of the one to the other. Where the Lord gave circumcision to *Abraham* to be kept, he telleth him before, that hee would be God to him and to his seed: adding, that with him is the flowing store and sufficiance of all things, that *Abraham* should account that his hand should be to him a spring of all good things. In which words the promise of eternall life is contained, as Christ expoundeth it, bringing an argument from hence to prove the immortality of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the living. Wherefore *Paul* also shewing to the Ephesians from what destruction the Lord had delivered them, gathereth by this that they had not beene admitted into the covenant of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the covenant it selfe contained. But the first accesse to God, the first entry to immortall life, is the forgivenesse of sinnes. Whereupon is gathered, that this forgivenesse answereth to the promise of Baptisme concerning our clensing. Afterward the Lord taketh covenant of *Abraham* that he should walke before him in pureness and innocency of heart which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a signe of mortifying, *Moses* in another place doth more plainly declare it, when hee exhorteth the people of Israel, to circumcise the uncircumcised skin of the heart, because they were severally chosen to bee the people of God out of all the Nations of the Earth. As God, where hee adopteth the posterity of *Abraham* to his people, commandeth them to bee circumcised: so *Moses* pronounceth that the hearts ought to bee circumcised, declaring verily what is the truth of this circumcision. Then that no man should endevour toward it by his owne strength, hee teacheth that they need the grace of God. All these things are so often repeated of the Prophets, that I need not to heape into this place many testimonies which doe each where offer themselves. We have proved therfore, that in circumcision a spirituall promise was uttered to the fathers, such as in baptisme is given: for asmuch as it figured to them the forgivenesse of sinnes, and the mortifying of the flesh. Moreover as we have taught that Christ is the foundation of baptisme, in whom both these things remaine: so it is evident that he is also of circumcision. For he is promised to *Abraham*, and in him the blessing of all Nations. To the sealing of which grace, the signe of circumcision is added.

Gen.17.10.

Matt.22.32. Luk.20.38. Eph.2.12.

Deut.10,16.

Deut.30,6.

The argument and difference betweene circumcision and Baptisme.

4. Now we may easily see, what there is like in these two signes, or what there is differing. The promises, whereupon wee have declared that the power of the signes consisteth is all one in both, namely of the fatherly favour of God, of the forgivenesse of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inward mystery, whereby the whole force and property of the Sacraments is to bee weighed. The unlike-

unlikelineſſe that remaineth, lieth in the outward ceremonie, which is the ſmalleſt portion: whereas the chiefeſt part hangeth upon the promiſe and the thing ſignified. Therefore wee may determine, that whatſoever agreeth with circumciſion, doth alſo belong to baptiſme, except the difference of the viſible Ceremonie. To this relation and compariſon, the Apoſtles rule leadeth us by the hand, whereby wee are commanded to examine all expoſition of Scripture by the proportion of faith. And truly the truth doth in this behalfe almoſt offer it ſelfe to bee ſeen. For as circumciſion, becauſe it was a certaine token to the Jewes, whereby they were certified that they were choſen to be the people and houſehold of God, and they againe on their behalfes profeſſed that they yeelded themſelves to God, was their firſt entry into the Church: ſo now alſo we by baptiſme enter into profeſſion of God, that we may bee reckoned among his people, and mutually ſweare to his name. Whereby it appeareth out of controverſie, that baptiſme is come into the place of circumciſion, that it may have the ſame office with us.

Rom. 12. 3.

Infants being partakers of the ſpirituall grace may not be denied the outward ſigne of baptiſme more than Jewiſh children circumciſion.

5 Now if we liſt to ſearch out, whether Baptiſme bee lawfully communicate to infants: ſhall we not ſay that hee doth too much play the foole, yea dote, which will reſt onely upon the element of water, and the outward obſervation, but cannot abide to bend his mind to the ſpirituall myſtery? Whereof if there be any conſideration had, it ſhall without doubt certainely appeare that Baptiſme is rightfully given to infants, as the thing that is due unto them. For the Lord in old time did not vouchſafe to admit them to circumciſion, but that he made them partakers of all thoſe things which were then ſignified by circumciſion. Otherwiſe he ſhould with meere deceits have mocked his people, if he had fed them with deceitfull ſignes, which is horrible even to bee heard of. For hee pronounceth expreſſely, that the circumciſion of a little infant ſhould be in ſtead of a ſeale to ſeale the promiſe of the covenant. But if the covenant remaine unbroken and ſtedfaſt, it doth at this day no leſſe belong to the children of Chriſtians than under the old Teſtament it pertained to the infants of the Jewes. But if they be partakers of the thing ſignified, why ſhall they be debarred from the ſigne? If they have the truth, why ſhall they be put backe from the figure? Although the outward ſigne cleave faſt together with the Word in the Sacrament, ſo that they cannot bee plucked in ſunder: yet if they bee ſeverally conſidered, whether of them I pray you ſhall wee eſteeme of more valew? Truly ſith we ſee that the figure ſerveth the word, wee muſt ſay that it is under it, and muſt ſet it in the inferiour place, Sith therefore the word of baptiſme is extended to infants; why ſhall the ſigne, that is to ſay, the addition hanging to the Word, be debarred from them? This one reaſon, if there were no moe, were aboundantly enough to confute all them that will ſpeake to the contrarie. That which is objected, that there was a day certainely ſet for circumciſion, is altogether but a ſhift. We grant that wee be not now bound to certaine dayes, like the Jewes: but when the Lord howſoever he certainely appointeth no day, yet declareth that hee is pleaſed that infants ſhould with a ſolemne formall uſage be received into his covenant: what ſeeke we more?

The children of Chriſtian parents being holy ſeed as Abrahams were, as neceſſarily the one bound to be baptized as the other to bee circumciſed.

6 Howbeit the Scripture openeth unto us yet a certainer knowledge of the truth. For it is moſt evident, that the covenant which the Lord once made with *Abraham*, is at this day no leſſe in force to Chriſtians, than it was in old time to the Jewiſh people; yea and that this word hath no leſſe reſpect to Chriſtians, than it then had reſpect to the Jewes. Vnleſſe perhaps we thinke, that Chriſt hath by his comming diminiſhed, or cut ſhort the grace of his Father. Which ſaying is not without abhominable blaſphemie; Wherefore as even the children of the Jewes were called a holy ſeed, becauſe being made heires of the ſame covenant they were made differing from the children of the ungodly: for the ſame reaſon even yet alſo the children of Chriſtians are accounted holy, yea although they bee the iſſue but of one parent faithfull: and (as the Apoſtle witneſſeth) they differ from the uncleane ſeed of Idolaters. Now when the Lord immediately after the covenant made with *Abraham*, commanded the ſame to be ſealed in infants with an outward Sacrament: what cauſe will Chriſtians alleage, why they ſhould not at this day teſtifie and ſeale the ſame in their children? Neither let any man obiect againſt me, that the Lord commanded his covenant to bee confirmed with

1 Cor. 7. 14. Gen. 17. 12.

no

no other signe than of circumcision, which is long agoe taken away. For we have in readinesse to answer, that for the time of the old Testament hee ordained circumcision to confirme his covenant: but circumcision being taken away, yet alway remaineth the same manner of confirming which we have common with the Jewes. Wherfore we must alway diligently consider what is common to both, and what they have severall from us. The covenant is common, the cause of confirming it is common. Onely the manner of confirming is diverse, because circumcision, was that to them, in place whereof baptisme hath succeeded among us. Otherwise if the testimony whereby the Jewes were assured of the salvation of their seed, be taken away from us, it should bee brought to passe by the comming of Christ, that the grace of God should bee darker and lesse approved by testimonies to us, than it was before to the Jewes. If that cannot bee said without extreame slander of Christ, by whom the infinite goodnesse of the Father hath more clearely and liberally than ever heretofore beene poured forth upon the earth: and declared to men: wee must needs grant, that it is at the least, not more pinchingly to be suppressed, nor to be set forth with lesse testimonie, than it was under the dark shadowes of the Law.

Infants embraced, prayed for, learned the heires of the kingdom of heaven by our Saviour Christ, and therefore not to be excluded from baptisme. Mat. 9. 13.

7 Wherefore the Lord Iesus minding to shew a token whereby the world might understand that he was come rather to enlarge than to limit the mercie of God, gently embraced children offered unto him, rebuking the disciples which went about to forbid them to come to him: forasmuch as they did leade those, to whom the kingdome of heaven belongeth, away from him by whom alone the entrie is open into heaven. But (will some man say) what like thing hath baptisme with this embracing of Christ? For neither is it reported that he baptized them, but that hee received them, embraced them, and wished them well. Therefore if we list to follow his example, let us helpe infants with prayer, but not baptise them. But let us weigh the doings of Christ somewhat more heedfully, than such kind of men doe. For neither is this to be lightly passed over, that Christ commandeth infants to be brought unto him, adding a reason why, because of such is the kingdome of heaven. And afterward hee witnesseth his will with deede, when embracing them he commendeth them to his Father with his prayer and blessing. If it be meet that infants bee brought to Christ, why is it not also meete that they be received to baptisme, the signe of our communion and fellowship with Christ? If the kingdome of heaven be theirs, why shall the signe be denied them, whereby there is as it were an entry opened into the Church, that being admitted into it they may bee adnumbred among the heires of the heavenly kingdome? How unjust shall we be, if we drive away them whom Christ calleth unto him? if we spoile them, whom hee garnisheth with his gifts? if wee shut out them whom hee willingly receiveth? But if wee will examine how much that which Christ there did differeth from baptisme, yet of how much greater price shall we have baptisme, (whereby wee testifie that infants are contained in the covenant of God) than receiving, embracing, laying on of hands, and prayer, whereby Christ himselfe being present: declareth that they both are his, and are sanctified of him? By the other cavillations, whereby they labour to mocke out this place, they doe nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith, Let little ones come to mee, that they were in age good big ones which were already able to goe. But they are called of the Evangelists, *Brephe* and *paidia*, by which words the Greekes doe signifie babes yet hanging on the breastes. Therefore this word (to come) is simply set for (to have accesse.) Loe what snares they are compelled to make, which are growne hard against the truth. Now where they say, that the kingdome of heaven is not given to them, but to such as be like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that bee granted, what manner of reason shall the reason of Christ bee, whereby hee meaneth to shew, that infants in age are not strangers from him? When hee commandeth that infants bee suffered to have accesse unto him, nothing is plainer than that very infancie indeed is there spoken of. And that this should not seeme an absurditie, hee by and by addeth: of such is the kingdome of heaven. But if it must needs be that infants be comprehended herein it must be plaine that by this word (such) are meant very infants themselves, and such as be like them.

8 Now

Though it be not expreſly mentioned in Scripture what infants were baptiſed by the Apoſtles: yet when they are reported to have baptiſed families we have no reaſon to thinke that the children in ſuch families were not baptiſed: no writer ſo old that maketh not the baptiſme of Infants as ancient as the Apoſtles times. Act. 16. 15. & 33.

8. Now there is no man that ſeeth not, that Baptiſme of Infants was not framed by man, which is upholden by ſo great approving of Scripture. Neither doe they colourably enough play the fooles, which object that it is no where found, that any one Infant was baptiſed by the hands of the Apoſtles. For although it bee not expreſly by name rehearſed of the Evangeliſts: yet becauſe againe they are not excluded, ſo oft as mention happeneth to bee made of the baptiſing of any houſhold: who, unleſſe hee bee mad, can reaſon thereupon that they were not baptiſed? If ſuch arguments were of any force, women ſhould bee forbidden to partake of the Lords Supper, whom wee read not to have beene received unto it in the time of the Apoſtles. But here wee bee content with the rule of Faith. For when we conſider, what the inſtitution of the Supper requireth, thereby alſo wee may eaſily judge to whom the uſe thereof ought to bee communicated. Which wee obſerve alſo in Baptiſme. For when wee marke, to what end it was ordained, wee evidently eſpie, that it belongeth no leſſe to Infants, than to elder folkes. Therefore they cannot bee deprived of it, but that the will of the Authour muſt bee manifeſtly defrauded. But whereas, they ſpread abroad among the ſimple people, that there paſſed a long row of yeares after the reſurrection of Chriſt, in which the Baptiſme of Infants was unknowne: therein they moſt fowly doe lye. For there is no writer ſo old, that doth not certainly referre the beginning thereof to the time of the Apoſtles,

The fruit that commeth by baptiſme both to children preſented, and to ſuch alſo as preſent them thereunto.

9. Now remaineth that we briefely ſhew, what fruit commeth of this obſervation, both to the Faithfull which preſent their children to the Church to bee baptiſed, and alſo to the Infants themſelves that be baptiſed with the holy water: that no man ſhould deſpiſe it as unprofitable or idle. But if it come in any mans minde, upon this pretence to mocke at Baptiſme of Infants, hee ſcorneth the commandement of Circumciſion given by the Lord. For what will they bring forth to impugne the Baptiſme of Infants, which may not alſo be throwne backe againſt circumciſion? So the Lord taketh vengeance of their arrogance, which doe by and by condemne that which they comprehend not with the ſenſe of their owne fleſh. But God furniſheth us with other armors, whereby their fooliſhneſſe may be beaten flat. For neither this his holy inſtitution, by which we feele our faith to be holpen with ſingular comfort, deſerveth to bee called ſuperfluous. For Gods ſigne communicated to a childe doth as it were by an imprinted ſeale confirme the promiſe given to the godly Parent, and declareth that it is ratified that the Lord will be God, not onely to him but alſo to his ſeed, and will continually ſhew his good will and grace, not to him onely, but alſo to his poſteritie even to the thouſand generation. Where when the great kindneſſe of God uttereth it ſelfe, firſt it yeeldeth moſt large matter to advance his glory, and overſpreadeth godly hearts with ſingular gladneſſe, becauſe they are therewithall more earneſtly moved to love againe ſo godly a Father, whom they ſee to have care of their poſterity for their ſakes. Neither doe I regard, if any man take exception, and ſay that the promiſe ought to ſuffice to confirme the ſalvation of our children: foraſmuch as it hath pleaſed God otherwiſe, who as he knoweth our weakeneſſe, willed in this behalfe ſo much to beare tenderly with it. Therefore let them that embrace the promiſe of Gods mercie to bee extended to their children, thinke that it is their duty to offer them to the Church to bee ſigned with the ſigne of mercie, and thereby to encourage themſelves to a more aſſured confidence, becauſe they doe with preſent eye behold the covenant of the Lord graven in the bodies of their children. Againe, the children receive ſome commodity of their Baptiſme that being engraffed into the body of the Church, they bee ſomewhat the more commended to the other members. Then when they are grown to riper age, they be thereby not ſlenderly ſtirred up to earneſt endevour to worſhip God, of whom they have beene received into his children by a ſolemne ſigne of adoption, before that they could by age acknowledge him for their Father. Finally that ſame condemnation ought greatly to make us afraid, that God will take vengeance of it, if any man deſpiſe to marke his ſonne with the ſigne of the covenant, becauſe by ſuch contempt the grace offered is refuſed, and as it were foreſworne.

Gen. 17. 14.

The difference which the enemies of baptiſ-

10 Now let us examine the arguments, whereby certaine furious beaſts doe not ceaſe to aſſaile this holy inſtitution of God. Firſt becauſe they ſee that they bee exceedingly

dingly neere driven and hard strained with the likenesse of Baptisme and Circumcision, they labour to plucke in sunder these two signes with great difference, that the one should not seeme to have any thing common with the other. For they say that both divers things are signified, and that the covenant is altogether divers, and that the naming of the children is not all one. But while they goe about to prove that first point, they alleadge that Circumcision was a figure of mortification and not of Baptisme. Which verily wee doe most willingly grant them. For it maketh very well for our side. Neither doe we use any other proofe of our sentence, than that Baptisme and Circumcision are signes of mortification. Hereupon wee determine that Baptisme is set in the place of Circumcision, that it should represent unto us the same thing which in old time it signified to the Iewes. In affirming the difference of the covenant, with how barbarous boldnesse doe they turmoile and corrupt the Scripture, and that not in one place alone, but so as they leave nothing safe or whole? For they depaint unto us the Iewes so to bee carnall that they be liker beasts than men: with whom forsooth the covenant made proceedeth not beyond the temporall life, to whom the promises given doe rest in present and bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefits of God, none otherwise than as they fat a heard of swine in a stie, that at length they should perish with eternall damnation. For so soone as we alleadge Circumcision and the promises annexed unto it, they answer that Circumcision was a litterall signe, and the promises thereof were carnall.

tisme ministred unto children to put betweene the thing signified by Baptisme and circumcision overthroweth them, their difference betweene the one and the other covenant most false.

11 Truly if Circumcision was a literall signe, there is no otherwise to bee thought of Baptisme. For the Apostle in the second Chapter to the Colossians maketh the one no more spirituall than the other. For hee saith that we are circumcised in Christ, with a Circumcision not made with hand, putting away the body of sinne that dwelled in our flesh: which he calleth the Circumcision of Christ. Afterward for declaration of that saying, he adjoyneth, that wee bee buried with Christ by Baptisme. What meaneth hee by these words, but that the fulfilling and truth of Baptisme, is also the truth and fulfilling of Circumcision, because they figure both one thing? For he travalleth to shew that Baptisme is the same to Christians, which circumcision had beene before to the Iewes. But forasmuch as we have now evidently declared, that the promises of both the signes, and the misteries that are presented in them, doe agree together, wee will for this present tarry no longer upon them. Onely I will put the faithfull in minde, that though I hold my peace, they should weigh with themselves whether it bee taken for an earthly and litterall signe, under which nothing is contained but spirituall and heavenly. But that they should not sell their smokes to the simple, we will by the way confute one objection wherewith they colour this most shamelesse lie. It is most certaine that the principall promises, wherein was contained the covenant which in the old Testament God stablished with the Israelites, were spirituall and tended to eternall life: and then againe, that they were received of the Father, spiritually, as it was meete, that they might thereof receive affiance of the life to come, whereunto they longed with the whole affection of their heart. But in the meane time we denie not, but that he witnessed his good will toward them with earthly and carnall benefits: by which also we say that the same promise of spirituall things was confirmed. As when he promised everlasting blessednesse to his servant *Abraham*, that hee might set before his eies a manifest token of his favour, hee addeth another promise concerning the possession of the land of *Chanaan*. After this manner we ought to understand all the earthly promises that are given to the Iewish nation, that the spirituall promise, as the head, whereunto they are directed, should alway have the chiefe place. But sith I have more largely entreated of these things in the difference of the new and old Testament, therefore now I doe the more sleighly knit it up.

Promises spirituall and heavenly, not earthly and carnall only made to the Fathers in the old Testament.
Colos. 2. 11.

Gen. 15. 1. & 18.

12 In the naming of the children they finde this diversity, that in the old Testament they were called the children of *Abraham*, which issued of his seede: but that now they are called by that name, which follow of his faith: And that therfore that carnall infancy, which was by circumcision graffed into the fellowship of the covenant, figured the infants of the New Testament, which are regenerate by the word of God

The supposed difference which the adversaries of Infants Baptisme doe put betweene

to

an ient circumcised, and the new baptised seed of Abraham.
Gal 4.28.
Rom.4.12.

to immortall life. In which words wee behold indeed a small sparkle of truth: but herein these light spirits grievously offend, that when they catch hold of that which first commeth to their hand, when they should goe further and compare many things together, they stand stiffely upon one word. Whereby it cannot otherwise bee but that they must sometime bee deceived which rest upon the sound knowledge of nothing. Wee grant indeed that the carnall seed of *Abraham* did for a time hold the place of the spirituall seed which is by faith graffed into him. For wee be called his children howsoever there is no naturall kinred betweene him and us. But if they meane, as they plainely shew that they doe, that there was never spirituall blessing promised to the carnall seed of *Abraham*, herein they are much deceived. Wherefore we must levell to a better marke, whereunto wee are directed by the most certaine guiding of the Scripture. The Lord therefore promised to *Abraham*, that hee should have a seed, wherein all nations of the earth shall bee blessed: and therewithall assureth him, that he would be a God to him and his seed. Whosoever doe by Faith receive Christ the Authour of blessing, are heires of this promise, and therefore are called the children of *Abraham*.

The dignitie of Abrahams children, circumcised and uncircumcised equall.
Matt.8.11.
Exod.19.5.

13 But although since the resurrection of Christ the bounds of the kingdome of God have begun to be farre and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from every part to sit downe in the heavenly glorie with *Abraham*, *Isaac*, and *Jacob*: yet he had many ages before extended that same so great mercie to the Jewes. And because passing over all other, hee had chosen out that onely nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was given, by the signe whereof the Jewes might bee taught that God is to them the author of salvation: by which knowledge their minds were raised into hope of eternall life. For what shall he want, whom God hath once received into his charge? Wherefore the Apostle meaning to prove that the Gentiles were the children of *Abraham* as well as the Jewes, speaketh in this manner: *Abraham* (saith hee) was justified by faith in uncircumcision. Afterward hee received the signe of circumcision, the seale of righteousnesse of faith, that he should bee the Father of all the faithfull, both of uncircumcision and of circumcision, not of them that glorie of onely circumcision, but of them that follow the faith which our Father *Abraham* had in uncircumcision. Doe not wee see that both sorts are made equall in dignitie? For during the time appointed by the decree of God, he was the Father of circumcision. When, the wall being plucked downe (as the Apostle writeth in another place) by which the Jewes were severed from the Gentiles, the entry was made open to them also into the kingdome of God, he was made their Father, and that without the signe of circumcision, because they have baptisme in stead of circumcision. But where hee expressely by name denieth, that *Abraham* is Father to them which are of circumcision onely, that same was spoken to abate the pride of certaine, which omitting the care of godlinesse, did boast themselves of onely ceremonies. After which manner at this day also their vanitie may be confuted which seeke in baptisme nothing but water.

Rom.4.10.

The carnall and spirituall seed of Abraham heretofore with the estimation due to them both.

14 But another place of the Apostle out of the ninth Chapter of the Epistle to the Romanes shall bee alleadged to the contrary, where he teacheth that they which are of the flesh, are not the children of *Abraham*: but they onely are counted his seed, which are the children of promise. For hee seemeth to signifie, that the carnall kinred of *Abraham* is nothing, which yet we doe set in some degree. But it is more diligently to be marked, what matter the Apostle there intreateth of. For, meaning to shew to the Jewes how much the goodnesse of God was not bound to the seed of *Abraham*, yea how it nothing availeth of it selfe, hee bringeth forth *Ismael* and *Esau* for example to prove it: whom being refused, as if they were strangers, although they were according to the flesh the naturall off-spring of *Abraham*, the blessing rested in *Isaac* and *Jacob*. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which hee extendeth to whom it pleaseth him: and that there is no cause why the Jewes should stand in their owne conceit, or boast upon the

name

name of the covenant, unleſſe they keepe the law of the covenant, that is to ſay, doe obey the word. Againe when hee hath throwne them downe from vaine confidence of their kindred, yet becauſe on the other ſide hee ſaw, that the covenant which was once made of God with the poſterity of *Abraham*, could in no wiſe bee made voide, in the eleventh Chapter, he argueth that the carnall kindred is not to be ſpoiled of his due dignitie: by the beneficiall meane whereof he teacheth that the Iewes are the firſt and naturall heires of the Goſpell, but in reſpect that by their unthankefulneſſe, they were forſaken as unworthy: yet ſo that the heavenly bleſſing is not utterly remooved from their nation. For which reaſon, how much ſoever they were ſtubborne and covenant breakers, nevertheleſſe hee calleth them holy (ſo much honour hee giveth to the holy generation, with whom God had vouchſafed to make his holy covenant) but calleth us if we be compared with them, as it were after borne, yea for the untimely borne children of *Abraham*, and that by adoption, not by nature: as if a twig broken off from his naturall tree ſhould bee graffed in a ſtrange ſtocke. Therefore that they ſhould not be defrauded of their prerogative: it behooved that the Goſpell ſhould bee firſt preached to them: for they be in the houſhold of God as it were the firſt begotten children. Wherefore this honour was to be given them, until they refuſed it being offered them, and by their owne unthankfulneſſe brought to paſſe that it was carried away to the Gentiles. Neither yet, with how great obſtinacie ſoever they continue to make warre againſt the Goſpell, ought they to be deſpiſed of us: if we conſider that for the promiſes ſake, the bleſſing of God doth yet ſtill remaine among them: as verily the Apoſtle teſtifieth that it ſhall never utterly depart from thence: becauſe the gifts and calling of God are without repentance. Rom. 11.29.

15 Behold of what force is the promiſe given to the poſterity of *Abraham*, and with what balance it is to be weighed. Wherefore although in diſcerning the heires of the kingdome from baſtards and ſtrangers, we nothing doubt that the onely election of God ruleth with free right of government: yet we alſo therewithall perceive, that it pleaſed him peculiarly to embrace the ſeed of *Abraham* with his mercie, and that the ſame mercie might be the more ſurely witneſſed, to ſeale it with Circumciſion. Now altogether like ſtate is there of the Chriſtian Church. For as *Paul* there reaſoneth that the *Iewes* are ſanctified of their parents: ſo in another place hee teacheth, that the children of Chriſtians receive the ſame ſanctification of their parents: Wherupon is gathered, that they are worthily ſevered from the reſt, which on the other ſide are condemned of uncleanneſſe. Now who can doubt, but that it is moſt falſe which they doe thereupon conclude, that ſay that the infants which in old time were circumciſed, did onely ſignre ſpirituall infancie, which ariſeth of the regeneration of the word of God. For *Paul* doth not ſo ſubtily play the Philoſopher, where hee writeth that Chriſt is the miniſter of Circumciſion, to fulfill the promiſes which had beene made to the Fathers, as if he had ſaid thus: Foraſmuch as the covenant made with *Abraham* hath reſpect to his ſeed, Chriſt, to performe and diſcharge the promiſe once made by his Father, came to ſalvation to the nation of the *Iewes*. See you not how alſo after the reſurrection of Chriſt, he judgeth that the promiſe of the covenant is to bee fulfilled not onely by way of Allegorie, but as the very words do ſound to the carnall ſeed of *Abraham*. To the ſame intent ſerveth that which *Peter* in the ſecond Chapter to the Actes, declareth to the *Iewes*, that the benefit of the Goſpell is due to them and their ſeed by right of the covenant, and in the Chapter next following he calleth them the children of the Teſtament, that is to ſay heires. From which alſo not much diſcordeth the other place of the Apoſtle above alleadged, where hee accounteth and ſetteth circumciſion imprinted in infants, for a teſtimonie of that communion which they have with Chriſt. But if we hearken to their trifles, what ſhall be wrought by that promiſe, whereby the Lord in the ſecond article of his law undertaketh to his ſervants, that he will bee favourable to their ſeed even to the thouſand generation? Shall we here flee to Allegories? But that were too trifling a ſhift. Or ſhall wee ſay that this is aboliſhed? But ſo the law ſhould bee deſtroyed, which Chriſt came rather to ſtabliſh, ſo farre as it turneth us to good unto life. Let it therefore bee out of controverſie, that God is ſo good and liberall to his, that for their ſakes, hee will ſave alſo

The like difference betweene the one and the other now in the Chriſtian Church.

1 Cor. 7.14.

Rom. 15.8.

Act. 2.39.

Act. 3.25. Ephe. 2.11.

their

their children, whom they ſhall beget, to be adnumbred among his people.

Abſurd differences between baptiſme and circumciſion to exclude children from the one, though from the other they were not excluded.

16 Moreover the differences which they goe about to put betweene Baptiſme and Circumciſion, are not onely worthy to bee laughed at, and void of all colour of reaſon, but alſo diſagreeing with themſelves. For when they have affirmed that baptiſme hath relation to the firſt day of the ſpirituall battell, but Circumciſion to the eight, when mortification is already ended, by and by forgetting the ſame, they turne their ſong, and call Circumciſion a figure of the fleſh to bee mortified, but Baptiſme they call buriall, into which none are to be put till they be already dead. What dotages of frantike men, can with ſo great lightneſſe leape into ſundry diverſities? For in the firſt ſentence, Baptiſme muſt goe before Circumciſion: by the other, it is thruſt backe into the latter place. Yet is it no new example, that the wits of men be ſo toſſed up and downe, when in ſtead of the moſt certaine word of God they worſhip whatſoever they have dreamed. We therefore ſay that that former difference is a meere dreame. If they liſted to expound by way of Allegorie upon the eighth day, yet it agreed not in the manner. It were much fitter, according to the opinion of the old writers, to referre the number of eight to the reſurrection which was done on the eighth day, whereupon we know that the newneſſe of life hangeth: or to the whole courſe of this preſent life, wherein mortification ought alwayes to go forward, till when life is ended, mortification it ſelfe may alſo bee ended. Howbeit God may ſeeme to have minded to provide for the tenderneſſe of age, in deferring Circumciſion to the eighth day, becauſe the wound ſhould have beene more dangerous to the children new borne and yet red from their mother. How much ſtronger is that, that we being dead before, are buried by Baptiſme: when the Scripture expreſly crieth to the contrarie that we are buried into death to this intent, that we ſhould die, and from thenceforth ſhould endeavour to this mortification? Now, a likewiſe handling it is, that they cavill that women ought not to bee baptiſed, if Baptiſme muſt be framed like to Circumciſion. For if it be moſt certaine that the ſanctifying of the ſeed of Iſrael was teſtified by the ſigne of Circumciſion: thereby alſo it is undoubted, that it was given to ſanctifie both males and females. But the onely bodies of male children were marked with it, which might by nature be marked: yet ſo that women were by them after a certaine manner companions and partners of Circumciſion. Therefore ſending farre away ſuch follies of theirs, let us ſticke faſt in the likeneſſe of baptiſme and Circumciſion, which we moſt largely ſee to agree in the inward myſterie, in the promiſes, in vſe, in effectualneſſe.

Children want of underſtanding no reaſon to keep them from being baptiſed who is the ſeale of that ſanctitie whereof they are capable.

17 They thinke alſo that they bring forth a moſt ſtrong reaſon, why children are to be debarred from baptiſme, when they alleadge that that they are not yet for age able to underſtand the myſtery there ſignified. That is ſpirituall regeneration, which cannot be in the firſt infancy. Therefore they gather, that they are tobe taken for none other than the children of *Adam*: till they bee growne to age meet for a ſecond birth. But truth of God each where ſpeaketh againſt all theſe things. For if they be to be left among the children of *Adam*, then they are left in death: foraſmuch as in *Adam* we can doe nothing but die. But contrariwiſe Chriſt commandeth them to be brought unto him. Why ſo? becauſe he is life: Therefore that hee may give life to them, he maketh them partakers of himſelfe: when in the meane time theſe fellowes driving them far away doe adjudge them to death. For if they ſay for a ſhift that infants doe not therefore periſh if they be accounted the children of *Adam*, their error is abundantly confuted by witneſſe of the Scripture. For whereas it pronounceth that all do die in *Adam*, it followeth that there remaineth no hope of life but in Chriſt. Therefore that wee may be made heires of life, we muſt communicate with him. Againe when it is written in another place, that by nature we are ſubject to the wrath of God: and conceived in ſinne, whereunto damnation perpetually cleaveth: we muſt depart out of our owne nature, before that the entrie bee open to us into the kingdome of God. And what can be more plainely ſpoken, than that fleſh and blood cannot poſſeſſe the kingdome of God? Therefore let all be done away whatſoever is ours (which ſhall not be done without regeneration) then we ſhall ſee this poſſeſſion of the kingdome. Finally if Chriſt ſay truely, when he reporteth that he is life, it is neceſſarie that we be graffed

1 Cor. 15. 22. Epheſ. 2. 3. Pſal. 51. 7.

1 Cor. 15. 50.

John 11. 25. and 14. 5.

into

nto him, that we may be delivered out of the bondage of death. But (say they) how are infants regenerate, which are not endued with knowlege neither of good nor of evil? But we answer, that the work of God is not yet no worke at all, although it be not subject to our capacity. Moreover it is nothing doubtfull, that the infants which are to be saved (as verily of that age some are saved) are before regenerate of the Lord. For if they bring wth them from their mothers womb the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdome of God, whereinto nothing entereth that is defiled or spotted. If they be born sinners, as both *David* & *Paul* affirme: either they remaine out of favour & hatefull to God, or they must needs be justified. And what seek we more, when the Judge himselfe openly affirmeth that the entry into heavenly life is open to none but to them that be born again? And to put such carpers to silence, he shewed an example in *Iohn* the Baptist, (whom he sanctified in his mothers womb), what he was able to doe in the rest. Neither doe they any thing prevaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by follow that the Lord is wont commonly to do so with infants. For neither do we reason after that manner: only our purpose is to shew, that the power of God is by them unjustly & enviously limited within those narrow bounds within which it suffereth not it selfe to be bound. Their other by-shift is even of as great waight. They allege that by the usual manner of the scripture, this word (from the womb) is asmuch in effect, as if it were said, from childhood. But we may cleerly see, that the angel when he declared the same to *Zachary*, meant another thing: that is, that it which was not yet born, should be filled with the holy Ghost. Let us not therfore attẽpt to apoint a law to God, but that he may sanctify whõ it pleaseth him as he sanctified this child, forasmuch as his power is nothing minished.

Reve. 21. 27. Ephe. 2. 3. Ptal. 51. 7.

Iohn 3 3.

Luke 1. 15.

18 And truly Christ was therefore sanctified from his first infancie, that he might sanctifie in himself his elect out of every age without difference. For as, to do away the fault of disobedience which had beene committed in our flesh, he hath put on the same flesh upon himselfe, that he might in it for us & in our steed performe perfect obedience: so he was conceived of the holy Ghost, that having the holines therof fully powred into him in the flesh which he had taken upon him, he might powre forth the same into us. If we have in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalfe also he shall be a proofe unto us, that the age of infancy is not so far unfit for sanctification. But howsoever it be, yet this we hold out of controversie that none of the elect is called out of this present life, which is not first made holy & regenerate by the spirit of God. Wheras they object to the contrarie, that in the scriptures the spirit acknowlegeth no other regeneration but of incorruptible seed, that is, of the word of God: they do wrongfully expound that saying of *Peter*, wherin he cõprehendeth only the faithfull which had beene taught by preaching of the Gospell. To such indeed we grant that the word of the Lord is the only seed of spirituall regeneration: but we deny that it ought therupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as easie and ready as to us it is incomprehensible and wonderful. Moreover it should not be safe enough for us to take this away from the Lord, that he may not be able to shew himselfe to be knowne to them by whatsoever way he will.

Christ in his infancie sanctified to shew that Christians infants are capable of sanctitie.

1 Pet. 1. 23.

19 But faith, say they, is by hearing, wherof they have not yet gotten the use, neither can they be able to know God, whom *Moses* teacheth to be destitute of the knowledge both of good & evil. But they consider not that the Apostle, when he maketh hearing the beginning of faith, describeth only the ordinarie distribution of the Lord and disposition which he useth to keep in calling them that be his: but appointeth not to him a perpetuall rule, that he may not use any other way. Which way verily he hath used in the calling of many, to whom he hath given the true knowlege of himself, by an inward maner by the enlightning of the spirit, without any preaching used for mean therof. But whereas they think it shall be a great absurditie, if any knowledge of God be given to infants, from whom *Moses* taketh away the understanding of good and evill: I beseech them to answer me what danger is there if they be said to receive some part of that grace, wherof a little after they shall enjoy the full plentifulnesse. For if the fulnesse of life standeth in the perfect knowlege of God, when many of them, whom in their very first infancie death by and by taketh away, do passe into eternall life, truly they are received to behold the most present face of God. Whom therefore the Lord will enlighten with the full

No absurditie that infants have some sparke of that heavenly light here wherof in heaven the full brightnesse doth shine unto them though they die in their infancie. Deut. 1. 39.

brightnesse of his light, why may he not presently also, if it so please him, send out to shine upon them some small sparkle thereof: specially if he do not first uncloath them of ignorance, before that he taketh them out of the prison of the flesh? Not that I meane rashly to affirme that they be endued with the same Faith which we feele in our selves, or that they have altogether like knowledge of faith: (which I had rather leave in suspence) but somewhat to restraine their fooliſh arrogance, which according as their mouth is puffed up with fulnesse, doe boldly deny or affirme they care not what.

Infants not excluded from baptisme more than from circumcision for want of faith and repentance.

20 But that they may yet stand more strongly in this point, they adde that baptisme is a Sacrament of repentance and of Faith, wherfore sith neither of these can befall in tender infancie, we ought to beware lest if they be admitted to the communion of baptisme, the signification of it be made void and vaine. But these darts are throwne rather against God than against us. For it is most evident by many testimonies of Scripture, that circumcision also was a sign of repentance. Moreover it is called of *Paul* the seale of the righteousnesse of Faith. Let therefore a reason be required of God himselfe why he commanded it to be marked in the bodies of infants. For sith baptisme and circumcision are both in one case, they can give nothing to the one but that they must also therwithall grant the same to the other. If they looke back to their wonted starting hole, that then by the age of infancie were figured spirituall infants, the way is already stopped up against them. We say therfore, sith God hath communicated to infants circumcision a Sacrament of repentance and faith, it seemeth no absurditie if they be made partakers of baptism: unlesse they list openly to rage against the ordinance of God. But both in all the doings of God, & in this selfe same doing also shineth wisdome and righteousnes enough, to beat down the backbitings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in understanding what that sign meant: yet they were truly circumcised into the mortification of their corrupt & defiled nature, in which mortification they should afterward exercise themselves when they were growen to riper age. Finally it is very easie to assoile this objection, with saying that they be baptised into repentance & faith to come: which although they be not formed in them yet by secret working of the spirit the seed of both lieth hidden in them. With this answer at once is overthrowen whatsoever they wrest against us which they have fetched out of the signification of baptism. Of which sort is that title wherwith it is commended of *Paul*, where he calleth it the washing of regeneration & of renewing. Wherupon they gather that it is to be given to none but to such a one as is able to conceive those things. But we on the contrary side may answer, that neither was circumcision which betokened regeneration, to be given to any other than to them that were regenerate. And so also we condemn the ordinance of God. Wherfore (as we have already touched in divers places) whatsoever arguments do tend to the shaking of circumcision, they have no force in the assailing of baptism. Neither do they escape, if they say that we ought to take that for determined and certaine, which standeth upon the authoritie of God, although there appeare no reason of it: which reverence is not due to the baptisme of infants, nor to such other things which be not commended unto us by the expresse word of God: sith they are still fast holden with this double argument. For the commandement of God concerning infants to be circumcised, was either lawfull and subject to no cavillations, or worthy to be found fault withall. If there were no inconvenience nor absurditie in the commandement of circumcision, neither can there any absurditie be noted in observing the baptisme of infants.

Rom. 14. 11.

Tit. 3. 5.

No necessity that the understanding should goe before the receiving of the holy mysterie of baptisme.

21 As for the sport of absurdity which in this place they goe about to lay upon it, we thus wipe it away. Whom the Lord hath vouchsafed to elect, if having received the sign of regeneration, they depart out of this present life before that they be come to riper age he reneweth them wᵗʰ the power of his spirit incomprehensible to us, in such maner as he alone foreseeth to be expedient. If they chance to grow up to age, whereby they may be taught the truth of baptism, they shall hereby be the more inkindled to the endevor of renuing, the token wherof they shal learn to have bin given them from their first infancie, that they should exercise themselves in it throughout the whole course of their life. To the same intent ought that to be applied which *Paul* teacheth in two places, that by baptism we are buried together with Christ. For he doth not mean therby, that he which is to be baptised must be already first buried together with Christ: but simply declareth what doctrin is contained under baptism, yea & that to them that be already baptised: so that very

Rom. 6. 4. Col. 2. 12.

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mad men would not affirm by this place that it goeth before baptisme. After this manner *Moses* and the Prophets did put the people in mind what circumcision meant, wherwith yet they had bin marked while they were infants. Of the same effect also is that which he writeth to the Galathians, that they when they were baptised, did put on Christ. To what end? Verily that they should from thenceforth live to Christ, because they had not lived before. And although in the older sort the receiving of the signe ought to follow the understanding of the mysterie: yet it shall be by and by declared that infants ought to be otherwise esteemed and accounted of. And no otherwise ought we to judge of the place of *Peter*, in which they think that they have a strong hold: when hee saith that it is not a washing to wipe away the filthinesses of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They indeed do gather thereby, that nothing is left to the baptisme of infants, but that it should be a vain smoke, namely from which this truth is far distant. But they often offend in this error, that they will have the thing in order of time to goe alway before the signe. For the truth of circumcision also consisted of the same witnesse of good conscience. If it ought of necessitie to have gone before, infants should never have bin circumcised by the commandement of God. But he shewing that the witnesse of a good conscience was contained under the truth of circumcision, and yet therewithall also commanding infants to be circumcised, doth in that point sufficiently declare that circumcision is applyed to the time to come. Wherefore there is no more present effectualnesse to be required in baptisme of infants, than that it should confirme and stablish the covenant made by the Lord with them. The rest of the signification of that Sacrement shall afterward follow at such time as God himselfe foreseeth.

Gal. 3. 27.

1 Pet. 3. 21.

22 Now I think there is no man, that doth not cleerly see that all such reasons of theirs are meer misconstruings of Scriptur. As for the rest that be of a neer kind to these, we will lightly run thorow them by the way. They object that baptisme is given unto the forgivenes of sins: which when it is granted, will largely make for defence of our sentence. For sith we be borne sinners, we doe even from our mothers womb need forgivenes and pardon. Now seeing the Lord doth not cut off, but rather assure to that age the hope of mercy: why should we take from them the signe which is much inferior than the thing it selfe? Wherefore that which they goe about to throw against us, we thus throw backe against themselves: infants have remission of sins given them, therefore they ought not to have the sign taken from them. They alleage also this out of the Epistle to the Ephesians: that the Church is clensed of the Lord, with the washing of water in the word of life. Than which there could be nothing alleaged more fit to overthrow this error: for thereupon groweth an easie proof of our side. If the Lord will have that washing, wherwith he clenseth his Church, to be testified by baptisme: it seemeth not rightfull that it should want the testimony of it in infants, which are rightfully accounted part of the Church, forasmuch as they be called heires of the heavenly kingdom. For *Paul* speaketh of the whole Church, where he saith that it was clensed with the baptism of water. Likwise of this that in another place he saith, that we be by baptisme grafted into the body of Christ, we gather that infants, whom he reckoneth among his members, ought to be baptised, lest they be plucked away from his body. Behold with what violence as with so many engins they assault the fortresses of our faith.

Baptisme of infants proved by allegations brought to disprove it, as that it is ministred to the forgiveneſſe of sinnes, that the Church is therewith clensed of the Lord in the word of life, that thereby we are engrafted into the body of Christ.
Eph. 5. 26.

1 Cor. 12. 27.

23 Then they come down to the practise & custom of the time of the Apostles, wherin none is found to have bin admitted to baptism, but he which hath before professed faith & repentance. For where *Peter* was asked of them that were minded to repent, what was needful to be done, he counselled them first to repent, & then to be baptised into the forgivnes of sins. Likwise *Philip*, when the Evnuch required to be baptised, answered that he might be baptised if he believed with all his hart. Hereby they think that they may win, that it is not lawful that baptism be grãted to any, but where faith & repẽtance go before. Truly if we yeeld to this reason, the first of these two places where is no mention made of faith, wil prove that repentance alone sufficeth: and the other place, wherin repentance is not required wil prov that faith only is enough. I think they wil answer that the on place is holpen wth the other, & therfore must be joyned together, I say also likwise, that other places must be laid togither which make somwhat to the undoing of this knot: forasmuch as there be many sentences in scripture, the understanding wherof hangeth upon the circumstance

The Apostles in not baptising any come unto yeeres of discretion, without repentance and profession made of their faith, meant not hereby to teach that none should be baptised but only such as were of yeeres to doe this.
Act. 2. 37.

ſtance of the place. As this preſently is an example. For they to whom *Peter* and *Philip* ſpake theſe things were of age ſufficient to have practice of repentance and to conceive faith. We earneſtly deny that ſuch ought to be baptiſed, untill after perceiving of their converſion and faith, at leaſt ſo far as it may be ſearched out by the judgement of men. But that infants ought to be accounted in another number, it is more than evident enough. For in old time if any man did joine himſelf into communion of religion with *Iſrael*, it behoved that he ſhould firſt he taught the covenant of the Lord, and inſtructed in the Law, before that he were marked with circumciſion, becauſe in birth he was a ſtranger from the people of *Iſrael*, with whom the covenant had beene made with circumciſion ſtabliſhed.

Act. 8. 37.

As faith in Abraham went before circumciſion, but in his ſeede circumciſion before faith, ſo it is with baptiſme in chriſtian men and children.

Gen. 15 1.
Gen. 17. 16.

24 As alſo the Lord, when he adopteth *Abraham* to himſelfe, doth not begin at circumciſion, hiding in the mean time what he meaneth by that ſign: but firſt he declareth what covenant he intendeth to make with him, & then after faith given to the promiſe, he maketh him partaker of the Sacrament. Why doth in *Abraham* the ſacrament follow faith, and in *Iſaac* his ſon it goeth before all underſtanding? Becauſe it is meet that he, which being in full grown age is received into fellowſhip of the covenant, from which he had bin hitherto a ſtranger, ſhould firſt learn the conditions thereof: but an infant begotten of him needed not ſo, which by right of inheritance according to the form of the promiſe is even from his mothers womb contained in the covenant. Or (that the mater may be more clearly and briefly ſhewed) if the children of the faithfull, without the help of underſtanding, are partakers of the covenant, there is no cauſe why they ſhould be debarred from the ſign for this that they cannot ſwear to the form of the covenant. This verily is the reaſon, why in ſome places God affirmeth that the infants which are iſſued of the Iſraelites, are begotten and borne to him. For without doubt he eſteemeth as his children the children of them to whoſe ſeed he promiſeth that he will be a Father. But he which is unfaithfull iſſued of ungodly parents, til he be by faith united to God, is judged a ſtranger from the communion of the covenant. Therefore it is no marvell if he be not partaker of the ſigne, the ſignification wherof ſhould be deceitfull and void in him. To this effect *Paul* alſo writeth that the Gentiles ſo long as they were drowned in their idolatry, were out of the Teſtament. With this ſhort ſum, (as I think) the whole matter may be cleerly opened: that they which in grown age, embrace the faith of Chriſt, foraſmuch as they were hitherto ſtrangers from the covenant, are not to be marked with baptiſme, but wheras faith and repentãce come between, which only can open them the entry into the fellowſhip of the covenant: but the infants that are iſſued of Chriſtians, as they are received of God into the inheritance of the covenant, ſo ſoone as they be borne; ſo ought to be received to baptiſm. Hereunto muſt that be applyed which the Evangeliſt ſpeaketh of, that they were baptiſed of *John* which confeſſed their ſins. Which example at this day alſo we think meet to be kept. For if a Turke offer himſelfe to baptiſme, he ſhould not be raſhly baptiſed of us, namely not till after confeſſion, whereby he may ſatisfie the Church.

Gen. 16 2. and 23 37.

Ephe. 2. 12.

Mat. 3 6.

The words of Chriſt concerning birth of water and the ſpirit nothing leſſe than a proofe that effectuall regeneration muſt preſently always concur with baptiſme.

Iohn 3. 5.

25 Moreover they bring forth the words of Chriſt, which are rehearſed in the third Chapter of *Iohn*, whereby they think that a preſent regeneration is required in baptiſm. Unleſſe a man be born againe of water and the ſpirit, he cannot enter into the kingdome of God. Lo (ſay they) how baptiſm is by the Lords own mouth called regeneration. Then therefore whom it is more than enough known to be unable to receive regeneration, by what colour do we admit to baptiſme which cannot be without regeneration? Firſt they are deceived in this that they thinke that in this place mention is made of baptiſme, becauſe they heare the name of water. For after that Chriſt had declared to *Nicodemus* the corruption of nature, and taught him, that men muſt be borne of new, becauſe *Nicodemus* dreamed of a bodily new birth, he there ſhewed the manner how God doth regenerate us, namely by water and the ſpirit: as though he ſhould ſay by the ſpirit which in cleanſing and watering faithfull ſoules doth the office of water. Therefore I take water and the ſpirit ſimply for the ſpirit, which is water. Neither is this a new forme of ſpeech, for it altogether agreeth with the ſame which is in the third Chapter of *Matthew*: He that followeth me, it is he that baptiſeth in the holy Ghoſt and fire. Therfore as to baptiſe in the holy Ghoſt and fire, is to give the holy Ghoſt, which hath the office and nature of fire: ſo to be born again of water and the ſpirit, is nothing elſe but to receive that power of the holy ſpirit which doth the ſame thing in the ſoule that water doth in the body.

Mat. 3. 11.

dy. I know that other do otherwiſe expound it: but I am out of doubt that this is the naturall meaning: becauſe the purpoſe of Chriſt is none other, but to teach that all they muſt put off their own nature which aſpire to the heavenly kingdom. Howbeit if we liſt to cavil unſavorily as they do, it were eaſie for us (when we have granted as they would have it) to infer upon them that baptiſme is before faith and repentance: foraſmuch as in the words of Chriſt it goeth before the ſpirit. It is certaine that this is underſtood of ſpirituall gifts: which if it come after baptiſme, I have obtained what I require. But leaving cavillations, we muſt hold faſt the plaine expoſition, which I have brought, that no man till he have bin renued with living water, that is, with the ſpirit, can enter into the kingdome of God.

26 Now hereby alſo it is evident that their fained invention is to be hiſſed out, which adjudge all the unbaptiſed to eternall death. Therefore let us according to their requeſt imagine baptiſme to be miniſtred to none but to them that be growne in age: What will they ſay, ſhall become of a child, which is rightly and well inſtructed with the introductions of godlines, if when the day of baptiſing is at hand, he happen to be taken away with ſudden death beſide all mens hope? The Lords promiſe is cleere, that whoſoever hath beleeved in the ſonne, ſhall not ſee death, nor ſhall come into judgement, but is already paſſed from death into life: and it is no where found that he ever damned him that was not yet baptiſed. Which I would not have ſo taken of me, as though I meant that baptiſme might freely be deſpiſed (by which deſpiſing I affirme that the Lords covenant is defiled: ſo much leſſe can I abide to excuſe it:) only it is enough for me to prove, that it is not ſo neceſſarie, that he ſhould be immediatly thought to be loſt, from whom power is taken away to obtaine it. But if we agree to their fained device, we ſhall damne all them without exception, whom any chance withholdeth from baptiſme, with how great faith ſoever (by which Chriſt himſelfe is poſſeſſed) otherwiſe they are endued. Moreover they make all infants guilty of eternall death, to whom they denie baptiſme, which by their own confeſſion is neceſſary to ſalvation. Now let them looke how trimly they agree with the words of Chriſt, by which the kingdome of heaven is adjudged to that age. But, to grant them every thing ſo much as pertaineth to the underſtanding of this place, yet they ſhall gather nothing thereof unleſſe they overthrow the former doctrine which we have ſtabliſhed concerning the regeneration of infants.

All unbaptiſed not to be adjudged to eternall death.

Mat. 19. 14.

27 But they glory that they have the ſtrongeſt hold of all in the very inſtitution of baptiſme, which they fetch out of the laſt Chapter of *Matthew*: where Chriſt ſending forth his Apoſtles to all nations, giveth them the firſt commandement to teach them, and the ſecond to baptiſe them. Then alſo out of the laſt of *Mark* they adjoyne this, He that beleeveth and is baptiſed, ſhall be ſaved. What ſeek we further (ſay they) when the Lords own words doe openly ſound, that we muſt firſt teach ere we baptiſe, and do aſſign to baptiſme the ſecond ſtate after faith? Of which order the Lord alſo ſhewed an example in himſelfe, which would be baptiſed not till the thirtieth yeere. But here, O good God, how many wayes doe they both entangle themſelves, and bewray their owne ignorance? For herein they now more than childiſhly erre, that they fetch the firſt inſtitution of Baptiſme from thence, which Chriſt had from the beginning of his preaching given in charge to his Apoſtles to miniſter. Therefore there is no cauſe why they ſhould affirme that the law and rule of Baptiſme is to be fetched out of theſe places, as though they contained the firſt inſtitution thereof. But to beare with them for this fault yet how ſtrong is this manner of reaſoning? Truly if I liſted to dally with them, there is not a little lurking hole, but a moſt wide field offereth it ſelfe open for us to eſcape them. For when they ſtick ſo faſt to the order of words, that they gather that becauſe it was ſaid, Goe preach and baptiſe. Againe, he that beleeveth and is baptiſed, therefore they muſt preach before that they baptiſe, and beleeve before that they require baptiſme: why may not we again anſwer them with ſaying that we muſt baptiſe before that we muſt teach the keeping of thoſe things that Chriſt hath commanded, namely ſith it is ſaid, baptiſe ye, teaching them to keep whatſoever things I have commanded you? which ſame things we have noted in that ſaying of Chriſt which hath been even now alleaged concerning the regeneration of water and the ſpirit. For if it be ſo underſtood as they would have it, verily in that place baptiſme muſt be before ſpirituall regeneration, becauſe it is named in the firſt place, For Chriſt doth teach that we muſt be regenerate, not of the ſpirit and water, but of water and the ſpirit.

The baptiſme of infants not diſproved by the commandement which Chriſt gave to teach and baptiſe, nor by the promiſe of ſalvation which he maketh to every one that beleeveth and is baptiſed. Mat. 28. 19. Mark. 16. 16. Mat. 3. 13. Luk. 3. 23.

Mark. 16. 15.

The Gospel by Christs apointment to be preached to men of capacitie and they to beleeve before they be baptised but not Infants therefore to bee unbaptised till they come unto yeeres of habilitie to beare and beleeve.

28 Now this invincible reason wherupon they beare themselves so bold, seemeth to be somwhat shaken: but because truth hath defence enough in simplicity, I will not escape away with such light arguments. Therefore let them take with them a full answer. Christ in this place giveth the chiefe commandement concerning the preaching of the Gospell, wherunto he adjoyneth the ministery of baptisme as an addition hanging upon it. Againe he speaketh more otherwise of baptisme, but so farre as the ministration of it is under the office of teaching. For Christ sendeth the Apostles to publish the Gospell to all the nations of the world, that they should from each where with the doctrin of salvation gather together into his kingdome men that before were lost. But whom, or what manner of men? It is certaine that there is no mention but of them that are able to receive teaching. Afterward he addeth that such, when they are instructed, ought to be baptised, adjoyning a promise, that they that beleeve and are baptised shall be saved. Is there in all that saying so much as one syllable of infants? What forme therefore of reasoning shall this be wherewith they assaile us: they which are of growne age, must first be instructed, that they may beleeve, ere they be baptised: therefore it is unlawfull to make baptisme common to infants? Although they would burst themselves, they shall prove nothing else by this place but that the Gospell must be preached to them that are of capacitie able to heare it, before that they be baptised, forasmuch as he there speaketh of such onely. Let them hereof if they can make a stop to debarre infants from baptisme.

Children no more excluded from baptisme by commandement given that no men should be baptised before they beleeve, than from meat by the Apostles injunction that none should eat that laboureth not. 2 Thes. 3. 10.

29 But that even blind men also may with groping find out their diceits, I will point them out with a very cleere similitude. If any man cavill that infants ought to have meat taken from them, upon this pretence that the Apostle suffereth none to eat but them that labour, shall he not be worthy that all men should spit at him? Why so? Because he without difference draweth that to all men, which was spoken of one kinde and one certaine age of men. No whit handsomer is their handling in this present cause. For that which every man seeth to belong to one age alone, they draw to infants, that this age also may be subject to the rule which was made for none but them that were more grown in yeers. As for the example of Christ it nothing upholdeth their side, He was not baptised before that he was thirty yeers old. That is indeed true: but there is a reason thereof ready to be shewed: because he then purposed by his preaching to lay a sound foundation of baptisme, or rather to stablish the foundation which had beene before laid of *Iohn*. Therefore when he minded with his doctrine to institute baptisme, to procure the greater authoritie to his institution, he sanctified with his owne body, and that in such times of time as was most convenient, namely when he began his preaching. Finally, they shall gather nothing else hereof, but that baptise tooke his originall and beginning at the preaching of the Gospell. If they list to appoint the thirtieth yeere, why doe they not keep it, but do receive every one to baptisme as he hath in their judgement sufficiently profited? yea and *Servetus* one of their masters when he stiffely required this time, yet began at the 21. yeere of his age to boast himself to be a Prophet, As though he were to be suffred that taketh on himselfe the place of a teacher in the Church, before that he be a member of the Church.

Luk. 3. 23.

The Scripture sheweth reason why the Lords supper should not be given unto Infants, but why Baptisme none.

30 At the last they object, that there is no greater cause why Baptisme should be given to Infants, than the Lords supper, which yet is not granted them. As though the scripture did not every way expresse a large difference. The same was indeed usually done in the old Church, as it appeareth by *Cyprian* and *Augustine*: but that manner is worthily grown out of use. For if we consider the nature and property of baptisme, it is truly an entry into the Church, and as it were a forme of admission, whereby we are adnumbred into the people of God, a sign of our spiritual regeneration by which we are born again into the children of God: whereas on the other side the supper is given to them that be more growne in age, which having passed tender infancy, are now able to beare strong meat. Which difference is very evidently shewed in the scripture. For there the Lord so much as pertaineth to baptisme, maketh no choice of ages. But he doth not likewise give the supper to all to take part of it, but only to them which are fit to discerne the body and blood of the Lord, to examine their owne conscience, to declare the Lords death, to waigh the power thereof. Would we have any thing plainer, than that which the Apostle teacheth when he exhorteth that every man should prove and examine himselfe, and then eat of this bread and drink of this cup? Therefore examination must goe before, which should

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in vaine be looked for of infants. Againe, he that eateth unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discerne the holinesse of the Lords body, why should we give to our tender children, poison in stead of lively food? What is that commandement of the Lord, ye shall doe it in remembrance of me? what is that other which the Apostle deriveth from the same. So oft as yee shall eat of this bread, ye shall declare the Lords death till he come? What remembrance (I beseech you) shall we require at our infants of the thing which they never attained with understanding, what preaching of the crosse of Christ, the force and benefit whereof they doe not yet comprehend in mind? None of these things is prescribed in Baptisme. Therefore betweene these two signes is great difference: which we note also in like signes in the old testament; Circumcision, which is knowne to answer to our Baptisme, was appointed for infants. But the Passeover into whose place the Supper hath now succeeded, did not receive all manner of guests without difference. But was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crum of sound braine, would they be blind at a thing so cleere and offering it selfe to sight. 1 Cor. 11. 28.

13 Although it grieveth me to load the Readers with a heap of trifles: yet it shall bee worth the travaile briefly to wipe away such gay reasons as *Servetus* not the least of the Anabaptists, yea the great glory of that company, thought himselfe to bring when he prepared himselfe to conflict. He alleageth that Christs signes as they be perfect, so doe require them that be perfect or able to conceive perfection. But the solution is easie: that the perfection of Baptisme, which extendeth even to death, is wrongfully restrained to one point of time. I say yet further that perfection is foolishly required in man at the first day, whereunto Baptism allureth us all our life long, by continuall degrees. He objecteth that Christs signes were ordained for remembrance, that every may should remember that he was buried together with Christ. I answer that that which he hath fained of his own head, needeth no confutation: yea that which he draweth to Baptisme, *Pauls* words shew to be proper to the holy supper, that every man should examine himselfe: but of Baptisme there is no where any such thing. Whereupon we gather that they be rightly Baptised which for their smalnesse of age, are not yet able to receive examination. Wheras he thirdly alleageth, that all they abide in death which beleeve not the Son of God, and that the wrath of God abideth upon them: and therfore that infants which cannot beleeve lie in their damnation: I answer that Christ there speaketh not of the generall guiltinesse whetwith all the posterity of *Adam* are enwrapped, but only threatneth the despisers of the Gospel, which do proudly & stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrary reason against them: that whomsoever Christ blesseth, he is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is knowen that infants are blessed of him, it followeth that they are discharged from death. Then he falsly citeth that which is no where read, that whosoever is borne of the spirit, heareth the voice of the spirit. Which although we grant to be written, yet shall prove nothing else but that the faithfullare framed to obedience, according as the spirit worketh in them. But that which is spoken of a certaine number, it is faulty to draw indifferently to all. Fourthly, he objecteth: because that goeth before which is naturall we must tarry ripe time for Baptisme which is spirituall. But although I grant that all the posterity of *Adam* begotten of the flesh doe from the very womb bare their owne damnation, yet I deny that that withstandeth but that God may presently bring remedie. For neither shall *Servetus* prove that there were many yeares appointed by God that the spiritualnesse of life may begin As *Paul* testifieth, although they which are borne of the faithfull are by nature damned: yet by supernaturall grace they are saved. Then he bringeth forth an allegory that *David* going up into the tower of *Sion*, did lead neither blind men nor lame men with him but strong souldiers. But what if I set a parable against it, wherin God calleth to the heavenly banket blind men and lame men: how will *Servetus* unwind himselfe out of this knot? I aske also whether lame and maimed men have not first bin souldiers with *David*. But is is superfluous to tarry longer upon this reason, which the readers shall find by the holy History to be made of meere falshood. There followeth another allegory, that the Apostles were fishers of men, not of little children. But I aske, what that saying of Christ meaneth

Twenty arguments of Servetus against the Baptisme of children answered.

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Iohn 3. 36.

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1 Cor. 15. 46.

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1 Cor. 7. 14.

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2 Sam. 5. 8.
Luke 14. 21.

6

Mat. 4. 19.

meaneth that into the net of the Goſpell are gathered all kinds of fiſhes. But becauſe I like not to play with allegories, I anſwer that when the office of teaching was enjoyned to the Apoſtles, yet they were not forbidden from baptiſing of infants. Howbeit I would yet know, when the Evangeliſt nameth them *Anthropous*, men, (in which word is comprehended all mankind without exception) why they ſhould denie infants to be men. Seventhly he alleageth, that ſith ſpirituall things agree with ſpirituall, infants which are not ſpirituall, are alſo not meet for baptiſme. But firſt it is plainly evident how wrongfully they wreſt the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much ſtand in their own conceit for vaine ſharpeneſſe of wit, *Paul* rebuketh their ſluggiſhnes, for that they were yet to be inſtructed in the firſt introduction of heavenly wiſdom. Who can thereof gather that baptiſme is to be denied to infants, whom being begotten of the fleſh, God doth by free adoption make holy to himſelfe? Whereas he ſaith, that they muſt bee fed with ſpirituall meat, if they be new men, the ſolution is eaſie that by baptiſme they are admitted into the flocke of Chriſt, and that the ſigne of adoption ſufficeth them, till being growen to age they be able to beare ſtrong meat: that therefore the time of examination which God expreſly requireth in the holy Supper, muſt be tarried for. Afterward he objecteth that Chriſt calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchſafed to embrace, doe ſtay in a ſeverall and proper degree by themſelves till they grow to age, and yet are not ſtrangers.

Mat. 13 47.

7 1 Cor. 2. 13.

8 Whereas he ſaith, that it is monſtrous that a man after that he is borne, ſhould not eat: I anſwer that ſoules are otherwiſe fed than by the outward eating of the Supper: and that therfore Chriſt is nevertheleſſe meat to infants, although they abſtaine from the ſigne. But of baptiſme the caſe is otherwiſe, by which onely the gate into the Church is opened to them. Againe he objecteth that a good ſteward diſtributeth meat to the houſhold in due time. Which although I willingly grant: yet by what right will he appoint unto us the certaine time of baptiſme, that he may prove that it is not given to infants out of time.

9 Mat. 24. 46.

10 Moreover he bringeth in that commandement of Chriſt to the Apoſtles, that they ſhould make haſte into the harveſt, while the fields wax white. Verily Chriſt meaneth this onely, that the Apoſtles ſeeing the fruit of their labour preſent, ſhould the more cheerefully prepare themſelves to teach. Who ſhall therefore gather that the onely time of harveſt is the ripe time for baptiſme? His eleventh reaſon is, that in the firſt Church Chriſtians and diſciples were all one: but we ſee now that he fondly reaſoneth from the part to the whole

John 4 35.

11 Act. 11. 26. Diſciples are called men of full age, which had beene already throughly taught, and had profeſſed Chriſt: as it behooved that the Jewes under the law ſhould be the diſciples of *Moſes*: yet no man ſhall thereof rightly gather, that infants were ſtrangers, whom the Lord hath teſtified to be of his owne houſhold. Beſides theſe he alleageth, that all Chriſtians are brethren, in which number infants are not unto us, ſo long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heaven, but they that are the members of Chriſt: then, that the embracing of Chriſt was a true token of the adoption, whereby infants are joyned in common with ful growne men, and that the abſtaining for a time from the Supper withſtandeth not but that they pertain to the body of the Church. Neither did the thiefe that was converted on the croſſe, ceaſe to be brother to the godly, although he never came to the Supper.

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13 Afterward he addeth that none is made our brother but by the Spirit of adoption, which is given only by the hearing of faith. I anſwer, that he ſtill falleth back into the ſame deceitfull argument, becauſe he overthwartly draweth that to infants which was ſpoken onely of growne men. *Paul* teacheth there that this is Gods ordinary manner of calling to bring his elect to the faith, when he ſtirreth up to them faithfull teachers, by whoſe miniſterie and travell hee reacheth his hand to them. Who dare therby appoint a law to him, but that he may by ſóe other ſecret way graffe infants into Chriſt? Where he objecteth that *Cornelius* was baptiſed after he had received the holy Ghoſt: how wrongfully he doth out of one example gather a generall rule, appeareth by the Evnuch and the Samaritanes, in whom the Lord kept a contrary order, that baptiſme went before the gifts of the holy Ghoſt. The fifteenth reaſon is more than fooliſh. He ſaith that we are by regeneration made gods: and that they be gods to whom the word of God is ſpoken, which accordeth not to children that be in-

14 Act. 10. 24. Act. 8. 27.

15 John 1. 35.

fants.

fants. Whereas he faineth a Godhead to the faithfull, that is one of his dotages, which it partaineth not to this preſent place to examine. But to wreſt the place of the Pſalme to ſo contrary a ſenſe, is a point of deſperate ſhameleſneſſe. Chriſt ſaith, that Kings and Magiſtrates are caled of the Prophet Gods, becauſe they beare an office appointed them of God. But that which concerning the ſpeciall commandement of governance is directed to certaine men, this handſome expoſitor draweth to the doctrine of the Goſpell, that he may baniſh infants out of the Church. Againe he objecteth, that infants cannot be accounted new men, becauſe they are not begotten by the word. But I doe now againe repeat that which I have often ſaid, that to regenerate us, doctrine is the uncorruptible ſeed, if we be fit to receive it: but when by reaſon of age there is not yet in us aptneſſe to learne, God keepeth his degrees of regenerating. Afterward he commeth back to his allegories, that in the law a ſheep and a goat were not offered in ſacrifice ſo ſoon as they came out of the womb. If I liſted to draw figures to this purpoſe, I could readily object againſt them, that all firſt begotten things were conſecrate to God ſo ſoon as they have opened the womb: then that a lamb muſt be killed at a yeeres age. Whereupon followeth that manly ſtrength is not to be tarried for, but rather that the new & yet tender iſſues are choſen of God for ſacrifices. Furthermore he affirmeth that none can come to Chriſt but they that have bin prepared of *Iohn*. As though *Johns* office were not enduring but for a time. But to omit truly that ſame preparation was not in the children whom Chriſt imbraced and bleſſed. Wherefore let him go with his falſe principle. At length he calleth for patrons *Triſmegiſtus* and the *Sibylles*, to prove that holy waſhings pertaine not but to them that are of growen age. Lo how honourably he thinketh of the baptiſme of Chriſt, which he reduceth to the cerimonies of the Gentiles, that it may be no otherwiſe miniſtred than pleaſeth *Triſmegiſtus*. But we more eſteeme the authority of God, whom it hath pleaſed to make infants holy to himſelfe, and to admit them with the holy ſigne, the force whereof they did not yet by age underſtand. Neither doe we count it lawfull to borrow out of the cleanſings of the Gentiles any thing, that may change in our Baptiſm the everlaſting and inviolable law of God, which he hath ſtabliſhed concerning circumſion. Laſt of all, he maketh this argument: that if it be lawfull to baptiſe infants without underſtanding, that Baptiſme may enterlude like and inſport be miniſtred of boyes when they play. But of this matter let him quarell with God by whoſe commandement circumciſion was common to infants before that they have attained underſtanding. Was it therefore a playing matter, or ſubject to the follies of children, that they might overthrow the holy ordinance of God? But it is no marvell that theſe reprobate ſpirits, as though they were vexed wᵗʰ a phrenſie, do thruſt in all the groſſeſt abſurdities for defence of their errors, becauſe God doth with ſuch giddineſſe juſtly take vengance of their pride and ſtubbornneſſe. Verily I truſt I have made plaine with how feeble ſuccours *Servetus* hath holpen his ſilly breathren the Anabaptiſts.

16 17 Exod. 13.2. Exod. 12.5. 18 19 20

32 Now I think it wil be doubtful to no ſober man, how raſhly they trouble the church of Chriſt that move brawles and contentions for the Baptiſme of infants. But it is profitable to conſider, what ſatan goeth about with this ſo great ſubtility: even to take away from us the ſingular fruit of affiance and ſpirituall joy which is to be gathered hereof to diminiſh as much alſo the glory of the goodneſſe of God. For how ſweet is it to godly minds, to be certified not only by word, but alſo by ſight to be ſeene with eyes, that they obtaine ſo much favor with the heavenly Father, that he hath alſo care of their poſterity For here it is to be ſeene, how he taketh upon him the perſon of a moſt provident father of houſhold toward us, which even after our death doth not lay away his carefulneſſe of us, but provideth and ſeeth for our children. Ought we not heere after the example of *David* with all our heart to leap up unto thankſgiving, that by ſuch ſhew of his goodneſſe, his name may be ſanctified? This, verily Satan intendeth, in aſſaling with ſo great armies the Baptiſme of infants: namely, that this teſtifying of the grace of God being taken away, the promiſe which by it is preſent before our eyes, may at length by little and little vaniſh away. Whereupon ſhould grow not onely a wicked unthankfulnes toward the mercie of God, but alſo a certaine ſlothfulneſſe in inſtructing our children to godlineſſe. For by this ſpur we are not a little pricked forward to bring them up in earneſt fear of God and in the keeping of his law, when we conſider that even immediatly from their

The drift of Satan in ſtirring up contention about the Baptiſme of infants.

Pſal. 48.11.

their birth, he taketh and acknowledgeth them for his children. Wherfore unles we list enviously to darken the bountifulneſſe of God, let us offer to him our children, to whom he giveth a place among them that be of his family and houſhold, that is to ſay, the members of the Church.

THE SEVENTEENTH CHAPTER.

Of the holy Supper of Chriſt: and what it availeth us:

The Sacrament of the ſupper of Chriſt inſtituted to teſtifie that our ſoules are not onely once made alive, but continually kept and nouriſhed by Chriſt as by food.

AFter that God hath once received us into his family, and not only to take us as his ſervants but as his children: that he may fulfill the office of a moſt good Father, and carefull for his iſſue, he taketh alſo upon him to nouriſh us throughout the whole courſe of our life. And not contented therewith, it pleaſed him by a pledge given, to aſſure us of this continuall liberality. To this end therefore he hath given his Church another Sacrament by the hand of his only begotten Sonne, namely a ſpirituall banket, wherein Chriſt teſtifieth himſelf to be the quickning bread, wherwith our ſoules are fed to true and bleſſed immortality. But foraſmuch as the knowledge of ſo great a miſtery is very neceſſary, and according to the greatneſſe thereof, requireth a diligent declaration: and Satan, that he might bereave the Church of this ineſtimable treaſure, hath long ago ſpread miſts, and ſince that time darkeneſſe, to obſcure the light of it, and then hath ſtirred ſtrifes and battels that might eſtrange the mindes of the ſimple from taſting of this holy food, and hath alſo in our time attempted the ſame craft: therefore when I ſhall have briefly knit up the ſum for the capacitie of the unlearned, I will undoe thoſe knots, wherewith Satan hath endevoured to ſnare the world. Firſt, bread and wine are ſignes, which repreſent unto us the inviſible food, which we receive of the fleſh and blood of Chriſt. For as in Baptiſme God againe begetting us doth graft us into the fellowſhip of his Church, and by adoption doth make us his owne: ſo we have ſaid that he performeth the office of a provident father of houſhold, in this that he continually miniſtreth us meat, that he ſuſtaineth and preſerveth us in that life whereunto he hath by his word begotten us. Now the onely meat of our ſoule is Chriſt, and therefore the heavenly father calleth us to him, that being refreſhed with common partaking of him, we may from time to time garher lively force, untill we attaine to heavenly immortality. But foraſmuch as this miſtery of the ſecret uniting of Chriſt with the godly is by nature impoſſible to be comprehended, he giveth the figure and image thereof in viſible ſignes moſt fit for our ſmall capacitie: yea, as it were by earneſt and tokens given, he maketh it ſo aſſured unto us as if it were ſeen with our eies, becauſe this ſo familiar a ſimilitude entreth even to the groſſeſt minds that ſoules are ſo fed with Chriſt, as bread and wine doe ſuſtaine the bodily life. Now therfeore we have it declared, to what end this myſticall bleſſing tendeth, namely to aſſure us, that the body of the Lord was ſo once offered for us, that we now eat it, and in eating it do feele in us the effectuall working of that only ſacrafice, that his blood was ſo once ſhed for us, that it is unto us continuall drink. And ſo ſound the words of the promiſe there adjoyned Take, this is my body, which is delivered for you. The body therefore which was once offered up for our ſalvation, we are commanded to take and eat: that when we ſee our ſelves to be made partakers of this, we may certainely determine that the power of his death which bringeth life ſhall be effectuall in us. Whereupon alſo he calleth the cup, the covenant in his bloud. For after a certaine manner it reneweth, or rather continueth the covenant which he hath once ſtabliſhed with his bloud, ſo much as pertaineth to the confirming of our faith, ſo oft as he reacheth unto us that holy bloud to be taſted of.

Mat. 26.26. Mat. 14.17. Luke. 22.19. 1 Cor. 11.24.

The exchange which Chriſt hath made by taking that upon him which was ours, and communicating that which is his to us, confirmed by this ſacrament.

2 A great fruit verily of affiance and ſweetneſſe may godly ſoules gather of this ſacrament, becauſe they have a witneſſe, that we are growen together into one body with Chriſt, ſo that whatſoever is his we may cal ours. Herupon followeth that we may boldly promiſe unto our ſelves, that everlaſting life is ours, whereof he is heire: and that the kingdom of heaven, wherinto he is now entred, can no more fall away from us than from him: againe that we cannot now be condemned by our ſins, from the guiltineſſe whereof he hath acquited us, when he willed them to be imputed to himſelf as if they were his owne. This is the marvellous exchange, which of his immeaſurable bountifulnes he hath made with us: that he being made with us the ſonne of man, hath made us with him the ſons of God: that by his comming downe into earth, he hath made us a way to go up into

into heaven: that putting upon him our mortality, he hath given us his immortality: that taking on him our weakneſſe, he hath ſtrengthened us with his power: that taking our povertie to himſelfe, he hath conveyed his riches to us: that taking to him the waight of our unrighteouſneſſe, wherewith we were oppreſſed, he hath clothed us with his righteouſneſſe.

3 Of all theſe things we have ſo full a witneſſing in this Sacrament, that we muſt certainly determine, that Chriſt is truly given us, as if Chriſt himſelf were ſet preſent before our eyes, and handled with our hands. For this word can neither lie to us, nor mock us: Take, eat, drinke: This is my body, which is delivered for you: this is the bloud, which is ſhed into the forgiveneſſe of ſinnes. Whereas he commandeth to take, he ſignifieth that it is ours. Whereas he commandeth to eat, he ſignifieth that that is made one ſubſtance with us: Wheras he ſaith of the body that it is delivered for us: of the blood, that it is ſhed for us: therein he teacheth that both are not ſo much his as ours: becauſe he took and laid away both, not for his commodity, but to our ſalvation, And truly it is to be diligently marked, that the chiefe, and in a manner whole pith of the ſacrament ſtandeth in theſe words. Which is delivered for you, which is ſhed for you. For otherwiſe it ſhould not much profit us, that the body and bloud of our Lord are now diſtributed, unleſſe they had beene once given forth for our redemption and ſalvation. Therefore they are repreſented under bread and wine, that we ſhould learne that they are not only ours, but alſo ordained for the nouriſhment of ſpirituall life. This is it that we before ſaid, that from the corporall things which are ſhewed forth in the Sacraments, we are by a certain proportionall relation guided to ſpirituall things. So when bread is given us for a ſign of the bodie of Chriſt, we ought by and by to conceive this ſimilitude: As bread nouriſheth, ſuſtaineth, & maintaineth the life of our body: ſo the body of Chriſt is the only meat to quicken and give life to our ſoule. When we ſee wine ſet forth for a ſign of his blood: we muſt call to mind what uſes wine bringeth to the body, that we may conſider that the ſame are brought to us ſpiritually by the bloud of Chriſt: thoſe uſes be to cheriſh, to refreſh to ſtrengthen, to make merry. For if we ſufficiently weigh, what the delivering of this holy body what the ſhedding of this holy bloud hath profiteth us: we ſhall plainly perceive that theſe things which are ſpoken of bread & wine, according to ſuch proportional relation doe very well accord with them toward us when they are communicated unto us.

Chriſt truly given and made ours in this ſacrament the whole pith whereof in a manner ſtandeth herein, that for us the body and bloud of Chriſt were offered which we receive repreſented under bread and wine to teach that they are to the ſoule the ſame which theſe viſible creatures to the bodie.

4 Therfore the chiefe parts of the Sacrament are not ſimply and without higher conſideration to reach to us the body of Chriſt: but rather that ſame promiſe, whereby he teſtifieth, that his fleſh is verily meat, and his bloud is drink, with which we are fed unto eternall life: whereby he affirmeth himſelfe to be the bread of life, of which who ſo eateth he ſhall live for ever: to ſeale (I ſay) and confirme that promiſe: and for bringing the ſame to paſſe, to ſend us to the croſſe of Chriſt, where that promiſe hath been truly performed and in all points fulfilled. For we doe not well and healthfully eat Chriſt but crucified when we doe with lively feeling conceive the effectualneſſe of his death. For whereas he calleth himſelfe the bread of life, he did not borrow that name of the Sacrament, as ſome doe wrongfully expound it: but becauſe he was given us ſuch of the Father, and performed himſelfe ſuch, when being made partaker of our human mortality he made us partners of his divine immortalitie: when offering himſelfe for ſacrifice, hee tooke our accurſednеſſe upon himſelfe, that he might fill us with bleſſing: when with his death hee devoured and ſwallowed death: when in his reſurrection he raiſed up this our corruptible fleſh which he had put on, to glory and uncorruption.

The higheſt conſideration in this ſacrament is of the promiſe whereby Chriſt hath teſtified his fleſh to be meat and his bloud to be drink indeed.

5 It remaineth that by applyance all the ſame may come to us. That is done, both by the Goſpell, and more cleerely by the holie Supper, where both he offereth himſelfe to us with all his good things, and we receive him by faith. Wherefore the Sacrament maketh not that Chriſt firſt beginneth to be the bread of life: but when it bringeth into remembrance that he was made the bread of life: which we continually eat, and when it giveth unto us the taſte and ſavour of that bread, then it maketh us to feele the ſtrength of that bread. For it promiſeth us, that whatſoever Chriſt did or ſuffered the ſame was done to give life to us. Then, that this giving of life is everlaſting, by which we may without end be nouriſhed, ſuſtained, and preſerved in life. For as Chriſt ſhould not have been to us the bread of life, unleſſe he had bin born and had died for

This Sacrament maketh not Chriſt to be the bread of life, but teſtifieth unto us that he is ſo to ſuch as receive him in the due eſtimation of theſe myſteries whereby he is received, to receive him to.

for us, unlesse he had risen again for us: so now he should not be the same unles the effectualnes and fruit of his birth, death and resurrection, were an everlasting and immortal thing. All which Christ hath very well expressed in these words. The bread which I will give, is my flesh, which I wil give for the life of the world. By wch words without doubt he signifieth, that his body should therefore be to us for bread, to the spirituall life of the soule, because it should be given forth to death for our salvation: & that it is delivered to us to eat of it, when by faith he maketh us partakers of it. Once therfore he gave it, that he might be made bread, when he gave forth himselfe to be crucified for the redemption of the world: daily he giveth it, when by the word of the Gospell he offereth it unto us to be received, so far as it was crucified: where he sealeth that deliverance with the holy misterry of the Supper: where he inwardly fulfilleth that wch he outwardly betokeneth. Now herein we must beware of two faults, that neither doing too much in abasing the signs, we seem to pluck them from their misteries to which they are in a manner knit fast: nor that being immesurable in advancing the same, we seem in the meane time somewhat to darken the mysteries themselves. That Christ is the bread of life, wherewith the faithful are nourished into eternall salvation, there is no man but he granteth, unles he be altogether without religion. But this point is not likewise agreed upon among all men, what is the manner of partaking of him. For there be that in one word define, that to eat the flesh of Christ and to drink his blood, Is nothing else but to beleeve in Christ himselfe. But I think that Christ meant some certainer and higher thing, in that notable sermon where he commendeth to us the eating of his flesh, namly, that we are quickned by the true partaking of him: wch also he therefore expressed by the words of eating and drinking, lest any man should think, that the life which we receive of him is conceived by bare knowledg only For as not the sight, but the eating of bread sufficeth the body for nourishmẽt: so it behoveth that the soule be truly and throughly made partaker of Christ, that by the power of him it may be quickned into a spirtuall life. But in the meane time we confesse that there is no other eating, but of faith: as there can no other be immagined. But this is the differẽc between my words and theirs, that with them to eat is only to beleeve: but I say that the flesh of Christ is eaten with beleeving, because by faith he is made ours, and I say that eating is the fruit and effect of faith. Or, if you will have it plainer, wch them eating is faith and I think it rather to follow of faith. In words verily the difference is but small: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our harts by faith: yet no man will expound this dwelling to be faith: but al men do perceive that there is expressed a singular effect of faith, for that by it the faithfull do obtaine to have Christ dwelling in them. After this manner the Lord meant, in calling himselfe the bread of life, not only to teach that in the faith of his death and resurrection, salvation is reposed for us: but also that by true partaking of himselfe it is brought to passe, that his life passeth into us and becommeth ours: like as bread, when it is taken for food, ministreth livelinesse to the body.

to eat his flesh and to drinke his blood, an effect of beleefe, and a thing to be distinguished from faith.

Iohn 6. 51.

Ephe 3 17.

Iohn 6. 51.

6 Neither did *Augustine*, whom they bring in for their patrone in any other meaning write, that we eat by beleeving, than to shew that this eating is of faith, not of the mouth. Which I also deny not: but yet therewithall I adde, that we do by faith embrace Christ, not appearing a far of, but making himselfe one with us that he may be our head, and we his members. Yet doe not I utterly disallow that manner of speaking: but only I deny it to be a full declaration, if they mean to defin what it is to eat the flesh of Christ. Otherwise I see that *Augustine* hath oft used this forme of speech: as when he saith in the third book of Christian doctrine, unlesse ye eat the flesh of the Sonne of man: this is a figure teaching that we must communicate with the passion of the Lord, and must sweetly and profitably lay up in remembrance that for us his flesh was crucified and wounded. Againe when he saith that the three thousand men which were converted at *Peters* sermon, did drink the bloud of Christ by beleeving, which they had shed by cruell dealing. But in many other places he honourably setteth out that benefit of faith, that by it our soules are no lesse refreshed with the communicating of the flesh of Christ, than our bodies are with the bread which they eat. And the same is it which in a certaine place *Chrysostome* writeth, that Christ doth not onely by faith, but also indeed make us his body. For he meaneth not that we doe from any other where than from faith, obtaine such a benefit: but this only he

The meaning of Saint Augustine, and Saint Chrysostome, when they speake of the participation of the body of Christ.

Hom. in Ioh. 21. and 40. Act. 2. 41.

Hom. 61.

he meaneth to exclude that none when he heareth faith to be named, ſhould conceive a naked imagination. As for them that will have the Supper to be onely a marke of outward profeſſion, I doe now paſſe them over: becauſe I thinke that I have ſufficiently confuted their errour, when I entreated of Sacraments generally. Onely this thing let the Readers marke, that when the cup is called the covenant in the bloud, there is a promiſe expreſſed that may be of force to confirme faith. Whereupon followeth, that unleſſe we have reſpect to God; and embrace that which he offreth, we doe not rightly uſe the holy Supper. Luke 22.20.

7 Moreover they alſo doe not ſatisfie me, which acknowledging that we have ſome communion with Chriſt, when they meane to expreſſe it, do make us partakers only of the ſpirit, without making any mention of fleſh and bloud. As though all thoſe things were ſpoken of nothing, that his fleſh is verily meat, that his bloud is verily drinke: that none hath life, but he that eateth that fleſh, & drinketh that bloud: and ſuch other ſayings that belong to the ſame end. Wherfore if it be certain that the full communicating of Chriſt proceedeth beyond their deſcription, as it is too narrowly ſtrained: I will now goe about to knit up in few words, how large it is, and how farre it extendeth it ſelfe, before that I ſpeake of the contrary fault of exceſſe. For I ſhall have a longer diſputation with the exceſſive teachers, which, when according to their owne groſſenes they frame a manner of eating & drinking full of abſurditie, do alſo transfigure Chriſt ſtripped out of this fleſh into a fantaſie: if yet a man may with any words comprehend ſo great a myſterie, which I ſee that I can not ſufficiently comprehend with mind: and therefore I do willingly confeſſe it, that no man ſhould meaſure the highneſſe thereof by the ſmall proportion of my childiſhnes. But rather I exhort the readers, that they doe not reſtraine the ſenſe of their minds within theſe two narrow bounds: but endevour to riſe up much higher, than they can by my guiding. For I my ſelfe, ſo oft as I ſpeake of this thing when I have travelled to ſay all, thinke that I have yet ſaid but little in reſpect of the worthines therof. And although the mind can doe more in thinking than the tongue in expreſſing: yet with greatneſſe of the thing, the mind alſo is ſurmounted and overwhelmed. Finally therefore nothing remaineth, but that I muſt breake forth into admiration of that myſterie, which neither the mind can ſuffice to thinke of, nor the tongue to declare. Yet after ſuch a manner as I can, I will ſet forth the ſumme of my ſentence: which as I nothing doubt to be true, ſo I truſt that it will not be diſallowed of godly hearts.

They ſtraine the Communion of Chriſt too narrowly who make it nothing but the participation of his ſpirit onely.

8 Firſt of all, we are taught out of the Scripture, that Chriſt was from the beginning that life bringing word of the Father, the fountaine and originall of life, from whence all things ever received their having of life. Wherfore *Iohn* ſometime calleth him the word of life, and ſomtime writeth that life was in him: meaning that he even then flowing into all creatures, powred into them the power of breathing and living. Yet the ſame *Iohn* addeth afterward, that the life was then & not till then openly ſhewed, when the Sonne of God taking upon him our fleſh, gave himſelfe to be ſeen with eyes & felt with hands. For though he did before alſo ſpread abroad his power iuto the creatures: yet becauſe man, being by ſinne eſtranged from God, having loſt the communion of life, ſaw on every ſide death hanging over *him*: that he might recover hope of Immortalitie, it behoved that hee ſhould be received into the communion of that word. For how ſmall a confidence ſhalt thou conceive thereof, if thou heare that the word of God indeed, from which thou art moſt farre removed, containeth in it ſelfe the fulneſſe of life, but in thy ſelfe and round about thee nothing offreth it ſelfe and is preſent before thine eyes but death? But ſince that fountain of life began to dwell in our fleſh, now it lyeth not a far off hidden from us, but preſently delivereth it ſelfe to be partaken of us. Yea and it maketh the very fleſh, wherein it reſteth, to be of power to bring life to us, that by partaking thereof we may be fedde to immortalitie. I am (ſaith he) the bread of life, that am come downe from heaven. And the bread which I will give is my fleſh, which I will give for the life of the world. In which words he teacheth not onely that he is life, in reſpect that he is the eternall word of God which came downe to us from heaven, but that in comming downe hee powred the ſame power into the fleſh which he did put on, that from thence the communicating of life might flow forth unto us. Hereupon alſo theſe things now follow, that his fleſh is verily meat, and his bloud is verily drinke,

Chriſt from the beginning the fountaine of life, by taking our fleſh maketh it of power, being fedde on, to be ſuſtenance that ſoſtreth them to immortalitie.

John 6.48. & 58.

with which sustenances the faithfull are fostered unto eternall life. Herein therfore consisteth singular comfort to the godly, that now they finde life in their owne flesh. For so they doe not onely with easie passage attaine unto it, but have it of it selfe laid abroad for them and offering it selfe unto them. Onely let them hold open the bosome of their heart that they may embrace it being present, and they shall obtaine it.

The flesh of Christ being (though not of it selfe) an unwasted fountaine from whence life floweth, he that will live must of necessitie be partaker thereof, and have fellowship with it.

9 But although the flesh of Christ have not so great power of it selfe, that it can give life to us, which both in the owne first estate of it was subject to mortalitie, and now being endued with immortalitie, liveth not by it selfe: yet it is rightfully called life-bringing, which is filled with fulnesse of life to powre it into us. In which meaning I do with *Cyril* expound that saying of Christ: as the Father hath life in himselfe, so he hath also given to the Sonne to have life in himselfe. For there he properly speaketh of his gifts, not which he from the beginning possessed with the Father, but with which he was garnished in the same flesh in which he appeared. Therefore he sheweth that in his manhood also dwelleth the fulnesse of life, that whosoever partaketh of his flesh and bloud, may therewithall also enjoy the partaking of life. Of what sort that is, we may declare by a familiar example. For as out of a fountaine water is somtime drunke, sometime is drawne, sometime by furrowes is conveighed to the watering of grounds, which yet of it selfe doth not overflow into so many uses, but from the very spring it selfe which with everlasting flowing yeeldeth and ministreth unto it from time to time new abundance: so the flesh of Christ is like a rich and unwasted fountaine which powreth into us the life, springing from the Godhead into it selfe. Now who seeth not that the communion of the flesh and bloud of Christ is necessarie to all that aspire to heavenly life? Hereunto tendeth that saying of the Apostle, that the Church is the bodie of Christ and the fulfilling of it: and that hee is the head out of which the whole body coupled and knit together by joints maketh increase of the body: that our bodies are the members of Christ. All which things we understand to be impossible to be brought to passe, but that he must wholly cleave to us in spirit and body. But that most neere fellowship whereby wee are coupled with his flesh, he hath yet set out with a more glorious title, when he said that we are members of his bodie, and are of his bones and of his flesh. At the last, to declare it to be a matter greater than all words, he concludeth his saying with an exclamation. This is (saith he) a great secret. Therfore it should be a point of extreme madnesse to acknowledge no communion of the faithfull when the flesh and bloud of the Lord, which the Apostle declareth to be so great, that he had rather wonder at it than expresse it.

John 5.19.

Ephe. 5.30.

The bodie and bloud of Christ truly given us, and yet bare & naked figures thereof in the Sacrament.

10 Let the summe be, that our soules are so fed with the flesh and bloud of Christ, as bread and wine doe maintaine and sustaine the bodily life. For otherwise the proportionall relation of the signe should not agree, unlesse souls did finde their food in Christ. Which cannot be done, unlesse Christ doe truly grow into one with us, and refresh us with the eating of his flesh and drinking of his bloud. But although it seeme incredible, that in so great distance of places the flesh of Christ reacheth to us that it may bee meat to us: let us remember how much the secret power of the Spirit surmounteth above all our senses, and how foolish it is to goe about to measure his unmeasurableness by our measure. That therefore which our minde comprehendeth not, let our faith conceive, that the Spirit truly knitteth in one those things that are severed in places. Now that same holy communicating of his bodie and bloud, whereby Christ powreth his life into us, even as if he had pearced it into our bones and marrowes, he in the Supper also testifieth and sealeth: and that not with setting before us a vaine or void signe. but bringing forth there the effectuall working of his Spirit whereby hee fulfilleth that which he promiseth. And verily he there offereth and delivereth the thing signified to all them that sit at that spirituall banquet: although it be received with fruite of the faithfull onely, which receive so great bountifulnesse with true faith and thankfulnesse of minde. After which manner the Apostle said, that the bread which wee breake is the communion of the bodie of Christ: and that the cup which we hallow with the word and prayers to that purpose, is the communion of his bloud. Neither is there any cause why any man should object, that it is a figurative speech, by which the name of the thing signified is given to the signe. I grant verily that the breaking of the bread

1 Cor. 10.16.

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is a ſigne, not the thing it ſelfe. But this being admitted, yet we ſhall rightly gather of the deliverance of the ſigne, that the thing it ſelfe is delivered. For unleſſe a man will cal God a deceiver, he can never be ſo bold to ſay that he ſetteth before us an empty ſigne. Therfore if by the breaking of bread the Lord doth truly repreſent the partaking of his body, it ought to be out of doubt that hee truly performeth and delivereth it And this rule, is alway to be holden of the Godly, that ſo oft as they ſee the ſignes ordained of the Lord, they certainly thinke and perſwade themſelves that the truth of the thing ſignified is there preſent. For to what purpoſe ſhould the Lord deliver to thee into thy hand the ſigne of his body, but to aſſure thee of the true partaking of it? If it be true, that a viſible ſigne is given us, to ſeale the gift of an inviſible thing: when we receive the ſigne of the body, let us no leſſe certainly beleeve that the body it ſelfe alſo is given us.

Chriſt himſelfe by faith, even his body and blood truly participated, in the Sacrament.

11 I ſay therfore (which both hath been alway received in the Church, and all they teach at this day that thinke right) that the holy myſtery of the Supper conſiſteth of two things: that is to ſay of the bodily ſignes, which being ſet before our eyes do repreſent unto us inviſible things: according to the capacity of our weaknes: and of ſpirituall truth, which is by thoſe ſignes both figured & delivered. Of what ſort that is, when I meane to ſhew it familiarly, I uſe to ſet three things: the ſignification, the matter which hangeth of the ſignification, the vertue or effect which followeth of both. The ſignification conſiſteth in the promiſes, which are after a certaine manner wrapped together with the ſigne. The matter of ſubſtance I call Chriſt with his death and reſurrection. By effect I underſtand the redemption, righteouſnes, ſanctification & eternall life, & whatſoever other benefits Chriſt bringeth us. Now although all theſe things have reſpect to Faith: yet I leave no place to this cavillation: as though when I ſay that Chriſt is received by Faith, I would have him conceaved with underſtanding only and imagination. For the promiſes offer him, not that we ſhould ſticke faſt in the ſight alone and in bare knowledge: but that we ſhould enjoy the true communicating of him. And truly I ſee not how any man may have confidence that he hath redemption & righteouſnes in the croſſe of Chriſt, & life in his death, but principally ſtanding upon the true communion of Chriſt himſelfe. For thoſe good things ſhould not come to us unleſſe Chriſt firſt made himſelfe ours. I ſay therefore, that in the myſtery of the Supper, by the ſignes of bread and wine Chriſt is truly delivered to us, yea and his body and bloud, in which he hath fulfilled all obedience for purchaſing of righteouſnes to us: namely that firſt wee ſhould grow together into one body with him: and then being made partakers of his ſubſtance, we may alſo feele his power in the communicating of all his good things.

A local preſence of the body of Chriſt not needfull unto this, that we may enjoy the partaking of it which the ſpirit of Chriſt perfourmeth without ſuch groſſenes.

12 Now I come downe to the exceſſive mixtures, which ſuperſtition hath brought in. For herein Satan hath played with marvellous ſubtiltie, that withdrawing the minds of men from heaven, he might fill them with perverſe error, as though Chriſt were faſtned to the element of bread. And firſt we muſt not dreame ſuch a preſence of Chriſt in the Sacrament, as the crafteſmen of the Court of Rome have faigned: as though the body of Chriſt were made preſent with preſence of place, to bee handled with hands, to be brooſed with teeth, and ſwallowed with mouth. For this forme of recantation Pope *Nicholas* endited to *Berengarius*, to be a witneſſe of his repentance: namely with words ſo far monſtrous, that the Author of the Gloſſe cryeth out that there is danger, if the readers doe not wiſely take heed to themſelves, leſt they ſucke out of them an hereſie worſe than was that of *Berengarius*. In the ſecond diſtinction, in the Chapter beginning thus, *Ego Berengarius*. But *Peter Lombarde*, although he travell much in excuſing the abſurditie, yet more inclineth to the contrary ſentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the body of men, and is holden in heaven, into which it was once received, untill he returne to judgement: ſo to draw it backe under theſe corruptible elements or to imagine it preſent every where, we account it to be utterly unlawful. Neither verily is it ſo needfull to this that we may enjoy the partaking of it: for as much as the Lord giveth us this benefit by his Spirit that wee bee made one with him in body, ſpirit, and ſoule. The bond therefore of this conjoyning is the ſpirit of Chriſt, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatſoever Chriſt himſelfe both is and hath, is conveyed to us. For if we behold the ſunne ſhining forth with his beames upon the earth after a certain manner to

Chryſo. Ser. de Spiritu ſancto.

caſt forth his ſubſtance unto it to engender, nouriſh, and quicken the fruits therof: why ſhould the extending of beames of the ſpirit of Chriſt be inferior to conveigh the communion of his fleſh and bloud into us? Wherfore the Scripture, when it ſpeaketh of our partaking with Chriſt, referreth the whole force therof to the ſpirit. Yet inſteed of many one place ſhall be ſufficient. For *Paul* in the eight chapter to the Romans, ſaith that Chriſt dwelleth in us none otherwiſe than by his ſpirit: wherby yet he taketh not away that communion of his fleſh and bloud of which wee now ſpeake, but teacheth that the Spirit alone worketh that we poſſeſſe whole Chriſt and have him dwelling in us.

The manner of preſence which the Schoolemen have deviſed in this Sacrament.

13 The Schoolmen thought more ſhame faſtly which were with holden with horror of ſo barbarous ungodlineſſe. Yet they alſo themſelves doe nothing but mocke with ſubtiller deceits. They grant that Chriſt is not contained there by way of circumſcription, not after a bodily manner: but afterward they invent a way, which neither themſelves doe underſtand, nor they can declare to other: yet it is ſuch as falleth to this point that Chriſt muſt be ſought in the forme of bread as they call it. For what is it? When they ſay that the ſubſtance of bread is turned into Chriſt, doe they not faſten him to the whiteneſſe which they there leave? But (ſay they) he is ſo contained in the Sacrament, that he abideth in heaven: and wee determine no other preſence but of habitude. But whatſoever words they bring in, to cloake it with a deceitfull colour, this is the end of all that that is by conſecration made Chriſt, which before was bread: that from thencefoorth Chriſt lyeth hid under that colour of bread. Which alſo they are not aſhamed in plaine words to expreſſe. For theſe be the words of *Lombarde*: that the body of Chriſt, which in it ſelfe is viſible, when the conſecration is ended, lyeth hidden and is covered under the forme of bread. So the forme of that bread is nothing elſe but a viſor, that taketh away the ſight of the fleſh from the eyes. Neither need we many conjectures to finde what ſnares they minded to lay with theſe words, ſith the thing it ſelfe plainly ſpeaketh it. For it is to be ſeene with how great ſuperſtition in certaine ages paſt, not only the common ſort of men, but alſo the very chiefe of them have beene holden, and at this day be holden in Popiſh Churches. For having little care of true faith (by which alone we both come into the fellowſhip of Chriſt, and doe cleave together with him) ſo that they have a carnall preſence of him, which they have framed beſide the word, they thinke that they have him preſent enough. Therefore in a ſumme, we ſee that this hath beene gotten by this witty ſubtilty that bread was taken of God.

Lib. 4. diſt.

14 From hence proceeded that ſame faigned tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that locall preſence could not unwind themſelves from this doubt, how the body of Chriſt ſhould bee mingled with the ſubſtance of bread, but that by and by many abſurdities did thruſt themſelves in place. Therefore they were driven of neceſſitie to flee to this invention, that there is made a turning of bread into the body: not that the body is properly made of the bread, but becauſe Chriſt that he might hide himſelfe under the forme, bringeth the ſubſtance to nothing. But it is marvellous, that they fell to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely that Scripture but alſo the conſent of the old Church fighting againſt it, they brought abroad that monſter. I grant indeed that ſome of the old writers ſometime uſed the name of turning: not for that they would deſtroy the ſubſtance in the outward ſignes, but that they might teach that the bread dedicate to the myſtery differeth far from common bread and is now other. But each where they all plainely declare, that the holy Supper conſiſteth of two parts, an earthly part, and a heavenly: and the earthly part they doe without controverſie expound to bee bread and wine. Truly whatſoever they bable, it is plaine that in confirming of this doctrine they want the defence of antiquitie, which they oftentimes preſume to ſet againſt the evident word of God. For it is not ſo long agoe ſince it was invented, it was verily unknowne not onely to thoſe better ages, in which the purer doctrine of religion yet flouriſhed, but alſo even when that ſame pureneſſe was much defiled. There is none of the old writers that doth not in expreſſe words confeſſe that the holy ſignes in the Supper are bread and wine. Although, as wee have ſaid, they ſometime ſet it out with divers titles, to advance the dignitie of the Myſterie. For whereas they ſay that in the conſe-

Tranſubſtantiation deſtitute of antiquity to defend it.

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cration is made of a ſecret turning, that now it is another thing than bread and wine: I have even now given warning that they doe not thereby meane that the things themſelves, are brought to nought, but that they are now to bee otherwiſe eſteemed than common meats, which are appointed onely to feed the belly: for as much as in them is delivered to us the ſpirituall meat and drinke of the ſoule. This we alſo denie not. If (ſay theſe men) there be a turning, it muſt needs be that there is of one thing made another thing. If they meane that there is ſome thing made which before was not, I agree with them. If they will draw it to that their owne imagination, let them anſwer me what change they thinke to be made in baptiſme. For herein the Fathers alſo doe determine a marvellous turning, when they ſay that of a corruptible element is made a ſpirituall waſhing of the ſoule, yet none of them denyeth that water remaineth. But (ſay they) there is no ſuch thing in baptiſme, as is that in the Supper. This is my body. As though the queſtion were of thoſe words, which have a meaning plaine enough: and not rather of that word of turning, which ought to ſignifie no more in the Supper than in baptiſme. Therefore farewell they with theſe ſnares of ſyllables, whereby they doe nothing elſe but bewray their owne hungrineſſe. For otherwiſe the ſignification would not agree together unleſſe the truth which is there figured, had a lively image in outward ſigne. Chriſts will was by the outward ſigne to teſtifie that his fleſh is meat. If hee did ſet before us only an empty imaginative forme of bread not true bread, where were the correlation or ſimilitude which ſhould lead us from the viſible thing to the inviſible? For, that all things may agree together, the ſignification ſhall extend no further, but that we be fed with the forme of the fleſh of Chriſt. As, if in baptiſme the forme of water ſhould deceive our eyes, it ſhould not bee to us a certaine pledge of our waſhing: yea by that deceitfull ſhew there ſhould bee given us an occaſion of wavering. Therefore the nature of the Sacrament is overthrowne, unleſſe in the manner of ſignifying the earthly ſigne anſwer to the heavenly thing. And therefore wee looſe the truth of this myſterie, unleſſe true bread repreſent to us the true body of Chriſt. I repeate it againe: Sith the Supper is nothing elſe, than a viſible teſtifying of that promiſe which is in the ſixt Chapter of *John*, namely that Chriſt is the bread of life, which came downe from heaven: there muſt be viſible bread uſed for a meane whereby that ſame ſpirituall bread may be figured: unleſſe wee will that wee looſe all the fruit which in this behalfe God tenderly granteth to ſuſtaine our weakneſſe. Now by what reaſon ſhould *Paul* gather, that all wee are one body and one bread, which doe together partake of one bread, if there remained onely an imaginative forme and not rather a naturall truth of bread? 1 Cor. 10. 17.

15 But they could never have beene ſo fowly beguiled with the deceits of Satan, but becauſe they were already bewitched with this errour, that the body of Chriſt incloſed under bread was by the bodily mouth ſent downe into the belly. The cauſe of ſo brutiſh imagination was, that conſecration ſignified as much among them as a magicall enchantment. But this principle was drawne to them, that bread is a Sacrament to none but to men, to whom the word is directed: like as the water of baptiſme is not changed in it ſelfe, but ſo ſoone as the promiſe is adjoyned, it beginneth to be that to us which it before was not. This ſhall better appeare by example of a like Sacrament. The water ſpringing out of the rocke in the deſert was to the fathers a token and ſigne of the ſame thing, which the wine doth figure to us in the Supper. For *Paul* teacheth that they drunke the ſame ſpirituall drinke. But it was a common watering for the beaſts and cattell of the people. Whereupon it is eaſily gathered, that in earthly elements, when they are applyed to a ſpirituall uſe, there is made no other turning but in reſpect of men, inſomuch as they are to them ſeales of the promiſes. Moreover ſith Gods purpoſe is (as I often repeat) as it were by handſome chariots to lift us up to himſelfe, they doe by their waywardneſſe wickedly diſappoint the ſame, which doe indeed call us to Chriſt, but lurking inviſibly under bread. For it is not poſſible that the mind of men, uncombring it ſelfe from the immeaſurablenes of places, ſhould attaine to Chriſt even above the heavens. That which nature denied them, they attempted to amend with a more hurtfull remedie: that abiding in

The viſible elements in this Sacrament changed not in reſpect of their nature but of their uſe onely.

Exo 17. 6.

1 Cor. 10. 4.

earth, wee ſhould neede no heavenly neereneſſe of Chriſt. Loe, this is the neceſſitie, that compelled them to transfigure the body of Chriſt. In *Bernards* time, although a harder manner of ſpeaking was growne in uſe, yet tranſubſtantiation was not then knowne. And in all ages before that, this ſimilitude did flie about in everie mans mouth, that there is with bread and wine a ſpirituall thing joyned in this myſtery. Of the words they anſwer as they thinke, wittily: but bringing in nothing fit for this preſent cauſe. The rodde of *Moſes* (ſay they) being turned into a ſerpent, although it did get the name of a ſerpent, yet keepeth ſtill the old name, and is called a rodde. So in their opinion it is as probable, that although the bread paſſe into a new ſubſtance, it may bee abuſively and yet not unaptly called that which it appeareth to the eyes. But what likelihood or neerneſſe find they betweene a cleere miracle, and their fained illuſion, of which no eye in earth is witneſſe? The magicians had mocked with deceits, ſo that the Ægyptians were perſwaded, that they excelled in divine power to charge creatures above the order of nature. *Moſes* came forth, and driving away all their deceits, ſhewed that the invincible power of God was on his ſide, becauſe his owne rod conſumed all the reſt. But for as much as that was a turning diſcernable with eyes, therefore as wee have ſaid, it pertaineth nothing to this preſent cauſe: and a little time after, the rodde viſibly returned into his owne forme. Beſide that it is not knowne, whether that ſudden turning was of ſubſtance or no. Alſo the alluding to the roddes of the magycians is to be conſidered, which the Prophet therefore would not call ſerpents, leſt he ſhould ſeeme to ſignifie a turning where none was: becauſe thoſe deceivers had done nothing but caſt a miſt before the eyes of the beholders. What likeneſſe herewith have theſe formes of ſpeech. The bread which we breake, So oft as yee ſhall eat this bread. They communicated in breaking of bread, and ſuch other? It is certaine that their eyes were only deceived with the enchantment of the magicians. As concerning *Moſes*, the matter is more doubtfull, by whoſe hand it was no more hard for God to make of a rod a ſerpent, and againe of a ſerpent to make a rod, than to cloth Angels with fleſhly bodies, and by and by after to uncloth them. If the nature of this myſtery were the ſame or like, there were ſome colour for their ſolution. Let this therefore remaine certaine, that it is not truly nor fitly promiſed us that in the Supper the fleſh of Chriſt is truly to us for meat, unleſſe the true ſubſtance of the outward ſigne agree with it. And (as one errour groweth of another) the place of *Jeremie* is ſo fooliſhly wreſted to prove tranſubſtantiation, that it irketh me to rehearſe it. The Prophet complaineth that wood is put in his bread: meaning that by the cruelty of his enemies, his bread was infected with bitterneſſe. As *David* with a like figure bewaileth that his meat was corrupted with gall, and his drinke with vineger. Theſe men will have it that the body of Chriſt was by way of allegorie faſtned to the croſſe. But ſome of the old Fathers thought ſo. As though wee ought not rather to pardon their ignorance, and to bury their ſhame, than to adde ſhameleſneſſe to compell them yet ſtill to fight like enemies with the naturall meaning of the Prophet.

Exod. 4. 3. & 7. 10.

1 Cor. 10. 16. & 11. 26. Act. 24.

Jer. 11. 19.

Pſal. 69. 22.

The errour of conſubſtantiation and the cauſe whereof it riſeth.

16 Other, which ſee that the proportionall relation of the ſigne and the thing ſignified, cannot bee overthrowne, but that the truth of the myſtery muſt fall, doe confeſſe that the bread of the Supper is verily a ſubſtance of an earthly and corruptible element, and ſuffereth no change in it ſelfe, but hath under it ſelfe the body of Chriſt incloſed. If they did ſo declare their meaning, that when the bread is delivered in the myſtery, there is adjoyned the delivering of the body, becauſe the truth is unſeverable from the ſigne: I would not much ſtrive with them. But becauſe they placing the body in the bread, doe faine to it a being every where contrary to the nature thereof, and in adding under the bread, they will have it lye there hidden: it is neceſſary a little while to draw ſuch ſubtleties out of their dennes. For my mind is not as of ſet purpoſe to goe through with all this point: but only that I may lay the foundations of the diſputation which ſhall by and by follow in place fit for it. They will therefore have the body of Chriſt to be inviſible and immeaſurable, that it may be hid under the bread: becauſe they thinke they doe not otherwiſe communicate with him than if hee deſcend into the bread: but they comprehend not the manner of deſcending, whereby hee lifteth

teth us upward to himselfe. They lay upon it all the colours that they can: but when they have said all, it sufficiently appeareth, that they stay upon the locall presence of Christ. Whence commeth that? even because they can abide to conceive no other partaking of the flesh and bloud, but which consisteth either of joyning and touching of place, or of some grosse enclosing.

The flesh of Christ by some, grossly extended as wide as heaven and earth, by others, subtlety imagined to be because glorious therefore free from the naturall properties of things corporall. Act 1.3.9. and 7.55. and 9.3.

17 And, that they may obstinately defend the errour once rashly conceived, some of them sticke not to say, that the flesh of Christ had never any other measurings, but so farre and wide as heaven and earth is broad. Whereas hee was borne a child out of the wombe, whereas he grew, whereas hee was spread abroad on the crosse, whereas hee was inclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne and die, and performe the other duties of man. Whereas after his resurrection hee was seene in his wonted forme of body, whereas he was taken up to heaven, whereas last of all also after his ascension hee was seene of *Stephen* and *Paul:* it was done by the same dispensation, that it might appeare to the sight of men that hee was made a king in heaven. What is this else, but to raise up *Marcion* out of hell. For no man can doubt that the body of Christ was a fantasie or a phantasticall thing, if hee was of such state. Some slip away somewhat more subtlely, with saying that this body which is given in the Sacrament is glorious and immortall: and that therefore it is no absurditie, if it be contained in many places, if in no place, if with no forme, under the Sacrament. But I aske what manner of body Christ gave to the disciples, the day before that hee suffered? doe not the words sound that hee gave the same mortall body, which was within a little after to bee delivered? Hee had already before (say they) shewed his glory to bee seene to three of the disciples. That is true indeed, but his will was by that brightnesse to give them a taste of immortality for an hower. In the meane time they shall not there find a double body, but that one body which Christ did beare, garnished with new glory. But when hee distributed his body at his first Supper, the time was now at hand, when hee being stricken of God, and humbled should lye without glorie as a leaprous man: so farre is it off that hee then would shew forth the glory of his resurrection. And how great a window is here opened to *Marcion*, if the body of Christ was seene in one place mortall and base, and in another place was holden immortall and glorious? Howbeit if their opinion take place, the same hapneth daily: because they are compelled to confesse that the body of Christ being visible in it selfe, lyeth hid invisibly under the signe of bread. And yet they that vomit out such monstrousnes are so not ashamed of their own shame, that they doe unprovoked, hainously raile at us, because we doe not subscribe to them.

Matt. 17.2.

Esai. 53.4.

The body and bloud of Christ though not fastned unto, yet spiritually delivered in the bread and wine of the holy Eucharist.

18 Now if they list to fasten the body and bloud of the Lord to bread and wine: the one shall of necessity be plucked in sunder from the other. For as the bread is delivered severally from the cup, so the body united to the bread must needs bee devided from the bloud inclosed in the cup. For when they affirme that the body is in the bread and the bloud in the cup: and the bread and wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be severed from the bloud. But whereas they are wont to alleadge, that by accompanying (as they faine) in the body is the bloud, and likewise in the bloud is the body, that verily is too trifling: for as much as the signes in which they are enclosed, are so severed. But if we be lifted up with our eyes and minds to heaven, that we seeke Christ there in the glory of his kingdome: as the signes doe allure us to him whole, so under the signe of bread, wee shall be fed with his body, under the signe of wine wee shall severally drinke his bloud, that at length wee may enjoy him whole. For although he hath taken away his flesh from us, and in his body is ascended up into heaven, yet hee sitteth at the right hand of the Father, that is to say he raigneth in the power, and majesty, and glory of the Father. This kingdome is neither bounded with any spaces of place, nor compassed about with any measurings, but that Christ may shew forth his might whersoever it pleaseth him both in heaven and in earth: but that he may shew himselfe present with power and strength: but that he may alway be at hand with them that be his, breathing his life into them, may live in them, strengthen them, quicken them, preserve them safe even as if he were present in body: finally, but that he may feed them with his own body the

the communion whereof hee doth by the power of his ſpirit powre into them. After this manner the body and bloud of Chriſt is delivered to us in the Sacrament.

The true manner of Chriſts preſence, and the ſubſtantiall communicating of his body and bloud in the Lords Supper, made hatefull to the world by the unjuſt judgements of men.

19 But we muſt appoint ſuch a preſence of Chriſt in the Supper, as may neither faſten him to the element of bread, nor ſhut him up in the bread, nor by any meane compaſſe him in, (for it is plaine that all theſe things abate his heavenly glory) finally ſuch as may neither take from him his owne meaſure, nor diverſly draw him in many places at once, nor faine to him ſuch an unmeaſurable greatnes as is ſpread abroad throughout heaven and earth, for theſe things are plainly againſt the truth of the nature of manhood. Let us (I ſay) never ſuffer theſe two exceptions to bee taken away from us. The one, that nothing bee abated from the glory of Chriſt, which is done, when hee is brought under the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by faining, applyed to his body, that agreeth not with the nature of man: which is done, when it is either ſaid to be infinite, or is ſet in many places at once. But theſe abſurdities being taken away, I willingly receive whatſoever may availe to expreſſe the true and ſubſtantiall communicating of the body and bloud of the Lord, which communicating is delivered to the faithfull under the holy ſignes of the Supper: and ſo that they may bee thought not to receive it by imagination only or underſtanding of mind, but to enjoy it indeed to the foode of eternall life. Why this ſentence is ſo hatefull to the world, and all defence taken away from it by the unjuſt judgements of many, there is no cauſe at all, but for that the divell hath with horrible bewitching madded their minds. Truly that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any abſurdity, nor darkneſſe, nor doubtfulneſſe: it is not againſt true godlineſſe and ſound edification: finally, it hath nothing in it, that may offend, ſaving that in certaine ages paſt, when that ignorance and barbarouſneſſe of Sophiſters raigned in the Church, ſo cleere light and open truth hath been unworthily oppreſſed. Yet becauſe Satan at this day alſo travaileth by troubleſome ſpirits to ſpot it with all the ſlanders and reproches that he can, and bendeth himſelfe to no other thing with greater endevour: it is profitable the more diligently to defend and reſcue it.

The words of Chriſts inſtitution, in word held, indeed perverted and forſaken by the authors as well of tranſubſtantiation as conſubſtantiation.
Matt. 26 26.
Mark. 14. 22.
Luk. 22. 17.
1 Cor. 11. 24.

20 Now before that we goe any further, we muſt entreat of the ſelfe inſtitution of Chriſt: ſpecially becauſe this is the moſt glorious objection that our adverſaries have, that we depart from the words of Chriſt. Therefore, that we may be diſcharged of the falſe cauſe of malice wherewith they burden us, our fitteſt beginning ſhall bee at the expoſition of the words. Three Evangeliſts and *Paul* rehearſe, that Chriſt tooke bread: when hee had given thanks he brake it, gave it to his diſciples and ſaid, Take, eat, this is my body which is delivered, or broken for you. Of the cup *Matthew* and *Marke* ſay thus: This cup is the bloud of the new Teſtament, which ſhall be ſhed for many unto forgiveneſſe of ſinnes. But *Paul* and *Luke* ſay thus: This cup is the new Teſtament in my bloud. The patrones of tranſubſtantiation will have by the pronoune (this) the forme of bread to be ſignified, becauſe the conſecration is made in the whole content of the ſentence, and there is no ſubſtance that can be ſhewed. But if they be holden with religious care of the words, becauſe Chriſt teſtified, that that which he reached into the diſciples hands, was his body: truly this their deviſe, that that which was bread is now the body, is moſt far from the proper meaning of them. That which Chriſt tooke into his hands and gave the Apoſtles, hee affirmeth to be his body: but hee tooke bread: who therefore cannot underſtand that bread is yet ſhewed? and therefore there is no greater abſurditie, than to remove that to the forme, which is ſpoken of the bread. Other, when they expound this world (is) for (to be tranſubſtantiate,) doe flee to a more enforced and violently wreſted gloſſe. Therefore there is no cauſe why they ſhould pretend that they bee moved with reverence of words. For this was unheard of among all nations and languages, that the word (is) ſhould be taken in this ſenſe, namely for to be turned into another thing. As for them that leave bread in the Supper, and affirme that there is the body of Chriſt, they much differ among themſelves. They which ſpeake more modeſtly, although they preciſely exact the letter. This is my body, yet afterward ſwarve from their preciſeneſſe, and ſay that it is as much in effect as that the body of Chriſt is with bread, in bread, and under bread. Of

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the matter it ſelfe which they affirme, wee have already touched ſomewhat, and wee ſhall by and by have occaſion yet to ſpeake more. Now I diſpute only of the words, by which they ſay they are reſtrained that they cannot admit bread to be called the body, becauſe it is a ſigne of the body. But if they ſhun all figures, why doe they leape away from the plaine ſhewing of Chriſt, to their owne manners of ſpeaking farre differing from it? For there is great difference betweene this that bread is the body, and this that the body is with bread. But becauſe they ſaw it to be impoſſible, that this ſimple propoſition might ſtand, that bread is the body: they have attempted to ſcape away by thoſe formes of ſpeech, as it were by crooked turnings. Some more bold ſticke not to affirme that even in proper ſpeaking, bread is the body, and by this meane they truly prove themſelves to be literall men. If it be objected, that therefore the bread is Chriſt, and is God: this verily they will denie, becauſe it is not expreſſed in the words of Chriſt. But they ſhall nothing prevaile by denying it: for as much as all doe agree that whole Chriſt is offered us in the Supper. But it is an intolierable blaſphemy, that it be without figure ſpoken of a fraile and corruptible element, that it is Chriſt. Now I aske of them, whether theſe two propoſitions be both of one effect, Chriſt is the ſonne of God, and bread is the body of Chriſt. If they grant that they are diverſe, (which wee will enforce them to grant whether they will or no) then let them anſwer whence commeth the difference. I thinke they will bring none other but that the bread is after the ſacramentall manner called the body. Whereupon followeth, that Chriſts words are not ſubject to the common rule, nor ought to be tried by Grammar. Alſo I aske of the preciſe and ſtiffe requirers of the letter, where *Luke* and *Paul* doe call the cup the Teſtament in the bloud, whether they doe not expreſſe the ſame thing which they did in the firſt part, where they call bread the body. Truly the ſame religion was in the one part of the myſtery that was in the other: and becauſe ſhorteneſſe is darke, longer ſpeech doth better open the meaning. So oft therefore as they ſhall affirme by one word, that the bread is the body: I will out of moe words bring a fit expoſition, that it is the Teſtament in the body. For why? Shall we need to ſeeke a more faithfull or ſurer expoſitor than *Paul* and *Luke*? Neither yet doe I tend hereunto, to diminiſh any thing of that communicating of the body of Chriſt which I have confeſſed: onely my purpoſe is to confute that fooliſh waiwardneſſe, whereby they doe ſo hatefully braule about words. I underſtand, by the authority of *Paul* and *Luke*, that the bread is the body of Chriſt, becauſe it is the covenant in the body. If they fight againſt this, they have warre not with me, but with the ſpirit of God. Howſoever they cry out that they be touched with reverence of the words of Chriſt, whereby they doe not figuratively underſtand thoſe things that are plainely ſpoken: yet this is not a pretence rightfull enough, why they ſhould ſo refuſe all the reaſons which we object to the contrarie. In the meane time, as I have already given warning, it is convenient to learne, what manner of thing this is, The teſtament in the body and bloud of Chriſt: becauſe the covenant ſtabliſhed with the ſacrifice of death, ſhould otherwiſe not profit us, unleſſe there were adjoyned that ſecret communicating whereby wee growe into one with Chriſt.

Luk. 22. 20. 1 Cor. 11. 25.

21 It remaineth therefore that for the affinitie which the things ſignified have with their ſignes, we confeſſe that the ſelfe name of the thing was given to the ſigne: figuratively indeed, but not without a moſt fit proportionall agreement. I leave allegories and parables, leaſt any man ſhould quarrell that I ſeeke ſtarting holes, and wander out of the preſent purpoſe. I ſay that this is a ſpeech by figure of tranſnomination, which is commonly uſed in the Scripture, when myſteries are intreated of. For neither can you otherwiſe underſtand that which is ſaid: that circumciſion is a covenant: that the lambe is the paſſeover: that the Sacrifices of the law are expiations: finally that the rocke, out of which water flowed in the deſert, was Chriſt, unleſſe you take it to be ſpoken by way of transferring of names. Neither are names transferred onely from the higher name to the lower? but contrariwiſe the name of the viſible ſigne is alſo given to the thing ſignified: as when it is ſaid that God appeared to *Moſes* in the buſh: when the Arke of the covenant is called God, and the face of God: and the dove is called the holy Ghoſt. For though the ſigne differ in ſubſtance from the thing ſignified:

Figurative ſpeech uſuall, and unto ſignes the names of things ſignified given, when Sacramentall myſteries are intreated of: which thing S. Auguſtine plainely teacheth.

Exod. 3. 2. Pſal. 84. 8. and 42. 3. Matt. 3. 16.

fied: because this is spirituall and heavenly, and that is corporall and visible: yet because it doth not onely figure the thing which it is holily appointed to represent, as a naked and emptie token, but doth also truly deliver it indeed: why may not the name of the thing rightly accord with it? If signes devised by men, which are rather images of things absent, than marks of things present, which selfe absent things, they doe oftentimes deceitfully shadow, are yet sometime garnished with the titles of the things: then those things that are ordained of God, doe by much greater reason borrow the name of those things, of which they alway both beare a sure and not deceitfull signification, and have the truth adjoyned with them. There is therefore so great likenesse and neerenesse of the one to the other, that it is easie to draw their names to and fro. Therefore let our adversaries cease to heape unsavourie scoffings against us, in calling us Tropists, because wee expound the sacramentall manner of speaking after the common use of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they have all a certaine communitie together.

1 Cor. 10. 4. As therefore the Apostle teacheth, that the stone out of which spirituall drinke did spring to the Israelites, was Christ, because it was a visible signe, under which that spirituall drinke was truly indeed (but not discernably to the eye) perceived: so bread is at this day called the bodie of Christ, for as much as it is a signe whereby the Lord offereth to us the true eating of his body. Neither did *Augustine* otherwise thinke or speake least any man should despise this as a new invention. If (saith he) the sacraments had not a certaine likenesse of those things whereof they are sacraments, they should not be sacraments at all. And of this likenesse oftentimes they take the names of the things themselves. As therefore after a certaine manner the Sacrament of the body of Christ, is the body of Christ: the Sacrament of the bloud of Christ, is the bloud of Christ: so the Sacrament of faith is faith. There bee in him many like places, which it were superfluous to heape together, sith that one sufficeth: saving that the readers must be warned that the holie man teacheth the same thing in the Epistle to *Exodium*.

Epist 23. ad Bonifac. But it is a trifling shift to say, that where *Augustine* teacheth, that when transferring is often and commonly used in mysteries, hee maketh no mention of the Supper: because if this shift were received, we might not reason from the generaltie to the specialtie, neither were this a good argument: Every feeling creature hath power of moving, therefore an oxe and an horse have power of moving. Howbeit long disputation hereof is in another place ended by the words of the same holie man, where he saith, that Christ sticked not to call it his body, when hee gave the signe of his body. Against *Adimantus* the Manichean, in the twelft chapter. And in another place, upon the third Psalme. Marvellous (saith he) is the patience of Christ, that hee received *Iudas* to the banket, wherein hee committed and delivered to his Disciples the figure of his body and bloud.

The force of the substantive verbe in the words of consecration.

22 But if some precise man, being blind at all the rest, doe stand onely upon this word (this is) as though it severed this mysterie from all other, the solution is easie. They say that the vehemence of the substantive verbe (is) is so great that it admitteth no figure. Which if wee grant to them: even in the words of *Paul* is read the substantive verbe, where hee calleth bread the communicating of the body of Christ. But the communicating is another thing than the body it selfe. Yea commonly where Sacraments are intreated of, wee finde the same word used. As: this shall be to you a covenant with me. This Lambe shall be to you a passeover. To rehearse no moe: when *Paul* saith that the rocke was Christ, why doe they take the substantive verbe in that place to bee of lesse vehemence than in the speech of Christ? Let them also answere, where *John* saith, the holy Ghost was not yet, because Jesus was not yet glorified, of what force the substantive verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holy Ghost shall be destroyed, as though it tooke beginning at the Ascension of Christ. Finally let them answere, what meaneth that saying of *Paul*, that Baptisme is the washing of regeneration and renewing, which it is evident to be unprofitable to many. But nothing is stronger to confute them, than that saying of *Paul*, that the Church is Christ. For bringing a similitude of the body of man, he addeth, So is Christ: in which place hee understandeth the onely begotten

Gen. 17. 13. Exod. 12. 43. 1 Cor. 10. 4. John 17. 39. Tit. 3. 5. 1 Cor. 12. 12.

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ſonne of God, not in himſelfe, but in his members. Hereby I thinke I have obtained that to ſound witted and uncorrupted men the ſlanders of our enemies, are lothſome, when they ſpread abroade, that we withdraw credit from the words of Chriſt: which we doe no leſſe obediently embrace than they, and doe weigh them with more godly reverence. Yea their negligent careleſneſſe ſheweth that they doe not greatly care what Chriſt meant, ſo that it give them a buckler to defend their obſtinacie: like as our earneſt ſearching ought to bee a witneſſe how much wee eſteeme the authoritie of Chriſt. They odiouſly ſpread abroade, that naturall ſenſe of man withholdeth us from beleeving that which Chriſt hath uttered with his owne holie mouth: but how maliciouſly they burden us with this ſlander, I have a great part alreadie made plaine, and hereafter it ſhall more cleerely appeare. Therefore nothing withholdeth us from beleeving Chriſt when hee ſpeaketh, nor from obeying ſo ſoone as he doth but with becke will this or that. Onely this is the queſtion, whether it be unlawfull to inquire of the naturall meaning.

23 Theſe good maſters, that they may ſeeme well lettered, doe forbid men to depart be it never ſo little from the letter. But I on the other ſide, when the Scripture nameth God a warlike man, becauſe I ſee that without figurative tranſlation it is too rough a manner of ſpeaking, doe not doubt that it is a compariſon taken from men. And truly upon none other pretence in the old time the Anthropomorphites troubled the true teaching fathers, but that catching faſt hold of theſe ſayings. The eyes of God doe ſee, His went up to his eares, His hand ſtretched out. The earth his footeſtoole, they cryed out that God had his body taken from him, which the Scripture aſſigneth unto him. If this law bee received, outragious barbarouſneſſe ſhall overwhelme the whole light of faith. For what monſters of abſurdities may not phrantike men picke out, if it be granted them to alleadge every ſmall title to ſtabliſh their opinions? That which they object, that it is not likely, that when Chriſt prepared for his Apoſtles a ſingular comfort in adverſities, hee did then ſpeake in a riddle or darkely, maketh of our ſide. For if it had not come in the minds of the Apoſtles that bread was figuratively called the body, becauſe it was the ſigne of the body, they had without doubt been troubled with ſo monſtrous a thing. Almoſt at the ſame moment *John* reporteth that they did ſticke in perplexitie at every of the leaſt difficulties. They which ſtrive among themſelves, how Chriſt will goe to the father: and do move queſtion, how he will goe out of the world: they which underſtand nothing of thoſe things that are ſpoken concerning the heavenly father, till they ſee him: how would they have beene ſo eaſie to beleeve that which all reaſon refuſeth, that Chriſt ſitteth at the boord in their ſight, and is incloſed inviſible under bread? Whereas therefore they in eating the bread without doubting, teſtified their conſent, hereby appeareth that they tooke Chriſts words in the ſame ſenſe that wee doe, becauſe they remembred that which ought not to ſeeme ſtrange in myſteries, that the name of the thing ſignified is tranſferred to the ſigne. Therefore it was to the diſciples, as it is to us, a certaine and cleere comfort, entangled with no riddle. Neither is there any other cauſe why ſome ſhould depart from our expoſition, but becauſe the inchantment of the divell hath blinded them, namely that they ſhould faigne darknes to themſelves, where the expoſition of an apt figure offereth it ſelfe. Moreover if wee preciſely ſtand upon the words, Chriſt ſhould wrongfully have ſpoken in one place ſeverally another thing concerning the bread than he ſpeaketh of the cup. He calleth the bread his bodie, he calleth the wine his bloud: either it ſhall bee a confuſed vaine repetition, or it ſhall bee ſuch a partition as ſhall divide the body from the bloud. Yea it ſhall as truly be ſaid of the cup, This is my body, as of the bread it ſelfe, and it may likewiſe interchangeably be ſaid, that the bread is the bloud. If they anſwer that we muſt conſider to what end or uſe the ſignes were ordained: I grant it indeed: but in the meane time they ſhall not unwinde themſelves, but that their erroure muſt draw this abſurditie with it, that the bread is the bloud, and the wine is the body. Now I wot not what this meaneth, when they grant the bread and the body to bee divers things, yet to affirme that the one is ſpoken of the other properly and without any figure, as, if a man ſhould ſay that a garment is indeed a thing differing from a man, and yet that is properly called a man. In the meane

The words and ſyllables of Chriſts ſpeech not ſo preciſely to be ſtood upon, that all expoſition be rejected which being ſound and ſober bringeth light, but no diſcredit unto the ſpeaker.

meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the words. Now it shall be easie for us to shew to the Readers how unjust wrong these catchers of syllables doe to us, when they fill the simple with this opinion, that we withdraw credit from the words of Christ, which wee have proved to be furiously perverted and confounded by them, but to be faithfully and rightly expounded by us.

The unmeasurable power of God not at all diminished by them, who refuse the doctrine of consubstantiation.

24 But the slander of this lie cannot be utterly purged, till another crime be wipped away. For they spread abroad, that we be so addicted to naturall reason, that wee give no more to the power of God, than the order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the very doctrine it selfe which I have declared: which doth clearely enough shew, that I doe not measure this mystery by the proportion of mans reason, nor doe make it subject to the lawes of nature. I beseech you, have we learned out of naturall Phylosophie, that Christ doth so from heaven feede our Soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence commeth this power to flesh, that it may give life? All men will say that it is not done naturally. It will no more please mans reason, that the flesh of Christ reacheth to us, that it may be food unto us. Finally whosoever hath tasted of our doctrine, shall be ravished into admiration of the secret power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himselfe vanisheth with his power. I desire to have the Readers once againe warned, that they diligently weigh what our doctrine bringeth, whether it hang upon common sense, or with the wings of Faith, surmounting the world, climbeth up beyond it into the heavens. We say that Christ as well with the outward signe as with his spirit, descendeth to us, that hee may truly quicken our soules with the substance of his flesh and of his bloud. In these few words he that perceiveth not to bee contained many miracles, is more than senseless: foraſmuch as there is nothing more beside nature, than that Soules should borrow spirituall and heavenly life, of the flesh which tooke her beginning of the earth, and which was subject to death. Nothing is more incredible, than that things distant and a sunder by the whole space of heaven and earth, should in so great distance of places not onely be conjoyned, but also united, that Soules may receive food of the flesh of Christ. Therefore let wayward men cease to procure hatred to us, by a filthy slaunder, as though wee did enviously restraine any thing of the immeasurable power of God. For they doe either too foolishly erre, or too maliciously lye. For it is not here in question what God could, but what he would. We affirme that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sinne. What manner of thing is our flesh? Is it not such as consisteth of the certaine measure of it, as is contained in place, as is touched, as is seene? And why (say they) may not God make, that one selfe same flesh may occupie many and divers places, may bee contained in one place, may bee without measure and forme? Thou mad man, why requirest thou of the power of God to make flesh at one selfe time to bee and not to be flesh? Like as if thou shouldest instantly require him to make at one selfe time the light to bee both light and darkenesse. But he willeth light to be light, darknesse to bee darknesse, flesh to be flesh. He shall indeed when it pleaseth him, turne darknesse into light, and light into darknesse, but when thou requirest that light and darknesse may not differ, what dost thou else but pervert the order of the wisedome of God? Therefore flesh must bee flesh, and Spirit Spirit, every thing in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of her forme. With this condition Christ tooke flesh upon him, to which (as *Augustine* witnesseth) hee hath given indeed uncorruption and glory, but he hath not taken from it nature and truth.

Heb. 4. 15.

Ep. ad Dard.

They that make Christ to lurke invisible under bread, are neither thereunto led by the words,

25 They answer, that they have the word, wherby the will of God is made plaine: namely if it be granted them to banish out of the Church the gift of exposition, which may bring light to the word, I grant that they have the word: but such as in old time the Anthropomorphites had, when they made God having a body: such as *Marcion* and the Manichees had, when they faigned the body of Christ to bee either heavenly

heavenly or phantasticall. For they alleadged for testimonies, The first *Adam* was of the earth earthly; the second *Adam* is of heaven, heavenly: Againe, Christ abased himselfe, taking upon him the forme of a servant, and was found in likenesse as a man. But the grosse eaters thinke that there is no power of God, unlesse with the monster forged in their braines, the whole order of nature be overthrowne: which is rather to limit God, when we covet with our faigned inventions to prove what hee can doe. For out of what word have they taken that the body of Christ is visible in heaven, but lurketh invisible in earth under innumerable little peeces of bread? They will say that necessity requireth this that the body of Christ should bee given in the Supper. Verily because it pleased them to gather a fleshly eating out of the words of Christ: they being carried away by their owne fore judgement, were driven of necessity to coine this subtlety, which the whole Scripture cryeth out against. But that any thing is by us diminished of the power of God, is so false that by our doctrine the praise of it is very honorably set out. But forasmuch as they alway accuse us, that wee defraud God of his honor, when wee refuse that which according to common sense is hard to be beleeved, although it have beene promised by the mouth of Christ: I make againe the same answer that I made even now, that in the mysteries of Faith we doe not aske counsell of common sense, but with quiet willingnesse to learne, and with the spirit of meeknesse, which *James* commendeth, we receive the doctrine come from heaven. But in that when they perniciously erre, I denie not that we follow a profitable moderation. They hearing the words of Christ, This is my bodie, imagine a miracle most far from his minde. But when out of this faigned invention arise fowle absurdities, because they have already with headlong hast put snares upon themselves, they plunge themselves into the bottomelesse depth of the almightinesse of God, that by this meane they may quench the light of truth. Hereupon commeth that proud precisenesse: We will not know how Christ lyeth hid under the bread, holding our selves contented with this saying of his, This is my bodie. But we, as we doe in the whole Scripture, doe with no lesse obedience than care, studie to obtaine a sound understanding of this place: neither doe we with prepostorous heate rashly and without choice catch hold of that which first thrusteth it selfe into our mindes: but using diligent musing upon it, we embrace the meaning which the spirit of God ministreth: and standing thereupon wee doe from aloft despise whatsoever earthly wisedome is set against it. Yea we hold our mindes captive that they may not be bold so much as with one little word to carpe against it: and doe humble them, that they may not dare to rise up against it. Hereupon sprung up the exposition of the words of Christ, which to be by the continuall usage of the Scripture common to all Sacraments, all they that have beene thought but meanely exercised therein, doe know. Neither doe we, after the example of the holy Virgin, thinke it lawfull for us, in a hard matter to enquire how it may be done.

of Christ, nor bee pen therein by Gods almightinesse. 1 Cor. 15. 47. Phil. 3. 7.

Jam. 1. 21.

Luke 1. 34.

26 But because nothing shall more availe to confirme the Faith of the Godly, than when they have learned that the doctrine which wee have taught is taken out of the word of God, and standeth upon the authoritie thereof: I will make this also evident with as great briefenesse as I can. The bodie of Christ, since the time that it rose againe, not *Aristotle* but the holy Ghost teacheth to bee limited, and that it is comprehended in heaven untill the last day. Neither am I ignorant that they boldly mocke out those places that are alleadged for this purpose. So oft as Christ saith that hee will depart, leaving the world, they answere that that departing is nothing else but a changing of mortall estate. But after this manner, Christ should not set the Holy Ghost in this place to supply (as they call it) the want of his absence: forasmuch as hee doth not succeede into this place, nor Christ himselfe doth descend againe out of the heavenly glorie to take upon him the state of mortall life. Truly the comming of the holy Ghost, and the ascending of Christ are things set as contrarie: therefore it cannot be that Christ should according to the flesh dwell with us after the same manner that hee sendeth his Spirit. Moreover hee in plaine words expresseth, that he will not be alway with his Disciples in the world. This saying also they thinke that they doe gaily wipe away, as though Christ said that hee will not alway bee poore and miserable or subject to the necessities of this fraile life. But the circumstance of

Christ proved by Scripture not to be on earth according to the presence of the flesh, but only by majestie, providence & grace. John 14. 2. & 28.

Matt. 26. 11.

the place cryeth plainely to the contrarie, becauſe there is not entreated of povertie and neede, or of the miſerable eſtate of earthly life, but of worſhip and honour. The anointing pleaſed not the Diſciples, becauſe they thought it to bee a ſuperfluous and unprofitable coſt, and neere unto riotous exceſſe, therefore they had rather that the price thereof which they thought to bee ill waſted, had been beſtowed upon the poore. Chriſt anſwered that hee ſhall not alwaie bee preſent that he may bee worſhipped with ſuch honour. And none otherwiſe did *Auguſtine* expound it, whoſe words bee theſe which are nothing doubtfull. When Chriſt ſaid, Yee ſhall not alway have mee, hee ſpake of the preſence of his bodie. For according to his majeſtie, according to his providence, according to his unſpeakable and inviſible grace, this was fulfilled which he ſaid, behold, I am with you even to the ending of the world. But according to the fleſh which the Word tooke unto him, according to this that hee was borne of the Virgin, according to this that hee was taken of the Jewes, that hee was faſtned to the tree, that he was taken downe from the Croſſe, that he was wrapped in linnen clothes, that he was laid in the grave, that hee was manifeſtly ſhewed in the reſurrection, this was fulfilled, Yee ſhall not alway have mee with you. Why ſo? Becauſe hee was converſant according to the preſence of his bodie forty dayes with his diſciples, and while they accompanied him in ſeeing, not in following, he aſcended. Hee is not here: for hee ſitteth there at the right hand of the Father. And yet hee is here: becauſe hee is not gone away in preſence of Majeſtie. Otherwiſe according to the preſence of Majeſtie wee have Chriſt alway: and according to the preſence of the fleſh it is rightly ſaid, But me ye ſhall not alway have. For according to the preſence of the fleſh, the Church had him a few dayes: now ſhee holdeth him by Faith, but ſeeth him not with eyes. Where (that I may note this alſo briefly) hee maketh them preſent to us three wayes, by majeſtie, providence, and unſpeakeable grace, under which I comprehend this marvellous communion of his body and bloud: if ſo that wee underſtand it to bee done by the power of the holy Ghoſt, not by that faigned encloſing of his bodie under the element. For our Lord hath teſtified, that hee hath fleſh and bones which may be felt and ſeene. And to goe away and Aſcend doe not ſignifie to make a ſhew of one aſcending and going away, but to doe indeed that which the words ſound. Shall we then (will ſome man ſay) aſſigne to Chriſt ſome certaine coaſt of heaven? But I anſwere with *Auguſtine* that this is a moſt curious and ſuperfluous queſtion, if ſo that yet we beleeve that he is in heaven.

Tract. In Ioh. 50.

Mat. 28. 20.

Ibid. de ſide ſym. cap. 16.

Aſcending ſophiſtically expounded to be nothing elſe but conveyance out of ſight.
Act. 1. 9.
Mar. 16. 16.
Luke 24. 51.

27 But what doth the name of aſcending ſo oft repeated? doth it not ſignifie a remooving from one place to another? They denie it: becauſe after their opinion by height is onely ſignified Majeſtie of Empire. But what meaneth the very manner of aſcending? was he not in ſight of his Diſciples looking on, lifted up on high? Doe not the Evangeliſts plainely declare that he was taken up into the heavens? Theſe witty Sophiſters doe anſwere that with a cloud ſet betweene him and them hee was conveighed out of their ſight, that the faithfull might learne that from thence foorth he ſhould not be viſibly in the world. As though, to make credit of his inviſible preſence, he ought not rather to vaniſh away in a moment, or as though the cloud ought not rather to compaſſe him before that he ſtirred his foote. But when he is carried upon high into the aire, and with a cloud caſt underneath him, teacheth that hee is no more to be ſought in the earth: we ſafely gather, that now he hath his dwelling place in the heavens: as *Paul* alſo affirmeth, and from thence he biddeth us to looke for him. After this manner the Angels warned the Diſciples, that they in vaine gazed up into heaven: becauſe Jeſus which is taken up into heaven, ſhall ſo come as they have ſeene him goe up. Heere alſo the adverſaries of ſound doctrine ſtart away with a pleaſant ſhift as they thinke, ſaying that hee ſhall then come viſible, which never went out of the earth but that hee abideth inviſible with them that bee his. As though the Angels did there ſignifie a double preſence, and doe not ſimply make the Diſciples witneſſes of his going up ſeeing it with their eyes, that no doubting might remaine: even as if they had ſaid: hee in your ſight beholding it, being taken up into heaven, hath claimed to himſelfe the heavenly Empire: it remaineth that yee patiently abide in expectation, till he come againe the Judge of the world: becauſe he is now entred into heaven,

Phil. 3. 10.

heaven, not that he may alone poſſeſſe it, but that he may gather together with him you and all the godly.

28 But foraſmuch as the defenders of this baſtard doctrine are not aſhamed to garniſh it with the conſenting voices of the old writers, and ſpecially *Auguſtine*: I will in few words declare how perverſly they goe about it. For whereas their teſtimonies have beene gathered together of learned and godly men, I will not doe a thing already done: let him that will, ſeeke them out of their works. I will not heap together, neither out of *Auguſtine* himſelfe, all that might make to the purpoſe: but will bee content to ſhew by a few that hee is without controverſie whole on our ſide. As for this that our adverſaries, to writh him from us, doe alleadge that it is commonly read in his bookes, that the fleſh and blood of Chriſt is diſtributed in the Supper, namely the ſacrifice once offered in the croſſe: it is but trifling: ſith he alſo calleth it either thankſgiving, or the Sacrament of the body. But in what ſenſe hee uſeth the words of fleſh and bloud, we need not to ſeeke with long compaſſing about: for aſmuch as he declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certaine manner the Sacrament of the bodie is the bodie. Wherewith accordeth another place which is well enough knowne, The Lord ſticked not to ſay, This is my bodie, when he gave the ſigne of it. Againe they object, that *Auguſtine* writeth expreſly, that the body of Chriſt falleth to the ground, and entreth into the mouth: even in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he joyneth them both together. Neither doth that make to the contrarie, which he ſaith, that when the myſterie is ended, the bread is conſumed: becauſe he had a little before ſaid: ſith theſe things are knowne to men, foraſmuch as they are done by men, they may have honour as things: but as marvellous things, they may not. And to no other end tendeth that which our adverſaries doe too unaduiſedly draw, to themſelves: that Chriſt did (after a certaine manner) beare himſelfe in his owne hands, when he reacheth the myſticall bread to the Diſciples. For by enterlacing this adverbe of likeneſſe (after a certaine manner) he ſufficiently declareth, that he was not truly or really incloſed under the bread. And no marvell: ſith in another place hee plainely affirmeth that bodies, if ſpaces of places bee taken from them, ſhall bee no where: and becauſe they ſhall bee no where, they ſhall not bee at all. It is an hungry cavillation, to ſay that in that place is not entreated of the Supper, in which God uttereth ſpeciall power: becauſe the queſtion was moved concerning the fleſh of Chriſt, and the holy man of ſet purpoſe anſwering, ſaith: Chriſt gave immortallity to his fleſh, but tooke not nature from it. After this forme it is not to be thought that he is each where ſpread abroad: for wee muſt beware that wee doe not ſo affirme the Godhead of the man, that we take away the truth of the bodie. And it followeth not, that that which is in God muſt bee each where as GOD is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: each where, by this that hee is God: in heaven, by this that hee is man. What a negligence had it beene, not to except the myſtery of the Supper being a thing ſo earneſt and waighty, if there had beene in it any thing againſt the doctrine which hee entreated of. And yet if a man doe heedfully reade that which followeth within a little after, he ſhall find that under that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God and the ſame the Sonne of man is each where whole preſent as God: that he is in the Temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heaven by reaſon of the meaſure of his true bodie. Wee ſee how, to the uniting of Chriſt with the Church, he doth not draw his bodie out of Heaven: which ſurely he would have done, if the body of Chriſt were not truely meat to us unleſſe it were encloſed under bread. In another place defining how the faithfull doe now poſſeſſe Chriſt. Thou haſt him (ſaith hee) by the ſigne of the Croſſe, by the Sacrament of Baptiſme by the meate and drinke of the Altar. How rightly hee reckoneth a ſuperſtitious uſage among the ſignes of the preſence of Chriſt, I doe not now diſpute: but hee that compareth the preſence of the fleſh to the ſigne of the Croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame hee, may lurke hidden under

Auguſtine wreſted and abuſed by the maintainers of conſubſtantiation.

Ad Bonifac. Epiſt. 25.

Contra Adam. Mani. Lib. 12.

Lib. 5. de trin. c.

In pſal. 33.

Epiſ. ad Dardan.

Tract. 50. in Ioh.

Mat. 26. 11.

Mat. 28 20.

the bread, which ſitteth viſible in heaven. If this need plainer declaration, it is by and by after added in the ſame place, that according to the preſence of majeſty, we alway have Chriſt: that according to the preſence of the fleſh, it is rightly ſaid, Mee yee ſhall not alway have. They anſwer, that this is alſo added, that according to an unſpeakable and inviſible grace, it is fulfilled which is ſaid of him, I am with you, even unto the ending of the world. But that is nothing for their advantage: becauſe this is at length reſtrained to his majeſty, which is ever in compariſon ſet againſt the body, and his fleſh by expreſſe name is made different from his grace and power. As in another place the ſame compariſon of contraries is read in him, that Chriſt by bodily preſence left the Diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſh is diſtinguiſhed from the power of the ſpirit, which conjoyneth us with Chriſt, though we be otherwiſe farre ſevered by diſtance of places. The ſame manner of ſpeaking he oftentimes uſeth, as when he ſaith: He is to come againe to the quick and the dead with bodily preſence, according to the rule of Faith and ſound doctrine. For with ſpirituall preſence he was alſo to come to them and to abide with the whole Church in the world untill the ending of the world. Therfore this ſpeech is directed to the beleevers whom he had already begun to ſave with bodily preſence, and whom he was to leave with bodily abſence: that he might with his Father ſave them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the body in compariſon againſt the divine power: and adding (to ſave with the Father) he clearely expreſſeth that he doth powre abroad his grace from heaven to us by his Spirit.

The body of Chriſt by glory not made inviſible, which fancie concerning Chriſt hath no manner of ground in Scripture.

29 And ſith they put ſo much confidence in this lurking hole of inviſible preſence, goe too let us ſee how well they hide themſelves in it. Firſt they ſhall not bring foorth one ſyllable out of the Scriptures, whereby they may prove that Chriſt is inviſible: but that they take that for confeſſed which no man that hath his ſound wit will grant them, that the body of Chriſt cannot otherwiſe bee given in the Supper but being covered with the viſour of bread. And this is the very point about which they ſtrive with us, ſo farre is it off from having the place of a principle. And when they ſo babble, they are compelled to make a double body of Chriſt: becauſe after their opinion it is in it ſelfe viſible in heaven, but inviſible in the Supper after a ſpeciall manner of diſpenſation. But how trimly this agreeth, it is eaſie to judge both by other places of Scripture, and by the witneſſe of *Peter*. *Peter* ſaith that Chriſt muſt bee holden or contained in heaven, till he come againe. Theſe men teach that hee is every where, but without forme. They take exception and ſay that it is unjuſt dealing, to make the nature of a glorified body ſubject to the lawes of common nature. But this anſwer draweth with it that doting error of *Servetus*, (which is worthily to be abhorred of all the godly) that the body was ſwallowed up of the Godhead. I doe not ſay that they thinke ſo. But if this bee reckoned among the qualities of a glorified bodie, to fill all things after an inviſible manner, it is evident, that the bodily ſubſtance is deſtroyed, and that there is left no difference of the Godhead and the nature of man. Againe If the body of Chriſt bee of ſo many faſhions and divers, that it is ſeene in one place, and is inviſible in another: where is the very nature of a bodie which conſiſteth of his meaſured proportions? and where is unity? Much more rightly doth *Tertullian* ſay, which affirmeth that the body of Chriſt was a true and naturall body, becauſe in the miſterie of the Supper the figure of it is ſet before us for a pleadge and aſſurance of the ſpirituall life. And verily Chriſt ſaid of his glorified body, ſee and feele, for a ſpirit hath not fleſh and bones. Loe by Chriſts owne mouth the truth of the fleſh is prooved, becauſe it can bee felt and ſeene: Take away theſe things, then it ſhall ceaſe to bee fleſh. They ſtill flee to their denne of diſpenſation which they have framed to themſelves. But it is our part ſo to embrace that which Chriſt abſolutely pronounceth, that that which he meaneth to affirme may bee of force with us without exception. He prooveth himſelfe to bee no Ghoſt, becauſe he is viſible in his fleſh. Let that bee taken away which he claimeth as proper to the nature of his bodie: muſt they not then be faine to coine a new definition of a bodie? Now whither ſoever they turne themſelves about, their faigned diſpenſation hath no place

Act. 3. 21.

Luke 24. 39.

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in that place of *Paul* where hee ſaith, that wee looke for a Saviour from heaven which ſhall faſhion our baſe body like to his glorious body. For we may not hope for a like faſhioning in thoſe qualities which they faigne to Chriſt, that every one ſhould have an inviſible and unmeaſurable body. Neither ſhall there bee found any man ſo dull-witted whom they may make to beleeve ſo great an abſurditie. Let them not therefore aſcribe this gift to Chriſts glorified body, to bee at once in many places, and to bee contained in no ſpace. Finally let them either openly denie the reſurrection of the fleſh, or let them graunt that Chriſt being clothed with heavenly glory, did not put off his fleſh, who ſhall make us in our fleſh fellowes and parteners of the ſame glorie, when wee ſhall have the reſurrection common with him. For what doth the Scripture teach more plainely, than that as Chriſt did put on our true fleſh when he was borne of the Virgin, and ſuffered in our true fleſh when he ſatisfied for us: ſo hee received againe alſo the ſame true fleſh in riſing againe, and carried it up to heaven? For this is to us the hope of our reſurrection and aſcending into heaven, that Chriſt is riſen againe and aſcended: and (as *Tertullian* ſaith) hee carryed the earneſt of our reſurrection into the heavens with him. Now how weake and fraile ſhould that hope bee, unleſſe this our ſelfe fleſh had beene raiſed up with Chriſt, and entred into the kingdome of heaven? But this is the proper truth of a body, to be contained in ſpace, to conſiſt of his meaſured proportions, to have his forme. Therefore away with this fooliſh device, which doth faſten both the minds of men and Chriſt to the bread. For to what purpoſe ſerveth the ſecret preſence under bread, but that they which covet to have Chriſt joyned with them, may reſt in that ſigne? But the Lord himſelfe willed us to withdraw not onely our eyes but all our ſenſes from the earth, forbidding himſelfe to bee touched of the women untill hee had gone up to his Father. When hee ſeeth *Marie* with godly zeale of reverence to make haſte to kiſſe his feet, there is no cauſe why hee ſhould diſallow and forbid this touching till hee have beene taken up into heaven, but becauſe hee will be ſought no where elſe. Whereas they object, that hee was afterward ſeene of *Stephen*, the ſolution is eaſie. For neither was it therefore neceſſarie that Chriſt ſhould change place, which could give to the eyes of his ſervant ſuch ſharpneſſe of ſight as might pearce through the heavens. The ſame alſo is to bee ſaid of *Paul*. Whereas they object that Chriſt came out of the Sepulchre being ſhut: and entred in among the diſciples, the doores being ſhut: that maketh never a whit more for maintenance of their errour. For as the water like a faſt pavement made a way to Chriſt walking upon the lake: ſo it is no marvell, if at his comming the hardneſſe of the ſtone yeelded it ſelfe. Howbeit it is more proveable, that by his commandement the ſtone was removed, and by and by after paſſage given him returned into his place. And to enter the doores being ſhut, is not as much in effect as to pearce through the whole ſubſtance, but by divine power to open an entrie for himſelfe, that hee ſuddenly ſtood among the Diſciples, verily after a marvellous manner, when the doores were faſt locked. That which they alleage out of *Luke*, that Chriſt ſuddenly vaniſhed away from the eyes of the diſciples with whom hee went to *Emaus*, profiteth them nothing, and maketh for us. For, that hee might take away the ſight of himſelfe from them, he was not made inviſible, but onely went out of ſight. As when hee went in journey together with them (as the ſame *Luke* witneſſeth) hee did not put on a new face, that hee might not bee knowne, but held their eyes. But theſe fellowes doe not onely transforme Chriſt, that he may be converſant in earth, but in divers places they make him divers and unlike himſelfe. Finally, in ſo trifling they doe not by one word indeed, but by a circumſtance, make of the fleſh of Chriſt a ſpirit: and not contented therewith, they put upon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

Phil 3.21.

John 20.17.

Act. 7.55. Act. 9.4. Mat. 28.6. John 20.19. Matt. 14.25.

Luk 24.31.

Luk. 24.16.

30 Now although wee graunt them that which they prate of the inviſible preſence, the unmeaſurableneſſe ſhall not bee yet proved, without which they ſhall in vaine attempt to encloſe Chriſt under bread. Unleſſe the bodie of Chriſt may bee everie where at once, without any compaſſe of place, it ſhall not be likely that he lyeth hidden under bread in the Supper. By which neceſſitie they brought in the monſtrous being

Though the inviſibilitie of the body of Chriſt were granted, yet the unmeaſu-

being every where. But it is shewed by strong and plaine witnesses of Scripture, that it was limited about by the measure of the body of a man: and then that by his ascending he hath made it plaine that he is not in all places, but that when he passeth into one place, he leaveth the other that he was in before. Neither is the promise which they alleadge, to be drawne to the bodie, I am with you even to the ending of the world. First the continuall conjoyning cannot stand, unlesse Christ dwell in us corporally without the use of the Supper. Therefore there is no just cause why they should so sharply brawle about the words of Christ, that they may in the Supper enclose Christ under bread. Againe the text it selfe proveth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his Disciples invincible help, whereby hee may defend and sustaine them against all the assaults of Satan and the world. For when he enjoyned them a hard charge: least they should doubt to take it in hand, or should fearefully execute it, he strengtheneth them with affiance of his presence: as if he had said, that his succour shall not faile them, which shall be impossible to be overcome. Unlesse they listed to confound all things, ought they not to have made distinction of the manner of presence. And verily some had rather with great shame to utter their ignorance, than to yeeld never so little of their errour. I speake not of the Papists: whose doctrine is more tolerable, or at the least more shamefast. But contentiousnesse so carrieth some away, that they say that by reason of the natures united in Christ, wheresoever the Godhead of Christ is, there is also his flesh, which cannot bee severed from his Godhead. As though that same uniting have compounded of those two natures I wot not what meane thing which was neither God nor man. So indeed did *Eutiches*, and after him *Servetus*. But it is plainely gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that *Eutiches* was rightfully condemned, they will be ashamed to denie: it is marvell that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the unitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heaven and earth together, than not to draw the body of Christ out of the heavenly sanctuarie? For whereas they bring for themselves these testimonies, None is gone up to heaven but hee that is come downe the sonne of man which is in heaven. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like senseleſse dulnesse, to despise the communicating of properties which was in old time not without cause invented of the holy Fathers. Truly, when the Lord of glorie is said to be crucified, *Paul* doth not meane that he suffered any thing in his Godhead: but because the same Christ which being an abject and despised in the flesh did suffer, was both God and Lord of glorie. After this manner also the Sonne of man was in heaven: because the selfe-same Christ, which according to the flesh did dwell in the Sonne of man in earth, was God in heaven. In which sort he is said to have descended from the said place according to his Godhead: not that the Godhead did forsake heaven to hide it selfe in the prison of the body: but because, although it filled all things, yet in the very manhood of Christ it dwelled corporally, that is to say naturally and after a certaine unspeakable manner. It is a common distinction in schooles, which I am not ashamed to rehearse: that although whole Christ be every where, yet not the whole that is in him is every where. And I would to God the schoolemen themselves had well weighed the pith of this saying: for so should the unsavorie invention of the fleshly presence of Christ have beene met withall. Therefore our mediator, sith he is whole every where, is alway at hand with his, & in the Supper after a speciall manner giveth himselfe present: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesh he is contained in heaven till he appeare to judgement.

31 But they are far deceived, which conceive no presence of the flesh of Christ in the Supper, unlesse it be made present in bread. For so they leave nothing to the secret working of the Spirit, which uniteth Christ himselfe unto us. They thinke not Christ present, unlesse hee come downe to us. As though if hee did lift us up to him, we should not as well enjoy his presence. Therefore the question is onely of the manner: because they place Christ in the bread, but we thinke it not lawfull for us to plucke him out of Heaven.

alleadges thereof, which being denied take the away the presence of Christ in or under the bread, was both condemned in the heresie of Eutiches, and hath in Scripture no colour of proofe.

Matt. 28. 20.

John 3. 13.

John 1. 18.

1 Cor. 2. 8.

Christ present in the Supper though he descend not to present his body invisible in bread.

Heaven. Let the readers judge whether is the righter. Onely let this cavillation be driven away, that Christ is taken away from his Supper, unlesse he be hidden under the cover of bread. For sith this mysterie is heavenly, it is no need to draw Christ into the earth, that he may be joyned to us.

32 Now if any man doe aske me of the manner, I will not be ashamed to confesse, that it is a higher secret than that it can be either comprehended with my wit, or uttered with my words: and, to speake it more plainely, I rather feele it, than I can understand it. Therefore I doe herein without controversie embrace the truth of God, in which I may safely rest. Hee pronounceth that his flesh is the meat of my soule, and his bloud is the drinke. With such foode I offer my soule to him to be fed. In his holy Supper he commandeth me under the signes of bread and wine to take, eat, and drinke his bodie and bloud. I nothing doubt that both hee doth truly deliver them, and I doe receive them. Onely I refuse the absurdities, which appeare to be either unworthie of the heavenly majestie of Christ, or disagreeing from the truth of his nature of manhood: for as much as they must also fight with the word of God; which also teacheth that Christ was so taken up into the glory of the heavenly kingdome that it lifteth him up above all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are properly belonging to his true manhood. Neither ought this to seeme incredible, or not consonant to reason, because as the whole kingdome of Christ is spirituall, so whatsoever he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may use the words of *Augustine*, this mysterie, as other are, is done by men, but from God: in earth, but from heaven. Such (I say) is the presence of the body, as the nature of the Sacrament requireth: which wee say here to excell with so great force, and great effectualnesse, that it not onely bringeth to our minds undoubted trust of eternall life, but also assureth us of the immortalitie of our flesh. For it is now quickned of his immortall flesh, and after a certaine manner communicateth of his immortalitie. They which are carried above this with their excessive speeches, doe nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would have him here a while to consider with me, that we now speake of a Sacrament, all the parts whereof ought to be referred to faith. But we doe no lesse daintily and plentifully feede faith with this partaking of the body which we have declared, than they that plucke Christ himselfe out of heaven. In the meane time I plainely confesse, that I refuse that mixture of the flesh of Christ with our soule, or the powring out of it such as they teach: because it sufficeth us, that Christ doth out of the substance of his flesh breath life into our soules, yea doth powre into us his owne life, although the very flesh of Christ doth not enter into us. Moreover it is no doubt that the proportion of faith, whereby *Paul* willeth us to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against so evident a truth, let them looke after what rule of faith they fashion themselves. He that doth not confesse that Jesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, doe spoile him of his flesh.

The manner of the presence of Christ in the Sacrament incomprehensible, inexplicable.

Luk. 24. 26.

Iren. lib. 4. ca. 34.

Rom. 12. 3.

2. John 7.

33 Of communicating is to be likewise thought, which they acknowledge none, unlesse they devoure the flesh of Christ under bread. But there is no small wrong done to the holy Ghost, unlesse wee beleeve that it is brought to passe by his incomprehensible power, that wee communicate with the flesh and bloud of Christ. Yea if the force of the mysterie, such as it is taught of us, and as it was knowne to the old Church from fower hundred yeeres agoe, were weighed according to the worthinesse of it, there was enough and more whereupon we might be satisfied: the gate had beene shut against many foule errours, out of which have beene kindled many horrible dissensions wherewith both in old time and in our age the Church hath beene miserably vexed, while curious men doe enforce an excessive manner of presence, which the Scripture never sheweth. And they turmoile about a thing fondly and rashly conceived, as if the enclosing of Christ under bread were (as the proverbe is) the prowe and poupe of godlinesse. It principally behoved to know, how the body of Christ, as it was once delivered for us, is made ours: how we are made partakers of his bloud that was shed: because this is to possesse whole Christ crucified, that we may enjoy all his good

Our communicating of Christ in the Sacrament spirituall not carnall, such as receiveth Christ himselfe not the effects of his grace onely, otherwise sacramentall then Lombard and after him others have dreamed, who thinke his flesh eaten without taste, without faith.

good things. Now these things, in which was so great importance, being omitted, yea neglected, and in a manner buried, this onely crabbed question pleaseth them, how the body of Christ lyeth hid under bread or under the forme of bread. They falsly spread abroad that whatsoever wee teach concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we have respect to nothing but to the manner, which among them is carnall, while they enclose Christ in bread: but to us it is spirituall, because the secret power of the spirit is the bond of our conjoyning with Christ. No truer is that other objection, that we touch onely the fruit or effect which the faithfull take of the eating of the flesh of Christ. For wee have said before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effect, that by the sacrifice of his death we are clensed from sinnes, by his bloud wee are washed, by his resurrection wee are raised up into hope of the heavenly life. But the
Lib. 4. Dist. 8. foolish imagination, whereof *Lombard* was the authour, hath perverted their minds, while they thinke that the eating of the flesh of Christ is the Sacrament. For this saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesh and bloud of Christ: the thing and not the Sacrament, is the mysticall flesh. Againe within a little after. The thing signified and contained, is the proper flesh of Christ: the thing signified and not contained, is his mysticall body. Whereas hee maketh difference betweene the flesh of Christ, and the effectuall power of nourishing, wherewith it is endued, I agree: but whereas he faigneth it to be a Sacrament, yea and contained under bread, it is an errour not to be suffered. Hereupon hath growne the false exposition of sacramentall eating, because they have thought that wicked men also and evill doers doe eat the flesh of Christ, how much soever they be strangers from him. But the flesh of Christ, it selfe in the mysterie of the Supper is no lesse a spirituall thing, than eternall salvation. Whereupon we gather, that whosoever are void of the spirit of Christ, can no more eat the flesh of Christ, than they can drinke wine wherewith is joyned no taste. Truly Christ is too hainously torne in sunder, when that dead body, and which hath no lively strength, is given forth in common to unbeleevers: and his expresse words are directly against
John 6. 56. it. Whosoever eateth my flesh and drinketh my bloud, abideth in me, and I in him. They answer that in that place is not intreated of the sacramentall eating: which I grant, so that they will not now and then stumble against the same stone, saying that the flesh it selfe is eaten without fruit. But I would know of them, how long they hold it when they have eaten it. Here, in my judgement, they shall have no way to get out. But they object, that nothing can bee withdrawne or faile of the promises of God by the unthankefulnesse of men. I grant indeed, and I say that the force of the mysterie remaineth whole, howsoever wicked men doe, as much as in them lyeth, endevour to make it void. Yet it is one thing to bee offered, and another thing to bee received. Christ reacheth this spirituall meat, and offereth this spirituall drinke to all men, some doe greedily eat of it, some doe lothingly refuse it: shall these men refusing make the meat and the drinke to lose their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, thought it be unsavorie, is nevertheless his flesh. But I denie that it can be eaten without the taste of faith: or (if wee list rather to speake as *Augustine* doth) I say that men beare away no more of this Sacrament, than they gather with the vessell of faith. So nothing is abated from the Sacrament, yea the truth and effectualnesse thereof remaineth unminished, although the wicked depart emptie from the outward partaking of it. If they againe object that this word, this is my bodie, is diminished, if the wicked receive corruptible bread and nothing else, wee have a solution readie, that God will not bee acknowne true in the receiving it selfe, but in the stedfastnesse of his owne goodnesse, when hee is readie to give, yea liberally offereth to the unworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot breake, that the flesh and bloud of Christ is no lesse given to the unworthie, than to the chosen faithfull ones of God: but therewithall it is true, that as water lighting upon a hard stone, falleth away, because there is no entrie open into the stone: so the wicked doe with their hardnesse drive backe the grace

of

of God that it cannot pierce into them. Moreover, that Christ should be received without faith, is no more agreeing with reason, than seed to bud in the fire. Whereas they aske, how Christ is come to damnation to some, unlesse they receive him unworthily, it is a very cold question: forasmuch as we no where read, that men doe procure death to themselves by unworthy receiving Christ, but rather by refusing him. Neither doth Christs parable helpe them, where he saith that seed groweth up among thornes, and afterward being choaked is marred: because he there entreateth, of what value the faith is which endureth but for a time, which they doe not thinke to be necessary to the eating of Christs flesh and drinking of his bloud, that in this behalfe doe make *Iudas* equally fellow with *Peter*. But rather by the same parable their error is confuted, where Christ saith that some seed falleth in the high-way, othersome upon stones, and neither of them taketh roote. Whereupon followeth that to the unbeleevers their owne hardnesse is a let that Christ attaineth not to them. Whosoever desireth to have our salvation holpen by this mystery, shall find nothing fitter, than that the faithfull being led to the very fountaine, should draw life out of the Sonne of God. But the dignitie of it is honourably enough set out, when we keep in mind that it is a helpe whereby wee bee grafted into the body of Christ, or being graffed doe more and more grow together, till he doe fully make himselfe one with us in the heavenly life. They object that *Paul* ought not to have made them guilty of the body and blood of Christ. unlesse they were partakers of them. But I answer that they are not therefore condemned because they have eaten them, but onely because they have prophaned the mystery, in treading vnder feet the pledge of the holy conjoyning with God, which they ought reverently to receive.

Mat. 13 7.

1 Cor. 11. 29.

34 Now because *Augustine* among the old writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelity or naughtinesse of men: it shall be profitable to prove cleerly by his owne words, how unfitly and perversly they doe draw that to this present cause, which cast the body of Christ to dogs to eat. The Sacramentall eating, after their opinion, is whereby the wicked receive the body and bloud of Christ without the power of the Spirit, or any effect of grace. *Augustine* contrariwise weying wisely those words. He that eateth my flesh, and drinketh my bloud, shall not die for ever, saith: Namely the power of the sacrament, not onely the visible sacrament: and verily within, not without: he that eateth it with hart, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the unity of the body and bloud of Christ, is set before men in the supper of the Lord, to some unto life, to some unto destruction,: but the thing it selfe whereof it is a sacrament to all men unto life, to none unto destruction, whosoever be partakers of it. That none should here cavill, that the thing is called not the body, but the grace of the spirit which may be severed from the body, the contrary comparisons betweene these two words of addition Visible and Invisible driveth away all those mists: for under the first of them cannot be comprehended the body of Christ. Whereupon followeth that the unbeleevers doe communicate only of the visible signe. And that all doubting may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: *Moses* and *Aaron* and *Phinees*, and many other that did eat, Manna, pleased God. Why so? because the spirituall meat they spiritually understood, spiritually hungred, spiritually tasted, that they might be spiritually filled. For we also at this day have received spiritually meat: but the Sacrament is one thing, and the power of the Sacrament is another. A little after: and by this he that abideth not in Christ, and in whom Christ abideth not, without doubt neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with teeth the signe of the body and bloud. We heare againe that the visible signe is set in comparison as a contrarie to spirituall eating. Whereby that error is confuted, that the body of Christ invisible is in deed eaten sacramentally, though not spiritually. We heare also that nothing is granted to prophane and uncleane men beside the visible receiving of the signe. Hereupon commeth his famous saying, that the other disciples did eat the bread the Lord: but *Iudas* did eat the bread of the Lord: wherein he plainly excludeth the unbeleevers from

Hom. in Ioh. 26. Iohn 6. 50.

Exod. 16. 14.

Hom. in Ioh. 59.

Hom. 62. 2 Cor. 12 7. Lib 5. de bap. cont. Dona. 1 Cor. 11 29.

from the partaking of the body and blood. Neither tendeth it to any other end which he ſaith in another place: What marvelleſt thou, if to *Iudas* was given the bread of Chriſt, by which he might be made bound to the devill: when thou ſeeſt on the contrarie ſide that to *Paul* was given the angell of the devill, by whom he might be made perfect in Chriſt? he ſaith verily in another place, that the bread of the Supper was the body of Chriſt to them to whom *Paul* ſaid, He that eateth unworthily, eateth and drinketh judgement to himſelfe: and that they have not therefore nothing, becauſe they have received naughtily. But in what ſenſe, he declareth more fully in another place, For taking in hand purpoſely to define how the wicked and evill doers, which profeſſe the Chriſtian faith with mouth but with deedes doe denie it, doe eat the body of Chriſt, (and that againſt the opinion of ſome which thought that they did not eate in ſacrament onely but in very deed.) But neither (ſaith he) ought it to be ſaid that they eate the body of Chriſt, becauſe they are not to bee reckoned among the members of Chriſt. For (to ſpeake nothing of the reſt) they cannot together be the members of Chriſt, and the members of a harlot. Finally where himſelfe ſaith, He that eateth my fleſh, and drinketh my bloud, abideth in me, and I in him, he ſheweth that it is not ſacramentally but in very deed to eat the body of Chriſt. For this is to abide in Chriſt, that Chriſt may abide in him. For he ſo ſaid this as though hee had ſaid, he that abideth not in me, and in whom I abide not, let him not ſay or thinke that hee doth eat my body or drinke my bloud. Let the readers weigh the things ſet as contraries in the compariſon to eat, ſacramentally, and in very deed: and there ſhall remaine no doubt. He confirmeth the ſame, no leſſe plainly in theſe words: Prepare not your jawes, but your heart. Hereupon is this Supper commended. Loe we beleeve in Chriſt, when we receive by faith: in receiving we know what to think. We receive a little and are fatted in heart. Therefore not that which is ſeene, but that which is beleeved, doth feed. Here alſo that which the wicked receive, he reſtraineth to the viſible ſigne: and teacheth that Chriſt is none otherwiſe received than by faith. So alſo in another place, pronouncing expreſly that the good and the evill doe communicate together in the ſignes he excludeth the evill from the true eating of the fleſh of Chriſt. For if they received the thing it ſelfe, he would not utterly have left that unſpoken which was more fit for his matter. Alſo in another place, entreating of the eating and the fruit thereof, he concludeth thus: then ſhall the body and blood of Chriſt bee life to every man, if that which in the ſacrament is viſibly received, be in the truth it ſelfe ſpiritually eaten, ſpiritually drunke. Therefore who ſo make unbeleevers partakers of the fleſh and bloud of Chriſt, that they may agree with *Auguſtine*, let them ſhew us the viſible bodie of Chriſt foraſmuch as by his judgement, the whole truth is ſpirituall. And it is certainely gathered out of his words, that the ſacramentall eating, when unbeleefe cloſeth up the entry to truth, is as much in effect as viſible or outward eating. If the body of Chriſt might be eaten truely and yet not ſpiritually, what ſhould that meane which he ſaith in another place? Yee ſhall not eate this body which yee ſee, and drinke the bloud which they ſhall ſhed that ſhall crucifie me. I have commanded a certaine ſacrament unto you being ſpiritually underſtood it ſhall quicken you. Verily hee would not deny but that the ſame body which Chriſt offered for ſacrifice, is delivered in the Supper: but he did ſet out the manner of eating: namely that being received into heavenly glory, by the ſecret power of the ſpirit, it breatheth life into us. I grant indeed that there is oftentimes found in him this manner of ſpeaking, that the body of Chriſt is eaten of the unbeleevers: but he expoundeth himſelfe, adding, In Sacrament. And in another place he deſcribeth ſpirituall eating, in which our bitings conſume not grace. And leaſt mine adverſaries ſhould ſay, that I fight with them with a heape of places, I would know of them how they can unwinde themſelves from one ſaying of his, where he ſaith that Sacraments doe worke in the onely elect that which they figure. Truely they dare not deny but that the bread in the ſupper figureth the body of Chriſt. Whereupon followeth that the reprobate are debarred from the partaking of it. That *Cyrill* alſo thought none otherwiſe, theſe words doe declare, as if a man upon molten wax doe powre other wax, he wholly tempereth the one wax with the other: ſo it is neceſſary if any man receive the fleſh and bloud of the Lord that he be joyned with him that Chriſt may be found in

Ioh. 6. 56. Lib. de civit. Dei. 21. c. 25.

Contr. Fauſt. lib. 13 cap. 16. Ser. 2. de verb. Apoſt.

In Pſal. 98.

Hom. in Ioh. 27.

In 6. Ioan. ca. 17.

in him and he in Christ. By these words, I thinke it is evident, that they are bereaved of the true and reall eating, that doe but sacramentally eat the bodie of Christ, which cannot be severed from his power : and that therefore faileth not the faith of the promises of God, which ceaseth not to raine from heaven, although the stones and rockes conceive not the liquor of the raine.

35 This knowledge shall also easily draw us away from the carnall worshipping, which some have with perverse rashnesse erected in the sacrament : because they made account with themselves in this manner : If it be the body, then both the soule and the Godhead are together with the body, which now cannot be severed : therefore Christ is there to bee worshipped. First if their accompaning which they pretend bee denied them, what will they doe ? For how much soever they cry out upon an absurdity, if the body bee severed from the soule and the Godhead : yet what sound witted and sober man can perswade himselfe that the body of Christ is Christ : They thinke themselves indeede gaily to prove it with their logicall arguments. But sith Christ speaketh distinctly of his body and bloud, btit describeth not the manner of presence: how will they of a doubtfull thing gather certainely that which they would ? What then ? If their consciences chance to be exercised with any more grievous feeling, shall not they by and by with their logicall arguments bee dissolved and melt ? namely when they shall see themselves destitute of the certaine word of God, upon which alone our soules doe stand fast, when they are called to account, and without which they faint at every first moment: when they shall call to minde that the doctrine and examples of the Apostles are against them, and that themselves alone are to themselves the authors of it. To such motions shall be added other not small prickinhs. What ? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed unto us ? When it concerned the true worship of God, ought they with so great lightnesse to have attempted that of which there is no where read any one word ? But if they had, with such humbleneſſe as they ought, holden all their thoughts under the word of God, they would truely have harkened to that which he said, Take, eat, drinke, and would have obeyed this commandement, wherein he biddeth the Sacrament to be received, not to be worshipped. But they which, as it is commanded of God, doe receive it without worshipping, are assured that they doe not swarve from Gods commandement : than which assuredneſſe there is nothing better when wee take any worke in hand. They have the example of the Apostles, whom wee reade not to have fallen downe flat and worshipped it, but even as they were sitting to have received it and eaten it. They have the use of the Apostolike Church, wherein *Luke* reporteth that the faithfull did communicate not in worshipping but in the breaking of bread. They have the Apostles doctrine, wherewith *Paul* instructed the Church of the Corinthians, professing that hee had received of the Lord that which he delivered.

Adoration of Christ in the Sacrament unwarranted.

Act. 2. 4.

1 Cor. 11.

36 And these things verily tend to this end, that the godly reader should weigh how perillous it is in so high matters to wander from the simple word of God to the dreames of our owne braine. But those things that are above said, ought to deliver us from all doubt in this behalfe. For that godly soules may therein rightly take hold of Christ they must needs be lifted up to heaven. If this be the office of a Sacrament, to helpe the minde of man which otherwise is weake, that it may rise upward to reach the height of spirituall misteries : then they which are holden downe in the outward signe doe stray from the right way of seeking Christ. What then ? Shall we deny that it is a superstitious worshipping, when men doe throw themselves downe before bread to worship Christ therein ? Doubtlesse the *Nicene* Synode meant to meet with this mischiefe, when it forbade us to be humbly intentive to the signes set before us. And for none other cause was it in old time ordained, that before the consecration the people should with a loud voice be put in mind to have their hearts lifted upward. The Scripture it selfe also, beside that it diligently declareth unto us the ascension of Christ, whereby hee conveyed away the presence of his body from our sight and conversation: to shake away from us all carnall thinking of him, so oft as it maketh mention of him, commandeth us to be in mindes raised upward, and to seeke him in heaven sitting at the right hand of the father. According to this rule he was rather to be spiritually worshipped

Adoration of the sacrament of Christs body superstitious, condemned in effect by the Councell of Nice, by the use of the old Church and by Scripture.

Sursum corda.

Col. 3. 1.

ped

ped in heavenly glory, than this so perillous a kind of worshipping to be devised, full of carnall and grosse opinion of God. Wherefore they that have invented the worshipping of the Sacrament, have not only dreamed it of themselves beside the Scripture, in which no mention of it can bee shewed (which yet should not have beene overpassed if it had beene acceptable to God:) But also all the Scripture crying out against it, they have framed to themselves a God after the will of their owne lust, leaving the living God. For what is Idolatry, if this be not, to worship the gifts instead of the giver himselfe? Wherein they have doubly offended: For both the honor taken from God was conveighed to a creature: and hee himselfe also dishonored in the defiling and prophaning of his benefit, when of his holy Sacrament is made a cursed idole. But let us contrariwise least wee fall into the same pit, throughly settle our eares, eyes, hearts, mindes, and tongues in the holy doctrine of God. For that is the schoole of the holy Ghost, the best Schoole-master, in which such profit is attained, that nothing neede more to be gotten from any where else, but we willingly ought to be ignorant of whatsoever is not taught in it.

Christ in the Sacrament offered and given by promise unto them not which behold and adore, but which eat and give thanks: this Sacrament being instituted for the participation of Christ by faith and the profession of our gratefull remembrance as two speciall uses.

37 But now (as superstition, when it hath once passed the right bounds, maketh no end of sinning) they tell a great way further. For they have devised Ceremonies altogether strange from the institution of the Supper, to this end only that they might give divine honours to the signe. Wee yeeld (say they) this worship to Christ. First, if this were done in the Supper, I would say that that worshipping onely is lawfull, which resteth not in the signe, but is directed to Christ sitting in heaven. But now by what pretense doe they boast that they worship Christ in that bread: when they have no promise thereof? They consecrate an host, as they call it, which they may carry about in pompe, which they may shew forth in a common gazing to bee looked upon, worshipped, and called upon. I aske by what power they thinke it to bee rightly consecrate. Verily they will bring foorth those words, This is my body. But I will object to the contrary, that it was therewithall said, Take and eat. Neither will I doe that of nothing. For when a promise is knit to a commandement, I say that the promise is so contained under the commandement, that being severed it is made no promise at all. This shall be made plainer by a like example. God gave a commandement, when hee said, Call upon me: Hee added a promise, I will heare thee. If any man calling upon *Peter* and *Paul*, doe glory upon this promise, will not all men crye out that he doth wrongfully? And what other thing I pray, doe they which leaving the commandement concerning eating, doe catch hold of a maimed promise, this is my body, to abuse it to strange Ceremonies from the institution of Christ? Let us therefore remember that this promise is given to them which keepe the commandement joyned with it: but that they be destitute of all the word, which remove the Sacrament to any other way. We have heretofore entreated how the mystery of the holy Supper serveth our Faith before God. But for as much as the Lord doth here not onely bring into our remembrance so great largenes of his bounty, as we have before shewed, but doth as it were from hand to hand bring it foorth, and stirreth us to acknowledge it: he doth therewithall warne us that wee bee not unthankefull to so plentifull liberalitie: but rather that wee would publish it with such praises as it is meet, and advance it with thanksgiving. Therefore when hee delivered the institution of the Sacrament it selfe to the Apostles, hee taught them, that they should doe it in remembrance of him. Which *Paul* expoundeth, to declare the Lords death. That is, publikely and altogether with one mouth openly to confesse, that all our affiance of life and salvation is reposed in the death of the Lord: that wee may glorifie him with our confession, and may by our example exhort others to give glory to him. Here againe it appeareth wherennto the marke of this Sacrament is directed, namely to exercise us in the remembrance of the death of Christ. For, this that wee are commanded to declare the Lords death till he come to judge, is nothing else but that wee should publish that with confession of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Christ is our life. This is the second use of the Sacrament, which pertaineth to outward confession.

Luk. 22.19.
1 Cor. 11.26.

38 Thirdly, the Lord also willed it to be to us instead of an exhortation, than which

which none other can more vehemently encourage and enflame us both to pureneſſe and holineſſe of life, and alſo to charity, peace and agreement. For the Lord doth therein ſo communicate his body to us, that hee is made throughly one with us, and we with him. Now ſith hee hath but one body, whereof hee maketh us all partakers, it is neceſſary that all wee alſo bee by ſuch partaking made one body. Which unity the bread which is delivered in the Sacaament, repreſenteth : which as it is made of many graines in ſuch ſort mingled together that one cannot bee diſcerned from another : after the ſame manner wee alſo ought to bee conjoyned and knit together with ſo great agreement of minds, that no diſagreement or diviſion come betweene us. This I had rather to be expreſſed with *Pauls* words. The cup of bleſſing (ſaith he) which we bleſſe is the communicating of the bloud of Chriſt : and the bread of bleſſing which wee breake, is the partaking of the body of Chriſt, therefore wee all are one body that partake of one bread. Wee ſhall have very well profited in the Sacrament, if this thought ſo ſhall be imprinted and ingraven in our minds, that none of the brethren can bee hurt, deſpiſed, refuſed, abuſed, or any wiſe bee offended of us, but that therewithall we doe in ſo doing hurt, deſpiſe, and abuſe Chriſt with our injurious dealings : that we cannot diſagree with our brethren but that we muſt therewithall diſagree with Chriſt : that Chriſt cannot bee loved of us, but that hee muſt be loved in our brethren : that what care we have of our own body, ſuch alſo we ought to have of our brethren which are members of our body : as no part of our body is touched with any feeling of grieſe, which is not ſpread abroad into all the other parts, ſo wee muſt not ſuffer our brother to bee grieved with any evill whereof we ſhould not alſo be touched with compaſſion. Therefore *Auguſtine* not without cauſe ſo oft calleth this Sacrament that bond of charity. For what ſharper ſpur could be put to us, to ſtir up mutuall charitie among us, than when Chriſt giving himſelfe to us, doth not only allure us with his owne example, that we ſhould mutually dedicate and deliver our ſelves one to another: but in ſo much as hee maketh himſelfe common to all, hee maketh all us alſo one in himſelfe?

A third uſe of the Sacrament in ſtirring up unto unity and love.

1 Cor. 10. 16.

39 But hereby is that very well confirmed which I have ſaid in another place, that the true miniſtration of the Sacrament ſtandeth not without the word. For whatſoever profit commeth to us of the Supper, requireth the word : whether we be to be confirmed in faith, or to be exerciſed in confeſſion, or to be ſtirred up to duty, prayer is needfull. Therefore nothing can be more diſorderly done in the Supper, than if it be turned to a dumbe action : it hath been done under the tyrannie of the Pope. For they would have the whole force of conſecration to hang upon the intent of the Prieſt, as though this nothing pertained to the people, to whom it moſt of all behooved that the myſtery ſhould be declared. But thereupon hath growne this error, that they marked not that thoſe promiſes wherewith the conſecration is made, are directed not to the elements themſelves, but to them that receive them. Bnt Chriſt ſpeaketh not to the bread, that it may be made his body, but commandeth his Diſciples to eat, and promiſeth to them the communicating of his body and bloud. And none other order doth *Paul* teach than that together with the bread and the cup, the promiſes ſhould be offered to the faithfull. Thus it is truly. Wee ought not to imagine any magicall inchantment, that it bee ſufficient to have mumbled up the words, as though the elements did heare them : but let us underſtand that thoſe words are a lively preaching, which may edifie the hearers, which may inwardly pearce into their minds, which may be imprinted and ſetled in their hearts, which may ſhew forth effectualneſſe in the fulfilling of that which it promiſeth : by theſe reaſons it cleerly appeareth that the laying up of the Sacrament, which many doe earneſtly require, that it may be extraordinarily diſtributed to the ſicke, is unprofitable : For either they ſhall receive it without rehearſing of the inſtitution of Chriſt, or the miniſter ſhall together with the ſigne joyne the true declaration of the myſtery. In ſilence is abuſe and fault. If the promiſes be rehearſed, and the myſtery declared, that they which ſhall receive it may receive it with fruit, there is no cauſe why we ſhould doubt that this is the true conſecration. To what end then will that other conſecration come, the force whereof commeth not ſo far as to the ſicke men? But they that doe ſo, have the example of the old Church. I

This Sacrament ſevered from the word nothing but a dumbe ſhew.

grant: but in so great a matter, and in which we erre not without great danger, nothing is safer than to follow the truth it selfe.

The danger of unworthily receiving this Sacrament.

40 Now as wee see that this holy bread of the Supper of the Lord is spirituall meat, no lesse sweet and delicate than healthfull to the godly worshippers of God, by the taste whereof they feele that Christ is their life, whom it raiseth up to thanksgiving, to whom it is an exhortation to mutuall charity among themselves: so on the other side it is turned into a most noisome poison to all them whose faith it doth not nourish and confirme, and whom it doth not stir up to confession of praise and to charity. For as bodily meat, when it findeth a stomacke possessed with evill humors, being it selfe also thereby made evill and corrupted doth rather hurt than nourish: so this spirituall meat, if it light upon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meat it selfe, but becawse to defiled and unbeleeving men nothing is cleane, though otherwise it bee never so much sanctified by the blessing of the Lord. For (as *Paul* saith) they that eat and drinke unworthily are guilty of the body and bloud of the Lord, and doe eat and drinke judgement to themselves, not discerning the body of the Lord. For such kinde of men as without any sparkle of Faith, without any zeale of charitie, doe thrust themselves forth like swine to take the Supper of the Lord, doe not discerne the body of the Lord. For in so much as they doe not beleeve that that body is their life, they doe as much as in them lyeth dishonour it, spoiling it of all the dignity thereof, and finally in so receiving it they prophane and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the body of Christ with their disagreements, it is no thanke to them that the body of Christ is not rent in sunder, and limbe meale torne in pieces. And so not unworthily they are guilty of the body and bloud of the Lord, which they doe with ungodlinesse full of sacriledge so fowly defile. Therefore by this unworthy eating, they take to themselves damnation. For whereas they have no faith reposed in Christ, yet receiving the Sacrament they professe that there is salvation for them no where elsse than in him, and doe forsweare all other affiance. Wherefore they themselves are accusers to themselves, they themselves pronounce witnesse against themselves, and they themselves seale their owne damnation. Againe when they beeing with hatred and evill will divided and drawn in sunder from their brethren, that is from the members of Christ have no part in Christ: yet they doe testifie that this is the onely salvation to communicate with Christ, and to bee made one with him. For this cause *Paul* commandeth, that a man prove himselfe, before that hee eat of this bread or drinke of this cup. Whereby (as I expound it) he meant that every man should descend into himselfe, and weigh with himselfe, whether he doe with inward affiance of heart rest upon the salvation which Christ hath purchased: whether hee acknowledge it with confession of mouth: then whether hee doe with desirous endevour of innocencie and holinesse aspire to the following of Christ: whether after his example hee be ready to give himselfe to his brethren, and to communicate himselfe to them with whom hee hath Christ common to him: whether, as hee himselfe is accompted of Christ, he doe likewise on his behalfe take all his brethren for members of his owne body: whether he covet to cherish, defend and helpe them as his owne members. Not for that these duties both of faith and charitie can now be perfect in us: but becawse we ought to endevour this, and with all our desires to long toward it, that we may daily more and more encrease our faith begun.

Tit. 1. 15.
2 Cor. 11. 29.

1 Cor. 11. 21.

Consciences tormented by that worthinesse of receiving which is taught in the church of Rome.

41 Commonly when they goe about to prepare men to such worthinesse of eating, they have in cruell wise tormented and vexed poore consciences: and yet they brought never a whit of all those things that might serve to the purpose. They said that those did eat worthily which were in state of grace. To bee in state of grace they expounded to bee pure and clensed from all sinne. By which doctrine all the men that ever have at any time beene, or now bee in earth, were debarred from the use of this Sacrament. For if we goe about this, to fetch our worthinesse from our selves, wee are utterly undone: only despaire and damnable ruine abideth for us. Though we endevour with our whole strengths, we shall nothing more prevaile, but that then

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at last wee shall be most unworthy, when we have most of all travelled about seeking of worthinesse. To salve this sore, they have devised a way to attaine worthinesse: that, as much as in us lyeth, making examination, and requiring of our selves accompt of all our doings, wee should with contrition, confession, and satisfaction cleanse our unworthinesse, which way of cleansing, what manner of thing it is, we have already shewed there where was more convenient place to speake of it. So much as serveth for our present purpose, I say that these be two hungry and vanishing comforts, too dismayed and discouraged consciences, and such as are stricken with horror of their sinne. For if the Lord by speciall forbidding admitteth none to the partaking of the Supper but the righteous and innocent: there needeth no small heed that may make a man assured of his owne righteousnesse which he heareth to be required of God. But whereby is this assurednesse confirmed unto us, that they are discharged afore God, which have done so much as in them lay? But although it were so, yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our worthinesse, the entry shall alway remaine shut by that horrible forbidding, whereby is pronounced that they eat and drinke judgement to themselves, which eat and drinke unworthily.

The medicinable vertue of this Sacrament unto men weakened with the consciences of their owne unworthinesse.

42 Now it is easie to judge what manner of doctrine this is which raigneth in the Papacy, and from what Authour it hath proceeded, which with the outragious rigor therof, bereaveth and spoyleth, miserable sinners and such as bee tormented with feare and sorrow, of the comfort of this Sacrament in which yet all the sweet delicates of the Gospell were set before them. Surely the devill cou'd by no readier way destroy men, than by so making them senseless, that they could not perceive the taste and savor of such food, wherewith it was the will of the most good heavenly Father to feed them. Least therefore wee run into such headlong downe-fall, let us remember that this holy banket is medicine to the sicke, comfort to sinners, liberall gift to the poore: which bring no profit to the healthy, righteous, and rich, if any such could be found. For whereas in it Christ is given us for meat: wee understand that without him we pine, starve, and faint, like as famine destroyeth the lively strength of the body: Againe, whereas hee is given us for life: wee understand that without him wee are in our selves utterly dead. Wherefore this is the worthinesse both the onely and best that wee can bring to God, if wee offer to him our owne vilenesse and (as I may so call it) unworthinesse, that of his mercy hee may make us worthy of him: if wee despaire in our selves, that wee may bee comforted in him: if wee humble our selves, that wee may bee raised up of him: if wee accuse our selves, that wee may be justified of him: moreover if wee aspire to that unitie which he commendeth to us in his Supper: and as hee maketh us all one in himselfe, so if we wish to us all altogether one soule, one heart, one tongue. If we have these things throughly well weighed and considered, such thoughts although they shake us yet shall never overthrow us. As how should we being needy and naked of all good things, we defiled with filthinesse of sinnes, we halfe dead, eat the body of the Lord worthily? We will rather thinke that wee being poore come to the liberall giver, we sicke to the Phisition, we sinners to the authour of righteousnesse, finally, wee dead men to him that giveth life: that that worthinesse which is commanded of God, consisteth chiefely of Faith, which reposeth all things in Christ and nothing in us: and next of charitie, and the selfe same charitie which it is enough to offer unperfect to God, that hee may increase it to better, forasmuch as it cannot be given perfect. Some other agreeing with us in this, that the worthinesse it selfe consisteth in Faith and Charity: yet in the measure of worthinesse have gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charity equall with that which Christ hath shewed toward us. But hereby they doe none otherwise than those other before, drive all men away from comming to this holy Supper. For if their sentence should take place, no man should receive but unworthily, for as much as all without exception should be holden guilty and convict of their unperfectnesse. And truly it were a point of too much amazed dulnesse, I will not say foolishnesse, to require such perfection in the Sacrament, as may make the Sacrament voide and superfluous: which was not ordained for the perfect, but for the weake and feeble

to a wtake, to ſtir up, to pricke forward and exerciſe the affection of Faith and Charity, and to correct the default of either of them.

The liberty granted unto men and their wanton folly ſhewed in ceremonies annexed to the adminiſtration of this Sacrament.

43 But ſo much as concerneth the outward forme of doing, whether faithfull receive it in their hand or no, whether they divide it, or every one eat that which is given him: whether they put againe the cup in the hand of the Deacon, or deliver it to the next: whether the bread be leavened, or unleavened: whether the wine be red or white: it maketh no matter. Theſe things be indifferent and left in the liberty of the Church. Howbeit it is certaine, that the uſage of the old Church was, that evey one ſhould take it into his hand. And Chriſt ſaid, Divide it among you. The Hiſtories report that it was leavened and common bread before the time of *Alexander* Biſhop of Rome, which firſt delighted in unleavened bread: But for what reaſon I ſee not, unleſſe it were with a new ſight to draw the eyes of the common people to wondering at it, rather than to inſtruct their minds with good religion. I adjure all them that are touched with any thought but light zeale of godlineſſe, to tell whether they doe not evidently ſee, both how much more brightly the glory of God ſhineth herein, and how much more aboundant ſweetneſſe of ſpirituall comfort commeth to the faithfull, than in theſe cold and player-like trifles, which bring none other uſe but to deceive the ſenſe of the amazed people. This they call the holding of the people in religion, when being made fooliſh and ſenſeleſſe with ſuperſtition it is drawne whether they liſt. If any man will defend ſuch inventions by antiquity, I my ſelfe alſo am not ignorant how ancient is the uſe of chriſme, and blowing in Baptiſme: How nigh to the age of the Apoſtles the Supper of the Lord was infected with ruſtineſſe: but this verily is the waywardneſſe of mans boldneſſe, which cannot with hold it ſelfe but that it muſt alway play and be wanton in the myſteries of God. But let us remember that God doth ſo highly eſteeme the obedience of his word, that hee willeth us in it to judge both his Angels and the whole world. Now, bidding fare well to ſo great a heape of ceremonies: it might thus have been moſt comelily miniſtred, if it were oft and at leſt every weeke ſet before the church but that firſt they ſhould begin with publike prayers: then a ſermon ſhould bee made; then the miniſter having bread and wine ſet upon the boord, ſhould rehearſe the inſtitution of the Supper: and then ſhould declare the promiſes that are in it left unto us? and therewithall ſhould excommunicate all them that by the Lords forbidding are debarred from it, afterward they ſhould pray that with what liberality the Lord hath given us this holy foode, hee would inſtruct and frame us alſo with the ſame faith, and thankfulneſſe of minde to receive it, and that foraſmuch as we are not of our ſelves, he would of his mercy make us worthy of ſuch a banket: that then either Pſalmes ſhould be ſung, or ſomewhat read, and the faithfull ſhould in ſeemely order communicate of the holy banket, the Miniſters breaking the bread and giving it to the people: that when the Supper is ended, exhortation ſhould be made to pure faith and confeſſion of faith, to charity, and to manners meete for Chriſtians: laſt of all that giving of thanks ſhould be rehearſed, and praiſes be ſong to God: which being ended the congregation ſhould be let goe in peace.

The oft receiving of this Sacrament.

44 Theſe things that wee have hitherto ſpoken of this Sacrament, doe largely ſhew, that it was not therefore ordayned, that it ſhould be received yeerely once, and that ſlightly for manners ſake (as now commonly the cuſtome is) but that it ſhould bee in often uſe to all Chriſtians that with often remembrance they ſhould repeate the paſſion of Chriſt: by which remembrance they might ſuſtaine and ſtrengthen their faith, and exhort themſelves to ſing confeſſion of praiſe to God, and to publiſh his goodneſſe: finally by which they might nouriſh mutuall charity, and teſtifie it among themſelves, whereof they ſaw the knot in the unitie of the body of Chriſt. For ſo oft as wee communicate of the ſigne of the body of the Lord, wee doe as by a token given and received, interchangeably binde our ſelves one to another unto all duties of love, that none of us doe any thing whereby hee may offend his brother, nor leave any thing undone whereby hee may helpe him, when need requireth and ability ſufficeth. That ſuch was the uſe of the Apoſtolike Church, *Luke* rehearſeth in the Acts, when hee ſaith that the faithfull were continuing in the doctrine of the Apoſtles, in communicating, in breaking of bread, and in prayers. So was it altogether meete

Act. 2. 42.

to

to be done, that there should bee no assemblie of the Church without the word, prayers, partaking of the Supper and almes. That this order was also institute among the *Corinthians* wee may also sufficiently gather of *Paul*, and it is certaine that in many ages afterward it was in use. For thereupon came those old Canons, which they father upon *Anacletus* and *Calixtus*, that when the consecration is done, all should communicate, that will not bee without the doores of the Church. And it is read in those old Canons, which they call the Canons of the Apostles: that they which continue not unto the end, and doe not receive the holie Communion, must be corrected as men that move unquietnesse to the Church. Also in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the Scriptures, and doe abstaine from the Communion, should bee removed from the Church, till they have amended this fault. Which although in the first Councell at *Toletum* it was either somewhat qualified, or at least set forth in milder words, yet is there also decreed, that they, which when they have heard the Sermon, are found never to communicate, should be warned: if after warning they abstaine, they should be debarred from it.

45 Verily by these ordinances the holie men meant to retaine and maintaine the often use of the Communion, which often use they had received from the Apostles themselves, which they saw to bee most wholsome for the faithfull, and by little and little by the negligence of the common people to grow out of use, *Augustine* testifieth of his owne time: The Sacrament (saith he) of this thing, of the unitie of the Lords body, is somewhere daily, somewhere by certaine distances of the daies, prepared unto the Lords table, and is there received at the table, to some unto life, to other some unto destruction. And in the first Epistle to *Januarius*: some doe daily communicate of the body and bloud of the Lord: some receive it at certaine daies: in some places there is no day let passe wherein it is not offered: in some other places onely upon the Saturday and the Sunday, and in some other places never but on the Sunday. But forasmuch as the common people was (as wee have said) somewhat slack, the holie men did call earnestly upon them with sharp rebukings, least they should seeme to winke at such slothfulnesse. Such an example is in *Chrysostome* upon the Epistle to the *Ephesians*. It is not said unto him that dishonoured the banket: wherefore didst thou sit downe? but wherefore diddest thou come in? Whosoever is not partaker of the mysteries, hee is wicked and shameless for that hee standeth here present. I beseech you if any be called to a banket, washeth his hands, sitteth downe, seemeth to prepare himselfe to eat, and then doth taste of nothing: shall hee not shame both the banket, and the maker of the banket? So thou standing among them that with prayer doe prepare themselves to receive the holie meat, hast even in this that thou hast not gone away, confessed that thou are one of the number of them, at the last thou doest not partake: had it not been better that thou hadst not beene present? Thou wilt say, I am unworthy. Therefore neither wast thou worthy of the communion of prayer, which is a preparing to the receiving of the holy mysterie.

The first beginnings of slacknes to communicate.

In 6 cap. Johan. tract. 26.

In cap. 1. Hom. 16. 11.

46 And truly this custome, which commandeth to communicate yeerely once, is a most certaine invention of the divell, by whose ministerie soever it was brought in. They say that *Zepherinus* was authour of that decree, which it is not likely to have beene such as wee now have it. For hee by his ordinance did peradventure not after the worst manner provide for the Church, as the times then were. For it is no doubt but that then the holy Supper was set before the faithfull so oft as they came together in assemblie, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it was necessarie that they which were mingled with prophane men and idolaters, should by some outward signe testifie their faith: the holy man for order and policies sake, appointed that day, wherein the whole people of Christians should by partaking of the Lords Supper utter a confession of their faith. The ordinance of *Zepherinus* being otherwise good hath beene evill wrested of them that came after, when a certaine law was made of one communicating yeerely: whereby it is come to passe, that almost all men when they have once communicate, as though they had gaily discharged themselves for all the rest of the yeere, sleepe soundly on both eares.

The custome of yeerely once receiving, perverse.

It ought to have beene farre otherwise done. Every weeke at the leſt, the Lords table ſhould bee ſet before the aſſemblie of the Chriſtians : the promiſes ſhould be declared, which might feed us ſpiritually at it : none ſhould indeed be compelled by neceſſitie, but all ſhould bee exhorted and pricked forward : the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungrie men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the divell this cuſtome was thruſt in, which when it appointeth one certaine day of the yeere, maketh men ſlothfull for all the reſt of the yeere. We ſee indeed that this perverſe abuſe was crept in even in the time of *Chryſoſtome:* but wee may alſo therewithall ſee how much it diſpleaſed him. For hee complaineth with grievous words in the ſame place which I even now alleadged, that there is ſo great inequalitie of this matter, that often in ſome times of the yeere they came not even when they were cleane, but at Eaſter they came even when they were uncleane. Then he cryeth out : O cuſtome, O preſumption. Then in vaine is the daily offring uſed : in vaine we ſtand at the Altar : there is none that partaketh together with us. So farre is it off that he allowed it by his authoritie adjoyned to it.

An ordinance to take away halfe this Sacrament from the people.

47 Out of the ſame ſhop proceeded alſo another ordinance, which hath ſtolen away or violently taken away the halfe of the Supper from the better number of the people of God, namely the ſigne of the bloud, which being denyed to lay and profane men (for with ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhaven and annointed men. It is the commandement of the eternall God, that all ſhould drinke : which commandement man dare diſcontinue and repell with a new and contrary law, commanding that not all ſhould drinke. And that theſe lawmakers ſhould not ſeeme to fight without reaſon againſt their God, they pretend perils that might happen if this holie cup were commonly given to all : as though thoſe dangers had not beene foreſeene and marked of the eternall wiſedome of God. And then ſubtlely forſooth they reaſon, that the one is enough for both. For if (ſay they) it be the body, it is whole Chriſt, which cannot now be ſevered from his body. Therefore by accompanying the bodie containeth the bloud. Loe how our wit agreeth with God, when it hath never ſo little begun with looſe raines to be wanton and wilde. The Lord ſhewing bread ſaith that it is his body : when he ſheweth the cup, hee calleth it his bloud. The boldneſſe of mans reaſon cryeth out contrariwiſe, that the bread is the bloud, and the wine is the body : as though the Lord had for no cauſe ſevered his body from his bloud both in words and in ſignes : or as though it had ever been heard ſpoken that the body or bloud of Chriſt is called God and Man. Verily if hee had meant to ſignifie whole himſelfe, hee might have ſaid it is I : as he is wont to ſpeake in the Scriptures, and not, this is my body, this is my bloud. But hee willing to help our weakeneſſe, did ſet the cup ſeverally from the bread, to teach that he ſufficeth no leſſe for drinke than for meat. Now let one part be taken away, then we ſhall finde but the one halfe of the nouriſhments in him. Therefore, although it be true which they pretend, that the bloud is in the bread by way of accompanying, and againe, the body in the cup, yet they defraud godly ſoules of the confirmation of Faith which Chriſt delivereth us as neceſſary. Therefore bidding their ſubtleties farewell, we muſt hold faſt the profit which is by the ordinance of Chriſt in the two earneſts.

Cavillous allegations for defenſe of the halfe communion.

48 I know indeed that the miniſters of Satan doe here cavill, as it is an ordinarie thing with them to make mockery of the Scriptures. Firſt they alleadge that of one bare doing ought not to bee gathered a rule whereby the Church ſhould be bound to perpetuall obſerving. But they lye when they ſay that it was but a bare doing : for Chriſt did not onely deliver the cup, but alſo did inſtitute that his Apoſtles ſhould in time to come doe the ſame. For they are the words of a commander, Drinke ye all of this cup. And *Paul* ſo rehearſeth that it was a deede, that he alſo commendeth it for a certaine rule. Another ſtarting hole is, that the Apoſtles alone were received of Chriſt to the partaking of this Supper whom hee had already choſen and taken into the order of the ſacrificing Prieſts. But I would have them anſwere me to five queſtions, from which they ſhall not bee able to eſcape, but that they ſhall be eaſily convinced with their lyes. Firſt, by what oracle have they this ſolution revealed, being ſo ſtrange from

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the word of God? The Scripture reckoneth twelve that sate with Jesus: but it doth not so obscure the dignitie of Christ that it calleth them sacrificing Priests, of which name we will speake hereafter in place fit for it. Though he gave it then to the twelve, yet hee commanded that they should doe the same, namely, that they should so distribute it among them. Secondly, why in that better age, from the Apostles almost a thousand yeeres, were all without exception made partakers of both the signes? was the old Church ignorant what guests Christ had received to the Supper? It were a point of most desperate shamelessnesse, here to sticke and dally in graunting it to be true. There remaine the Ecclesiasticall histories, there remaine the bookes of the old writers, which minister evident testimonies of this matter. The flesh (saith *Tertullian*) is fed with the body and bloud of Christ, that the soule may be fatted with feeding upon God. How (said *Ambrose* to *Theodosius*) wilt thou receive with such hands the holie body of the Lord? With what boldnesse wilt thou with thy mouth partake of the cup of the precious bloud? And *Hierome* saith. The Priests which make the Thanksgiving, and doe distribute the bloud of the Lord to the people. *Chrysostome*, Not as in the old law the Priest did eat part, and the people part: but one body is set before all, and one cup. Those things that pertaine to the Thanksgiving are all common betweene the Priest and the people. The selfe same thing doth *Augustine* testifie in many places.

Lib de resurrect. carnis. Theod lib. 3. ca. 8. Eucharistia. Hier. in 2. Mal. Chrys. in 2. Cor. Cap. 8. Eucharistia.

49 But why dispute I about a thing most knowne? Let all the Greeke and Latine writers bee read over: such testimonies shall each where offer themselves. Neither was this custome growne out of use, while there remained one drop of pureneſse in the Church. *Gregory*, whom you may rightly say to have beene the last Bishop of *Rome*, teacheth, that it was kept in his time. What is the bloud of the Lambe, yee have now learned, not by hearing, but by drinking. His bloud is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeeres after his death, when all things were growne out of kinde. For neither was that taken onely for an usage, but also for an inviolable law. For then was in force the reverence of Gods institution, & they doubted not that it was sacriledge, to sever those things which the Lord had conjoyned. For thus saith *Gelasius*. We have found, that some receiving onely the portion of the holy body, doe abstaine from the cup. Let them without doubt, because they seeme to be bound with I wot not what superstition, either receive the Sacraments whole, or be debarred from them whole. For the dividing of this mysterie is not committed without great sacriledge. Those reasons of *Cyprian* were heard, which truly ought to move a Christian minde. How (saith he) doe we teach or provoke them to shed their bloud in the confessing of Christ, if we denie his bloud to them that shall fight? Or how doe wee make them fit for the cup of Martyrdome: if we doe not first in the Church by the right of communion admit them to drinke the cup of the Lord? Whereas the Canonists doe restraine that decree of *Gelasius* to the Priests, that is so childish a cavill that it neede not to be confuted.

The custome of ministring the cup to the people not abrogated as long as there continued any drop of pureneſse in the Church.

De consecr. dist. 2. cap. comper.

Ser. 5. de lap.

50 Thirdly, why did hee simply say of the bread, that they should eat: but of the cup, that they should all drinke? even as if hee had meant of set purpose to meete with the craft of Satan. Fourthly, if (as they would have it) the Lord vouchsafed to admit to his Supper onely sacrificing Priests, what man ever durst call to the partaking of it, strangers whom the Lord had excluded? yea and to bee partaking of that gift, the power whereof was not in their hands, without any commandement of him which onely could give it. Yea upon confidence of what warrant doe they use at this day to distribute to the common people the signe of the body of Christ, if they have neither commandement nor example of the Lord? Fiftly, did *Paul* lye, when he said to the Corinthians, that he had received of the Lord that which hee had delivered to them? For afterward hee declareth the thing that hee delivered, that all without difference should communicate of both the signes. If *Paul* received of the Lord, that all should bee admitted without difference: let them looke of whom they have received which doe drive away almost all the people of God: because they cannot now pretend God to bee the Authour of it, with whom there is not yea and nay. And yet still for cloking of such abhominations they dare pretend the name of the Church, and with such

Three other reasons why the people should communicate in both kindes.

ſuch pretence defend it. As though either theſe Antichriſts were the Church, which ſo eaſily tread under foote, ſcatter abroad, and deſtroy the doctrine and inſtitution of Chriſt: or the Apoſtolike Church were not the Church, in which the whole force of religion flouriſhed.

THE EIGHTEENTH CHAPTER.

Of the Popiſh Maſſe, by which ſacriledge the Supper of Chriſt hath not onely beene prophaned, but alſo brought to nought.

The ſacrifice of the Maſſe being held to be a ſacrifice propitiatorie, is nothing but a meere prophanation of the Supper of the Lord.

WIth theſe and like inventions Satan hath travelled, as by overſpreading of darkeneſſe to obſcure and defile the holy Supper of Chriſt, that at leaſt the pureneſſe of it ſhould not be kept ſtill in the Church. But the head of horrible abhomination was when hee advanced a ſigne, by which it might not onely be darkened and perverted, but being utterly blotted and aboliſhed ſhould vaniſh and fall out of the remembrance of men: namely when he blinded almoſt the whole world with a moſt peſtilent errour that they ſhould beleeve that the Maſſe is a ſacrifice and oblation to obtaine the forgiveneſſe of ſinnes. How at the beginning the ſounder ſort of the ſchoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed ſubtleties: which howſoever they may be defended with cavilling, yet are therefore to bee refuſed of all good men, becauſe they doe nothing elſe but ſpread much darkeneſſe over the brightneſſe of the Supper. Therefore bidding them farewell, let the readers underſtand that I here match in fight with that opinion, wherewith the Romiſh Antichriſt and his Prophets have infected the whole world, namely that the Maſſe is a worke whereby the ſacrificing Prieſt which offereth up Chriſt, and the other that doe partake at the ſame oblation, doe deſerve the favour of God: or that it is a cleanſing ſacrifice, whereby they reconcile God to themſelves. Neither hath this beene received onely in common opinion of the people, but the very doing it ſelfe is ſo framed, that it is a kind of pacifying wherewith ſatisfaction is made to God for the purging of the quick and dead. The words alſo which they uſe, doe expreſſe the ſame: and no other thing may we gather of the daily uſe of it. I know how deepe rootes this peſtilence hath taken, under how great ſeeming of goodnes it lurketh, how it beareth in ſhew the name of Chriſt, how in the one name of Maſſe many beleeve that they comprehend the whole ſumme of faith. But when it ſhall be by the word of God moſt cleerely proved, that this Maſſe, how much ſoever it muſt be coloured and glorious, yet ſhamefully diſhonoreth Chriſt, burieth and oppreſſeth his croſſe, putteth his death in forgetfulneſſe, taketh away the fruit that commeth thereof unto us, doth weaken and deſtroy the Sacrament wherein was left the memorie of his death: ſhall there then bee any ſo deepe rootes, which this moſt ſtrong axe, I meane the word of God, ſhall not cut downe and overthrow? Is there any face ſo beautifull, that this light cannot bewray the evill which lurketh under it?

Chriſt diſhonored by the ſacrifice of the Maſſe.

Heb. 5. 5. & 7. 17. & 9. 11. & 21.

Pſal. 110. 14.

Geneſ. 14. 18.

2 Let us therefore ſhew that which hath beene ſet in the firſt place, that in it is intolerable blaſphemie and diſhonour done to Chriſt. For he was conſecrate of his Father a Prieſt and biſhop, not for a time as we read that they were ordained in the old teſtament, whoſe life being mortall their Prieſthood alſo could not bee immortall: for which cauſe alſo there needed ſucceſſours that ſhould from time to time bee put in the place of them that died. But in place of Chriſt, which is immortall, there needeth no vicar to be ſet after him. Therefore he was ordained of the Father a Prieſt for ever, according to the order of *Melchiſedech*, that he ſhould execute an everlaſting Prieſthood. This myſtery had beene long before figured in *Melchiſedech*, whom when the Scripture had once brought in for the Prieſt of the living God, it never afterward made mention of him, as though he had had no end of his life. After this point of likeneſſe, Chriſt was called a Prieſt according to his order. Now they that doe daily ſacrifice, muſt needs appoint Prieſts to make the oblations whom they muſt appoint as it were ſucceſſours and vicars in ſtead of Chriſt. By which putting in ſtead of him, they doe not onely ſpoile Chriſt of his honour, and plucke from him the prerogative of eternall Prieſthood, but alſo travell to thruſt him downe from the right hand of his Father, on which hee cannot ſit immortall, but that hee muſt therewithall remaine the eternall Prieſt.

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Neither let them say for themselves that their pettie sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall Priesthood, which ceaseth not therefore to continue. For they are more strongly holden fast with the words of the Apostle, than that they may so escape: namely, that there were many other Priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their frowardnesse, they arme themselves with the example of *Melchisedech* to defend their wickednesse. For, because it is said that hee offered bread and wine, they gather that he was a foreshewing of their Masse: as though the likenesse betweene him and Christ were in the offering of bread and wine. Which is so emptie and trifling that it needeth no confutation. *Melchisedech* gave bread and wine to *Abraham* and his companions, to refresh them being wearie after their journey and battle. What is this to a sacrifice? *Moses* praiseth the gentlenesse of the holy King: these fellowes unseasonably coyne a mysterie whereof no mention is made. Yet they deceitfully paint their errour with another colour, because it followeth by and by after. And he was the priest of the highest God. I answer, that they wrongfully draw to the bread and wine that which the Apostle referreth to the blessing. Therefore when hee was the Priest of God hee blessed *Abraham*. Whereupon the same Apostle (than whom wee need to seeke no better expositor) gathereth his excellencie, because the lesser is blessed of the greater. But if the oblation of *Melchisedech* were a figure of the sacrifice of the Masse, would the Apostle, I pray you, which searcheth out all eveu the least things, have forgotten so earnest and weighty a thing? Now (howsoever they trifle) they shall in vaine goe about to overthrow the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing Priesthood ceaseth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing Priest.

Heb. 7. 13.

Heb. 7. 7.

3 Another vertue of the Masse was, that it oppresseth and burieth the crosse and passion of Christ. This verily is most certaine, that the Crosse of Christ is overthrowen so soone as the Altar is set up. For if hee offered himselfe for a sacrifice upon the Crosse, that hee might sanctifie us for ever, and purchase to us eternall redemption: undoubtedly the force and effectualnes of that sacrifice continueth without any end. Otherwise wee should thinke nothing more honourably of Christ, than of oxen and calves which were sacrificed under the law: the offerings whereof are proved uneffectuall and weake by this that they were oft renued. Wherefore either we must confesse, that the sacrifice of Christ, which hee fulfilled upon the Crosse, wanted the force of eternall cleansing, or that Christ hath made an end of all with one sacrifice once for ever. This is it that the Apostle saith, that this chiefe Bishop Christ once appeared by offering up of himselfe before the ending of the world, to the driving away of sinne. Againe, that we are sanctified by the will of God, by the offering of the body of Jesus Christ once. Againe, That Christ with one oblation for ever hath made perfect them that are sanctified: whereunto hee adjoyneth a notable sentence, that forgivenesse of sins being once purchased, there remaineth no more any oblation. This also Christ signified by his last saying and uttered among his last gaspings, when hee said, it is ended. Wee are woont to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his owne sacrifice is perfited and fulfilled whatsoever was for our salvation. Shall it be lawfull for us daily to patch innumerable sacrifices to such a sacrifice, (the perfection whereof hee hath so shiningly set forth) as though it were unperfect? When the holy word of God not only affirmeth, but also cryeth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth everlasting: who so require another sacrifice, doe they not accuse this of imperfection and weakenesse? But as for the Masse, which hath beene delivered in such sort that there may every day bee made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby hee offered him an onely sacrificed oblation to the Father, should lye buried and drowned? Who, unlesse he be blind, cannot see that it was the boldnesse of Satan, which wrastled against so open and cleare truth? Neither am I ignorant with what deceits that Father of lying useth to colour this his fraude, saying that there are not sundry nor divers sacrifices, but that one selfe same sacrifice

The crosse of Christ thereby buried and oppressed.
Heb. 9. 12.

Heb. 9. 26. & 10. 10.

John 19. 19.

crifice is repeated. But ſuch ſmokes are eaſily blowne away. For in the whole diſcourſe the Apoſtle travelleth to prove: not onely that there are no other ſacrifices, but that that one ſacrifice was once offered up, and ſhall no more bee repe ated. The ſubtiller men doe yet ſlip out at a narrower hole, ſaying, that it is not a repeating but an applying. But this Sophiſticall argument alſo is no leſſe eaſily confuted. For neither did Chriſt once offer up himſelfe with this condition: that his ſacrifice ſhould bee daily confirmed with new oblations: but that by the preaching of the Goſpell, and miniſtring of the holy Supper, the fruit thereof ſhould bee communicated unto us. So *Paul* ſaith that Chriſt our Paſſeover was offered up, and biddeth us to eate of him. This (I ſay) is the meane whereby the Sacrifice of the Croſſe is rightly applyed to us, when it is communicated to us to take the uſe of it, and we with true faith receive it.

1 Cor. 5. 7.

The weake ſupporters of the Maſſe.

4 But it is worth the labour to heare, with what other foundation beſide theſe they uphold the ſacrifice of the Maſſe. For they draw to this purpoſe the Propheſie of *Malachie*, whereby the Lord promiſeth that the time ſhall come when throughout the whole world there ſhall bee offered to his name incenſe and a cleane ſacrifice. As though it were a new or unwonted thing among the Prophets, when they ſpeake of the calling of the Gentiles to expreſſe by the outward ceremonie of the law the ſpirituall worſhipping of God, to which they exhort them, that they might the more familiarly declare to the men of their age, that the Gentiles ſhould bee called into the true fellowſhip of religion. Like as alſo they are wont altogether to deſcribe by figures of their law, the truth that was delivered by the Goſpell. So they ſet for turning to the Lord, aſcending into Jeruſalem: for the worſhipping of God, the offering of all kindes of gifts: for larger knowledge of him which was to be given to the faithfull in the kingdome of Chriſt, dreames and viſions. That therefore which they alleadge, is like unto another Prophecie of *Eſay*, where the Prophet foretelleth of three Altars to be ſet up in Aſſyria, Ægypt, and Iurie. For firſt I aske, whether they doe not grant that the fulfilling of this Prophecie is in the kingdome of Chriſt. Secondly, where bee theſe Altars, or when were they ever ſet up. Thirdly whether they thinke that to every ſeverall kingdome is appointed a ſeverall Temple, ſuch as was that at Jeruſalem. Theſe things if they weigh, I thinke they will confeſſe, that the Prophet under figures agreeable with his time, prophecieth of the ſpirituall worſhip of God to be ſpread abroad into the whole world. Which we give to them for a ſolution. But of this thing ſith there doe every where examples commonly offer themſelves, I will not buſie my ſelfe in longer rehearſall of them. Howbeit herein alſo they are miſerably deceived, that they acknowledge no ſacrifice but of the Maſſe, whereas indeed the faithfull doe now ſacrifice to the Lord, and doe offer a cleane offering, of which ſhall bee ſpoken by and by.

Mal. 1. 8.

Joel 2. 28.

Eſay 19. 21.

By the ſacrifice of the Maſſe, the memorie of the death of Chriſt blotted out.

5 Now I come downe to the third office of the Maſſe, where I muſt declare how it blotteth out the true and onely death of Chriſt, and ſhaketh it out of the remembrance of men. For as among men the ſtrength of a Teſtament hangeth upon the death of the Teſtatour: ſo alſo our Lord hath with his death confirmed the Teſtament whereby hee hath given us forgiveneſſe of ſinnes and eternall righteouſneſſe. They that dare varie or make new any thing in this Teſtament, doe denie his death, and hold it as it were of no force. But what is the Maſſe, but a new and altogether divers Teſtament? For why? Doth not every ſeverall Maſſe promiſe new forgiveneſſe of ſinnes, new purchaſing of righteouſneſſe: ſo that now there bee ſo many Teſtaments, as there be Maſſes? Let Chriſt therefore come againe, and with another death confirme this Teſtament, or rather with infinite deaths confirme innumerable Teſtaments of Maſſes. Have not I therefore ſaid true at the beginning, that the onely and true death of Chriſt is blotted out by Maſſes? Yea what ſhall wee ſay of this that the Maſſe directly tendeth to this end, that if it be poſſible, Chriſt ſhould be ſlaine againe? For where is a Teſtament (ſaith the Apoſtle) there of neceſſitie muſt bee the death of the Teſtatour. The Maſſe ſheweth it ſelfe to be a new Teſtament of Chriſt: therefore it requireth his death. Moreover the hoſte which is offered, muſt neceſſarily bee ſlaine and ſacrificed. If Chriſt in every ſeverall Maſſe bee ſacrificed, then hee muſt at every moment bee in a thouſand places cruelly ſlaine. This is not mine but the Apoſtles

Heb. 9. 16.

ſtles argument. If he had needed to offer himſelfe oft, hee muſt oft have died ſince the beginning of the world. I know that they have an anſwer in readineſſe, whereby alſo they charge us with ſlander. For they ſay that that is objected againſt them which they never thought, nor yet can. And wee know, that the death and life of Chriſt is not in their hand. We looke not whether they goe about to kill him: onely our purpoſe is to ſhew, what manner of abſurditie followeth of their ungodly and wicked doctrine. Which ſelfe thing I prove by the Apoſtles owne mouth. Though they cry out to the contrarie a hundred times, that this ſacrifice is unbloudie: I will denie that it hangeth upon the will of men, that ſacrifices ſhould change their nature, for by this meane the holy and inviolable ordinance of God ſhould faile. Whereupon followeth that this is a ſure principle of the Apoſtle, that there is required ſhedding of bloud, that waſhing may not be wanting.

6 Now is the fourth office of the Maſſe to be entreated of, namely to take away from us the fruit that came to us of the death of Chriſt, while it maketh us not to acknowledge it and thinke upon it. For who can call to minde that hee is redeemed by the death of Chriſt, when hee ſeeth a new redemption in the Maſſe? Who can truſt that ſinnes are forgiven him: when he ſeeth a new forgiveneſſe? Neither ſhall he eſcape that ſhall ſay, that wee doe for no other cauſe obtaine forgiveneſſe of ſinnes in the Maſſe, but becauſe it is already purchaſed by the death of Chriſt. For he bringeth nothing elſe than as if he ſhould boaſt, that Chriſt hath redemed us with this condition, that wee ſhould redeeme our ſelves. For ſuch doctrine hath beene ſpread by the miniſters of Satan, and ſuch at this day they maintaine with cryings out with ſword and fire, that we when in the Maſſe we offer up Chriſt to his Father, by this worke of offering doe obtaine forgiveneſſe of ſinnes, and are made partakers of the paſſion of Chriſt. What now remaineth to the paſſion of Chriſt, but to bee an example of redemption, whereby wee may learne to be our owne redeemer? Chriſt himſelfe, when in the Supper hee ſealeth the confidence of pardon, doth not bid his Diſciples to ſticke in that doing, but ſendeth them away to the ſacrifice of his death: ſignifying that the Supper is a monument or memoriall (as the common ſpeech is) whereby they may learne that the ſatisfactorie cleanſing ſacrifice, by which the Father was to be appeaſed, muſt have beene offered but once. For neither is it enough to know that Chriſt is the onely ſacrifice, unleſſe the onely ſacrificing be joyned with it, that our faith may be faſtned to his croſſe.

The death of Chriſt made unfruitfull by the ſacrifice of the Maſſe.

7 Now I come to the concluſion, namely that the holy Supper, in which the Lord had left the remembrance of his paſſion graven and expreſſed, is by the ſetting up of the Maſſe, taken away, defaced, and deſtroyed. For the Supper it ſelfe is the gift of God, which was to bee received with thankſgiving. The ſacrifice of the Maſſe is faigned to pay a price to God, which he may receive for ſatisfaction. How much difference there is betweene to give and to receive, ſo much doth the ſacrifice differ from the Sacrament of the Supper. And this truly is the moſt wretched unthankfulneſſe of man, that where the largeneſſe of Gods bountie ought to have beene acknowledged, and thanks to be given, therein he maketh God his debtor. The Sacrament promiſed, that by the death of Chriſt wee are not onely once reſtored into life, but are continually quickned, becauſe then all the parts of our ſalvation were fulfilled. The ſacrifice of the Maſſe ſingeth a farre other ſong, that Chriſt muſt bee daily ſacrificed, that hee may ſomewhat profit us. The Supper ſhould have beene diſtributed in the common aſſemblie of the Church, that it might informe us of the communion whereby wee all cleave together in Chriſt Jeſus. The ſacrifice of the Maſſe diſſolveth and plucketh in ſunder this communitie. For after that the errour grew in force, that there muſt be ſacrificers that ſhould ſacrifice for the people, the Supper of the Lord as though it were poſted over to them, ceaſed to bee communicated to the congregation of the faithfull, according to the commandement of the Lord. An entrie was made open to private Maſſes, which might rather reſemble a certaine excommunication, than that ſame communitie ordained of the Lord, when that pettie ſacrificer willing ſeverally by himſelfe to devoure his ſacrifice, doth ſever himſelfe from the whole people of the faithfull. I call private Maſſe (leaſt any man be deceived) whereſoever there is

The Sacrament of that holy Supper thereby defaced and deſtroyed.

no

no partaking of the Lords Supper among the faithfull, although otherwise a great multitude of men be present.

Private Masses wicked abuses.

8 And whence the very name of Masse first sprung, I could never certainly judge: saving that it seemeth to me likely that it was taken of the offerings that were given. Whereupon the old writers use it commonly in the plurall number. But to leave striving about the name, I say that private Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commanded us? not to take, and divide it among us? What manner of observing of the commandement doth *Paul* teach? not the breaking of bread, which is the communion of the bodie and bloud? Therefore when one taketh it without distributing, what likenesse is there? But that same one man doth it in the name of the whole Church. By what commandement? Is not this openly to mocke God, when one man privatly taketh to himselfe that which ought not to have beene done but among many? But because the words of Christ and *Paul* are plaine enough, we may briefly conclude, that whersoever is not breaking of bread to the communion of the faithfull, there is not the Supper of the Lord, but a false and wrongfull counterfaiting of the Supper. But a false counterfaiting is a corrupting. Now the corrupting of so great a mysterie is not without wickednesse. Therefore in private Masses is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of offering without communion was once crept in, by little and little they began in every corner of Churches to make innumerable Masses, and diversly to draw the people hither and thither, which should have come together into one assemblie, that they might reknowledge the mysterie of their owne unitie. Now let them goe and denie it to be idolatrie, that in their Masses they shew forth bread to be worshipped in stead of Christ. For in vaine they boast of those promises of the presence of Christ, which howsoever they be understood, verily were not given to this purpose, that wicked and prophane men so oft as they will, and to whatsoever abuse they list, may make the bodie of Christ: but that the faithfull, when with religious observation they doe in celebrating of the Supper follow the commandement of Christ, may enjoy the true partaking of him.

1 Cor. 10. 16.

No commandement in Scripture to warrant Massing sacrificers.

1 Sam. 15. 22.

9 Beside that, this perversnesse was unknowne to the purer Church. For howsoever the more shamelesse sort among our adversaries doe here goe about to disguise the matter with false colours, yet it is most sure that all antiquitie is against them, as wee have afore proved in other things, and it may more certainely be judged by the continuall reading of old writers. But ere I make an end of speaking of it, I aske our Massing doctors, sith they know that obedience is more esteemed of God than oblations, and that hee more requireth that his voice bee harkened to, than that sacrifices bee offered: how they beleeve that this manner of sacrificing is acceptable to God, whereof they have no certaine commandement, and which they see not to be allowed by any one syllable of the Scripture. Moreover when they heare the Apostle say, that no man taketh to himselfe the name and honour of sacrificing priesthood, but hee that is called as *Aaron* was: yea and that Christ himselfe did not thrust in himselfe, but obeyed the calling of his Father: either they must bring forth God the Authour and ordainer of their sacrificing Priesthood, or they must confesse that the honour is not of God, into which they have with wicked rashnesse broken in uncalled. But they cannot shew one title of a letter that maintaineth their sacrificing Priesthood. Why therefore shall not their sacrifices vanish away which cannot be offered without a Priest?

Such sacrifice never allowed by old writers as the Church of Rome hath devised in the Masse.

10 If any man doe thrust in short sentences of the old writers gathered here and there, and doe by their authoritie travaile to prove that the sacrifice which is done in the Supper is farre otherwise to be understood than wee doe expound it: let him bee briefly answered thus: if the question bee of allowing the forged devise of sacrifice, such as the Papists have faigned in the Masse, the old writers doe never speake in defence of such sacriledge. They doe indeed use the word Sacrifice: but there withall they expound, that they meane nothing else but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing Priest (as they each where report of him) made on the Crosse. The Hebrewes (saith *Augustine*) in the sacrifices of

Lib. 20 contra Faust. c. 18.

beasts

beasts which they offered to God, did celebrate a prophecie of the sacrifice to come, which Christ offered: the Christians doe with the holy oblation and partaking of the body of Christ celebrate a remembrance of the sacrifice already made. Here verily he teacheth altogether the same thing, which is written in moe words in the booke of Faith to *Peter* the Deacon, whosoever be the author of it. The words be these, Beleeve most stedfastly and doubt not at all, that the onely begotten himselfe, being made flesh for us, offered himselfe for us a sacrifice and oblation to God into a savour of sweetnesse: to whom with the Father and the Holy Ghost in the time of the old Testament beasts were sacrificed: and to whom now with the Father and the Holy Ghost (with whom he hath one Godhead) the holie Church throughout the whole world ceaseth not to offer the sacrifice of bread and wine. For in those fleshly sacrifices was a figuring of the flesh of Christ which hee should offer for our sinnes, and of his blood which hee should shed to the forgivenesse of sinnes. But in this sacrifice is thanksgiving and rehearsall of the flesh of Christ which he offered for us, and of his blood which the same he hath shed for us. Whereupon *Augustine* himselfe in many places expoundeth it to be nothing else but a sacrifice of praise. Finally you shall commonly find in him that the Supper of the Lord is for no other reason called a sacrifice, but because it is the remembrance, image, and witnesse of that singular, true and onely sacrifice wherewith Christ hath cleansed us. Also there is a notable place in his fourth booke of the Trinitie the xxiiij. Chapter, where after that he hath discoursed of the onely sacrifice, he thus concludeth: because in a sacrifice foure things are considered, to whom it is offered, and of whom, what is offered, and for whom. The same he himselfe the one and true Mediatour reconciling us to God by the sacrifice of peace, remaineth one with him to whom hee offered: maketh them one in him for whom hee offered: is one himselfe which offered, and the thing which he offered. To the same effect also speaketh *Chrysostome*. But they so challenge the honour of sacrificing priesthood to Christ, that *Augustine* testifieth to be the voice of Antichrist if any man make a Bishop intercessor betweene God and men.

Cont. adverſ. legis.

Lib. 1. cont. Parm. cap. 8

11 Yet do we not deny but that the offering up of Christ is there so shewed in us, that the spectacle of the Crosse is in a manner set before our eyes: as the Apostle saith that Christ was crucified in the eyes of the Galatians, when the preaching of the Crosse was set before them. But forasmuch as I see that those old fathers also wrested this remembrance another way than was agreeable with the institution of the Lord, (because their supper contained I wot not what repeated or at least renewed forme of sacrificing) the safest way for godly hearts shall bee to rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authoritie alone ought to be in force. Truly sith I finde that they have kept a godly and true sence of this whole mysterie, and I doe not perceive that they meant to abate any thing were it never so little from the onely sacrifice of the Lord, I cannot condemne them of ungodlinesse: yet I thinke that they cannot be excused, but that they have offended somewhat in the manner of the celebration. For they counterfeited the Iewish manner of sacrificing more neerely than either Christ had ordained, or the nature of the Gospell did beare. Therefore that same overthwart appliance to heavenly things is the onely thing wherein a man may worthily blame them, for that being not contented with the simple and naturall institution of Christ, they swarved to the shadowes of the law.

Christ after a sort offered because his offering as it were painted out by this mysterie, in celebration whereof the Fathers not simplie to be allowed, though not to be condemned of ungodlinesse neither Gal. 3. 1.

12 If a man doe diligently weigh, that this difference is put by the word of the Lord betweene the sacrifices of *Moses*, and our Thanksgiving, that whereas those did represent to the Jewish people, the same effectualnesse of the death of Christ, which is at this day delivered to us in the Supper, yet the manner of representing was divers. For in those, the Leviticall priests were commanded to figure that which Christ should performe: there was brought a sacrifice which should be in the stead of Christ himselfe: there was an altar whereupon it should bee offered: Finally all things were so done, that there was set before their eies an image of the sacrifice which was to bee offered to God for a satisfactorie cleansing. But since the time that the sacrifice is ended the Lord hath appointed to us another order: namely, that it should conveigh to

The difference betweene the sacrifices of Moses, and our thanksgiving.

the faithfull people the fruit of the sacrifice offered to him by the sonne. Therefore he hee hath given us a table whereat we should eat, not an altar wherupon sacrifice should bee offered: hee hath not consecrated priests to sacrifice, but Ministers to distribute the holy banquet. How much more high and holy the mystery is, so much more religiously and with greater reverence it is meet to be handled. Therefore there is no way safer than putting away all boldnesse of mans understanding, to sticke fast in that alone which the Scripture teacheth. And truly if wee consider that it is the Supper of the Lord and not of men, there is no cause why we would suffer our selves to be removed one haire's breadth from it by any authority of men or presciption of yeeres. 1 Cor. 11. 20. Therefore when the Apostle minded to cleanse it from all faults which had alreadie crept into the Church of the Corinthians, he useth the readiest way thereunto, that is, he calleth it backe to the only institution of it, from whence he sheweth that a perpetuall rule ought to be fetched.

The name of sacrifice, two kinds thereof in the law, in the Gospell, two other thereunto answerable.

13 Now lest any wrangler, should stirre us up strife by reason of the names of sacrifice and sacrificing priest, I will also declare, but yet briefely what in the whole discourse I have meant by a sacrifice, and what by a sacrificing priest. Whoso stretch the word sacrifice to all holy Ceremonies and doings of Religion, I see not by what reason they do it. We do know that by the continuall use of the Scripture a sacrifice is called that which the Greeks call sometime Thusia, sometime Prosphora, sometime Telete. Which being generally taken comprehendeth whatsoever is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may have a supernall appliance of similitude from the sacrifices of the law of *Moses*: under the shadowes whereof the Lord willed to represent to his people the whole truth of sacrifices. Of those although there were divers formes, yet they may all be referred to two sorts. For either there was oblation made for sinne after a certaine manner of satisfaction, whereby guiltinesse was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in stead of supplication, to crave the favour of God: sometime in stead of thanksgiving, to testifie thankefulnesse of minde for benefits received: sometime only for an exercise of godlinesse, to renew the stablishing of the covenant, to which latter sort pertained burnt offerings, drinke offerings, oblations, first fruits, and peace offerings. Wherefore let us also divide ours into two kinds; and for teachings sake let us call the one the sacrifice of worship and of godly devotion, because it consisteth in the honouring and worshipping of God, which the faithfull both owe and yeeld unto him: or, if you will, the sacrifice of Thanksgiving: for as much as it is given to God of none but of them that being laden with immeasurable benefits, do render to him themselves with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfie his judgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthy spots of them, and restored into purity of righteousnesse, may returne into favour with God himselfe. So in the law those were called sacrifices that were offered for the purging of sinnes: not for that they were sufficient to recover the favour of God, or to put away iniquity: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: and once, because the effectualnesse and force of that one sacrifice which Christ hath fully done, is eternall, as he himselfe hath testified with his owne mouth, when he said that it was ended and fulfilled: that is to say, that whatsoever was necessary to the reconciling of the fathers favour, to the obtaining of the forgivenesse of sinnes, to righteousnesse and to salvation, all the same was performed and fulfilled with that his onely oblation, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

Exod. 29. 3.

Iohn 19. 30.

In the sacrifice of the Masse Christ blasphemed and sola, the sacrifi er himselfe not authorised.

14 Wherefore I determine, that it is a most wicked reproch, and blasphemie not to be suffered, as well against Christ as against the sacrifice which hee hath fully done by his death upon the crosse for us, if any man by renewing an oblation thinke to purchase the pardon of sinnes, to appease God, and to obtaine righteousnesse. But what is else done by Massing, but that by deserving of new oblation we may be made

partakers

partakers of the paſſion of Chriſt. And that there might bee no meaſure of madding, they thought it but a ſmall thing to ſay that there is made indifferently a common ſacrifice for the whole Church, unleſſe they further ſaid that it is in their choice to apply it peculiarly to this man or that man to whom they would, or rather to every one whoſoever he were that would buy for himſelfe ſuch ware with ready money. Now becauſe they could not reach to the price that *Iudas* had, yet that they might in ſome marke reſemble their authour, they kept the likeneſſe of number. *Iudas* ſold him for thirty ſilver pence: theſe fellowes ſell him after the French account, for thirty braſen pence: but *Iudas* ſold him once, theſe fellowes ſell him as oft as they can finde a buyer. In this ſence alſo we deny that they be ſacrificing prieſts, that is to ſay, they that with ſuch an oblation are meanes to God for the people, they that appeaſing God, may purchaſe the ſatisfactory purging of ſinnes. For Chriſt is the onely Biſhop and ſacrificing prieſt of the new Teſtament, into whom all prieſthoods are removed, and in whom they be ſhut up and ended. And if the Scripture had made no mention of the eternall prieſthood of Chriſt: yet foraſmuch as God, ſince that hee hath taken away thoſe old prieſthoods, hath ordained none, the Apoſtles argument remaineth invincible, that no man taketh honour to himſelfe, but he that is called of God. By what affiance therefore dare theſe robbers of God, that boaſt themſelves for the butchers of Chriſt, call themſelves the ſacrificing Prieſts of the living God?

The common price of a Maſſe in France is three karolus, which make twenty deniers about the value of a ſterling groat. Heb. 5. 4.

15 *Plato* hath an excellent place in his ſecond booke of common weale. Where when he entreateth of the old manners of expiation, and laugheth to ſcorne the fooliſh confidence of evill men and wicked doers, which thought that their wicked doings were by theſe as by coverings hidden that the gods could not ſee them, and did, as if they had gotten warrant of the gods by covenant, more careleſly follow their owne luſts: hee ſeemeth throughly to touch the manner of ſatisfactory purging of the Maſſe, ſuch as is at this day in the world. To beguile and undermine another man, all men know to be unlawfull. To grieve widowes with wrongfull dealings, to rob the fatherleſſe, to trouble the poore, by evill craftie meanes to catch other mens goods to themſelves, with forſwearings and deceits to enter forceably into any mans poſſeſſions, to oppreſſe any man with violence and tyrannous feare, all men confeſſe to be wicked. How therefore dare ſo many commonly do all theſe things, as though they ſhould freely be bold to doe them? Truly, if we rightly weigh it, no other cauſe doth ſo much encourage them, but becauſe they have confidence, that by the ſacrifice of a Maſſe, as by payment of full price for recompence, they ſhall ſatisfie God, or at the leaſt that this is an eaſie way to compound with him. Then *Plato* proceedeth further to ſcorne their groſſe blockiſhneſſe, which thinke that by ſuch ſatisfactorie cleanſings thoſe paines are redeemed that otherwiſe they ſhould ſuffer in hell. And whereto ſerve at this day the yearely obites, and the greater part of Maſſes, but that they which throughout all their life have beene moſt cruell tyrants, or moſt ravenous robbers, or given forth to all miſchievous doings, ſhould as though they were redeemed by this price, eſcape the fire of purgatory?

The very practice of the Church of Rome in their maſſe and the groſſenesse thereof condemned even by Plato himſelfe.

16 Under the other kinde of ſacrifice, which we have called the ſacrifice of thankſgiving, are contained all the dutifull workes of charity, which when wee extend to our brethren, wee honour the Lord himſelfe in his members: then, all our prayers, praiſings, giving of thankes, and whatſoever we doe to the worſhipping of God. All which things finally doe hang upon the greater ſacrifice, whereby we are in ſoule and body hallowed to be a holy Temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but firſt our ſelves, and then all that is ours ought to be conſecrate and dedicate to him: that whatſoever is in us, may ſerve his glory, and may ſavour of zealous endevour to advance it. This kind of ſacrifice tendeth nothing at all to appeaſe the wrath of God, nothing at all to obtaine forgiveneſſe of ſinnes, nothing at all to deſerve righteouſneſſe: but is occupied onely in magnifying and extollingn of God. For it cannot be pleaſant and acceptable to God, but at their hands, whom by forgiveneſſe of ſinnes already received hee hath by other meanes reconciled to himſelfe, and therefore acquited them from guiltineſſe. But it is ſo neceſſary for the Church, that it cannot bee away from it. Therefore it ſhall bee

The ſacrifice of praiſe and thankſgiving.

everlasting, so long as the people of God shall continue, as wee have before already shewed out of the Prophet: for in that meaning I will take this prophecie. For from the rising of the Sunne to the going downe thereof, great is my name among the Gentiles, and in every place incense shall be offered to my name, and a cleane offering: because my name is terrible among the Gentiles, saith the Lord: so farre is it off, that we would put it away. So *Paul* biddeth us to offer our bodies a sacrifice living, holy, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall manner of worshipping of God, which hee did secretly set in comparison against the carnall sacrifices of the law of Moses. So liberall doing of good and communicating, are called sacrifices by which God is pleased. So the liberality of the Philippians, whereby they had relieved the povertie of *Paul*, is called a sacrifice of sweet smelling. So all the good works of the faithfull are called spirituall sacrifices.

Rom.12.1.

Heb 13.7. Phil.1.4.18.

Prayer and other good duties termed sacrifices by the Prophets and Christians in respect thereof Priests.
Psal.141.2. Osee 14.3. Psal.51.21. Hebr.13.15. 1 Pet.2.9.

17 And why do I seeke out many examples? For commonly this manner of speaking is often found in the Scriptures. Yea and while the people of God was yet holden under the outward schooling of the law, yet the prophets did sufficiently expresse, that under those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Iewes. After which manner *David* prayed, that his prayer might as incense ascend into the sight of God. And *Osee* called giving of thanks, the calves of lips, which in another place *David* calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the fruits of lips confessing to his name. This kind of sacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thanksgiving, wee doe nothing but offer the sacrifice of praise. Of this office of sacrificing, all wee Christians are called a kingly priesthood: because by Christ wee offer to God that sacrifice of praise of which the Apostle speaketh, the fruit of lips that confesse to his name. For neither do we with our gifts appeare in the sight of God without an intercessour. Christ is he, which being the Mediator comming betweene, we offer us and ours to the Father. He is our Bishop, which being entred into the sanctuary of heaven, hath opend the entrie to us. He is the altar, upon which wee lay our gifts, that in him we may be bold all that we are bold. It is hee (I say) that hath made us a kingdome and Priests to the Father.

Masse a grand deceiver of the world.
Revel.1.6.

18 What remaineth, but that the blinde may see, the deafe may heare, children themselves may understand this abomination of the Masse? which being offered in a golden cup, hath made drunke the kings and people of the earth from the highest to the lowest, hath so stricken them with drowsinesse and giddinesse, that being become more senceleſſe than bruit beasts, they have set the whole ship of their safetie onely in this deadly devouring gulfe. Truly Satan never did bend himselfe with a stronger engine then this to assaile and vanquish the kingdome of Christ. This is the *Helene*, for whom the enemies of the truth fight at this day with so great rage, so great furiousnesse, so great crueltie: and a *Helene* indeed, with whom they so defile themselves with spirituall whoredome, which is the most cursed of all. I doe not here so much as once touch with my little finger those grosse abuses wherewith they might colour the unholy pureneſſe of their holy Masse: how filthie marketings they use, how unhonest gaines they make with their massings, with how great ravening they fill their covetousnesse. Onely I doe point unto, and that with few and plain words, what manner of thing is even the very holiest holinesse of the Masse, for which it hath deserved in certaine ages past to be so honourable and to be had in so great reverence. For to haue these so great mysteries set out according to their worthinesse, requireth a greater worke: and I am unwilling to mingle herewith those filthie uncleannesses that commonly shew themselves before the eyes and faces of all men, that all men may understand, that the Masse taken in her most picked pureneſſe, and wherewith it may be set out to the best shew, without her appendances, from the roote to the top swarmeth full of all kind of wickednesse, blasphemie, idolatrie, and sacriledge.

Queene Helene the Grecian harlot, cause of the warre of Troy.

* *No Sacrament in the Church but onely Baptisme, and the Lords Supper.*

19 * The readers now have in a manner almost all those things gathered into an abridgement, which wee have though t behoovefull to be knowne concerning these

two Sacraments: the uſe of which hath beene delivered to the Chriſtian Church from the beginning of the new Teſtament, to continue to the very end of the world: namely, that Baptiſme ſhould be as it were a certaine entry into it, and an admiſſion into faith: and the Supper ſhould be as it were a continuall food, wherewith Chriſt ſpiritually feedeth the family of his faithfull. Wherefore as there is but one God, one faith, one Chriſt, one Church, his body: ſo there is but one Baptiſme, and is not oft miniſtred againe. But the Supper is from time to time diſtributed, that they which have beene once received into the Church, may underſtand that they be continually fed with Chriſt. Beſide theſe two as there is no other ſacrament ordained of God, ſo neither ought the Church of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choiſe of man to raiſe and ſet up new ſacraments, he ſhall eaſily underſtand that remembreth that which hath been here before plainely enough declared, that is, that ſacraments are appointed of God to this end, that they ſhould inſtruct us of ſome promiſes of his, and teſtifie to us his good will toward us: and he alſo that calleth to minde, that none hath been Gods counſeller, that might promiſe us any certainty of his will, or aſſure us, and bring us out of care, what affection he beareth toward us, what hee will give, or what he will deny us. For therewith is alſo determined, that no man can ſet forth a ſigne to be a teſtimony of any will or promiſe of his: it is hee himſelfe alone, that can by a ſigne give teſtifie to us of himſelfe. I will ſpeake it more briefely, and peradventure more groſly, but more plainely, A Sacrament can never be without promiſe of ſalvation. All men gathered on a heape together can of themſelves promiſe nothing of our ſalvation. Therefore neither can they of themſelves ſet forth or ſet up a Sacrament.

Eſa.40.13. Rom.11.34.

20 Therefore let the Chriſtian Church bee contented with theſe two, and let her not onely not admit or acknowledge any third for the preſent time, but alſo not deſire or looke for any to the end of the world. For whereas certaine diverſe Sacraments, beſide thoſe their ordinarie ones, were given to the Jewes according to the divers courſe of times, as Manna, Water ſpringing out of the rocke, the Braſen Serpent and ſuch other: they were by this change put in minde that they ſhould not ſtay upon ſuch figures whoſe ſtate was not very ſtedfaſt: but that they ſhould looke for ſome better thing from God, which ſhould continue without any decayling and without any end. But we are in a farre other caſe, to whom Chriſt is openly ſhewed: in whom all the treaſure of knowledge and wiſdome are hidden with ſo great abundance and plenty, that either to hope for or looke for any new encreaſe to theſe treaſures, is verily to move God to wrath, and provoke him againſt us. We muſt hunger for, ſeeke looke upon, learne, and throughly learne Chriſt alone, untill that great day ſhall appeare, wherein the Lord ſhall openly ſhew to the full the glory of his kingdome, and himſelfe ſuch as hee is, to be beholden of us. And for this reaſon this our age is in the Scripture ſignified by the laſt houres, the laſt dayes, the laſt times, that no man ſhould deceive himſelfe with vaine looking for any new doctrine of revelation. For many times and in many ſorts hee ſpake before the Prophets, in theſe laſt dayes the heavenly Father hath ſpoken in his beloved Sonne, which onely can manifeſtly ſhew the Father: and indeed hee hath manifeſtly ſhewed him to the full, ſo much as behoveth us, while we now behold him by a glaſſe. As therefore this is now taken away from men, that they cannot make new Sacraments in the Church of God: ſo it were to be wiſhed, that as little as were poſſible of mans invention might be mingled with thoſe Sacraments that are of God. For like as when water is powred in, the wine departeth and is allayed: and as with leaven ſcattered among it, the whole lumpe of dough waxeth ſower: ſo the pureneſſe of the myſteries of God is nothing elſe but defiled when man addeth any thing of his owne. And yet we ſee how farre the Sacraments are ſwarved out of kinde from their naturall pureneſſe, as they be handled at this day. There is eachwhere too much of pompes ceremonies and geſturings: but of the word of God in the meane time there is neither any conſideration or mention, without which even the Sacraments themſelves are not Sacraments. Yea and the very ceremonies that are ordained of God, in ſo great a rout cannot once lift up their head, but lie as it were oppreſſed. How little is that ſeene in Baptiſme, which

The divers Sacraments of the Iewes, and our different caſe from theirs.

Exod.16.3. & 17.6. 1 Cor.10.3. Num.21.8.

Iohn 3.18. Col.2.3.

1 Iohn 3.2. 1 Iohn 2.18. 1 Pet.1.20. Heb.1.2.

1 Cor.13.12.

onely ought there to have shined and beene looked upon, as we have in another place rightfully complained, even Baptisme it selfe? As for the Supper, it is utterly buried, since that it hath beene turned into the Masse, saving that it is seene once every yeere but in a mangled and halfe torne fashion.

THE NINETEENTH CHAPTER.

Of the five falsely named Sacraments: where is declared, that the other five which have beene hitherto commonly taken for Sacraments, are no Sacraments: and then is shewed what manner of things they be.

A Sacrament defined to be a visible signe of invisible grace, and this applied in the schoole of Rome to five other, besides those two before handled.

OUr former discourse concerning Sacraments might have obtained this with the sober and willing to learne, that they should not over curiously proceed any further, nor should without the word of God embrace any other Sacraments beside those two which they knew to be ordained of the Lord. But forasmuch as that opinion of the seven Sacraments, being commonly used in all mens talke, having wandred through all scooles and preachings, hath by very ancienty gathered roots, and is yet still setled in the minds of men: I thought that I should doe a thing worth the travell, if I should severally and more neerely search those other five that are commonly adnumbred among the true and naturall Sacraments of the Lord, and wiping away all deceitfull colour, should set them forth to bee seene of the simple such as they bee, and how falsely they have been hitherto taken for Sacraments. First, I here protest to all the godly, that I doe not take in hand this contention about the name for any desiring of striving, but that I am by weighty causes led to fight against the abuse of it. I am not ignorant that Christians are Lords, as of words, so of all things also, and therfore may at their will apply words to things, so that a godly sence be kept, although there be some unproperneſſe in the speaking. All this I grant: although it were better that the words should be made subject to things, than things to the words. But in the name of Sacrament there is another consideration. For they which make seven Sacraments, doe therewithall give to them all this definition, that they be visible formes of invisible grace: they make them altogether vessels of the holy Ghost: instruments of giving of righteousneſſe, causes of the obtaining of grace. Yea and the master of the sentences himselfe denieth that the Sacraments of the Law of *Moses* are properly called by this name, because they did not deliver indeed the thing that they figured. Is it, I beseech you, to bee suffered, that those signes which the Lord hath hallowed with his owne mouth, which he hath garnished with excellent promises, should not bee accounted for Sacraments: and in the meane time this honour should be conveighed away to those usages which men either have devised of themselves, or at least doe observe without expresse commandement of God? Therefore either let them change the definition, or let them abstaine from the wrongfull using of this word, which doth afterward engender false opinions and full of absurdity. Extreame anointing (say they) is a figure and cause of invisible grace, because it is a Sacrament: If wee ought in no wise to grant that which they gather upon it, then truly wee must resist them in the name it selfe, lest thereby wee admit that it may give occasion to such an errour. Againe when they would prove it to bee a Sacrament, they adde this cause, for that it consisteth of the outward signe and the word. If wee finde neither commandement nor promise of it, what can wee doe else but cry out against them?

In no mans power but in Gods alone to institute Sacraments.

2 Now appeareth that wee brawle not about the word, but doe move a controversie not superfluous concerning the thing it selfe. Therfore this we must strongly hold fast that wee have with invincible reason before confirmed, that the power to institute a Sacrament is in the hand of none but of God only. For a Sacrament ought with a certaine promise to raise up and comfort the consciences of the faithfull: which could never receive this certainty from man. A Sacrament ought to bee to us a witnessing of the good will of God toward us, whereof none of all men or Angels can be witnesse, forasmuch as none hath been of Gods councell. Therefore it is hee alone which doth with right authoritie testifie of himselfe to us by his Word. A Sacrament

Esay 40. 13. Rom. 11. 34.

is

is a seale, wherewith the testament or promise of God is sealed. But it could not be sealed with bodily things and elements of this world, unlesse they be by the power of God framed and appointed thereunto. Therefore man cannot ordaine a Sacrament, because this is not in the power of man, to make that so great mysteries of God should lie hidden under so base things. The word of God must goe before, which may make a Sacrament to be a Sacrament, as *Augustine* very well teacheth. Moreover it is profitable that there be kept some difference between the Sacrament and other ceremonies, unlesse we will fall into many absurdities. The Apostles prayed kneeling: therefore men shall not kneele without a Sacrament. It is said that the disciples prayed toward the East: therefore the looking into the East shall be a Sacrament. *Paul* willeth men in every place to lift up pure hands, and it is rehearsed that holy men often times prayed with their hands lifted up, then let the lifting up of hands also bee made a Sacrament. Finally, let all the gestures of the holy ones turne into Sacraments. Howbeit I would not also much passe upon these things, if so that they were not joyned with those other greater discommodities.

Hom. in Joan. 80.

Acts 19.40. & 10 3.6. 1 Tim. 2.8.

3 If they will presse us with the authority of the old Church, I say that they pretend a false colour. For this number of seven is no where found among the Ecclesiasticall writers: neither is it certaine at what time it first crept in. I grant indeed that sometime they bee very free in using the name of a Sacrament: but what meane they thereby? even all ceremonies and outward rites, and all exercises of godlinesse. But when they speake of those signes that ought to be witnesses of the grace of God towards vs, they are contented with these two, Baptisme, and the Supper. Lest any man should thinke that I falsely boast of this, I will here rehearse a few testimonies of *Augustine*. To *Ianuarius* he saith, First I would have thee to hold fast that which is the chiefe point of this disputation, that our Lord Christ (as hee himselfe saith in the Gospell) hath made us subject to a light yoke and a light burden. Wherefore hee hath bound together the fellowship of the new people with Sacraments very few in number, very easie in observing, very excellent in signification. As are Baptisme hallowed in the name of the Trinity, and the communicating of the body and blood of the Lord, and whatsoever else is set forth in the Canonicall Scriptures. Againe, in his booke of Christian doctrine. Since the Lords resurrection, the Lord himselfe and the doctrine of the Apostles hath delivered certaine few signes in stead of many, and those most easie to be done, most reverend in understanding, most pure in observing: as is Baptisme and the celebrating of the body and blood of the Lord. Why doth he here make no mention of the holy number, that is, of the cumber of seven? It is likely that he would have passed it ouer, if it had beene at that time ordained in the Church, specially sith he is otherwise in observing of numbers more curious than need were? Yea, when he nameth Baptisme and the Supper, and speaketh nothing of the rest: doth he not sufficiently signifie, that these two mysteries doe excell in singular dignity, and that the other ceremonies doe rest beneath in a lower degree? Wherefore I say that these Sacramentary Doctors are destitute not onely of the word of the Lord, but also of the consent of the old Church, how much soever they glory of this pretence. But now let us come downe to the speciall things themselves.

Although the word Sacrament be in the Fathers largely applied, yet S. Augustine speaking of those principall mysteries which Christ hath left unto his Church, doth mention onely Baptisme and the celebrating of the body and blood of Christ. Epist. 118. Lib. 3. cap 9.

Of Confirmation.

4 This was the manner in old time, that the children of Christians, when they were growne to age of discretion should be brought before the Bishop: that they would fulfill that duty which was required of those that being growne in yeares did offer themselves to Baptisme. For these sate among those that were to be catechised, till being fully instructed in the mysteries of the faith, they could make a confession of their faith before the Bishop and the people. Therefore they that were baptised being infants, because they had not then made confession of their faith before the Church, were about the end of their child-hood, or in the beginning of their yeeres of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Catechisme, which they had then certaine and common. And that this doing, which otherwise ought worthily to be grave and holy, might have the more reverence

The cause and matter of ancient confirmation, with the opinions of Leo and Hierome concerning it.

verence and dignitie, there was added also the Ceremonies of laying on of hands. So that same child, his faith being allowed, was let goe with solemne blessing. The old writers doe oft make mention of this manner. *Leo* the Pope writeth: If any returne from Hereticks, let him not be baptised againe (but which he wanted among the Hereticks) let the vertue of the spirit bee given him by the Bishops laying on of his hands. Here our adversaries will crie out that it is rightfully called a Sacrament, in which the holy Ghost is given, but *Leo* himselfe doth in an other place declare what hee meaneth by those words: Whoso (saith he) is baptised among hereticks, let him not be rebaptised, but with calling upon the holy Ghost, let him be confirmed with the laying on of hands: because he received onely the forme of Baptisme without sanctifying. *Hierome* also maketh mention of it, writing against the Luciferians. But although I doe not denie that *Hierome* some what erreth therein, for that he saith that it is an observation of the Apostles: yet he is most farre from these mens follies, and the very same also he qualifieth, when he addeth, that this blessing is given to the Bishops onely, rather in honour of their priesthood, than by the necessitie of law. Therefore such laying on of hands, which is done simply in stead of blessing, I praise and would that it were at this day restored to the pure use thereof.

Epi. 39.

Epi. 77.

For confirmation as at this day they use it in the Church of Rome, there is in the word of God no warrant.

5 But the latter age having in a manner blotted out the thing it selfe, hath set I wot not what feigned confirmation for a Sacrament of God. They have faigned that the vertue of confirmation is, to give the holy Ghost to the encrease of Grace, which in baptisme was given to innocencie: to strengthen them to battaile, which in baptisme were new begotten to life. This Confirmation is celebrate with annoynting, and with this forme of words, I signe thee with the signe of the holie crosse, and confirme thee with the chresme of salvation,, in the name of the Father, and of the Sonne, and of the holie Ghost. All this is gaily and trimly done. But where is th the word of God, that may promise here the presence of the holy Ghost? They cannot bring forth one tittle. Whereby then will they certifie us, that their chresme is the vessell of the holy Ghost? We see oyle, that it is a thicke and fat liquor and nothing else. Let the word (saith *Augustine*) be added to the element, and there shall bee made a Sacrament. Let them (I say) bring forth this word, if they will have us in the oyle to look upon any thing but the oyle. If they did acknowlege themselves ministers of the Sacraments, as they ought, we needed to strive no longer. This is the first law of a minister, that he doe nothing without commandement. Go to, let them bring forth any commandement of this point of ministerie, and I will not speake one word more. If they have no commandement, they cannot excuse their boldnesse full of sacriledge. After this manner the Lord askes the Pharisees, whether the baptisme of *John* were from heaven or from men: if they had answered from men, then hee had made them confesse that it was trifling and vaine: if from heaven, then were they compelled to acknowledge the doctrine of *John*. Therefore lest they should too much slander *John*, they durst not confesse that it was from men. If therefore Confirmation bee from men, it is proved to bee vaine and trifling: if they will perswade us that it is from heaven, let them prove it.

Matt. 12. 25.

Imposition of hands used by the Apostles, no president for popish confirmation.

Acts 8. 21.

6 They doe indeed defend themselves with the examples of the Apostle, whom they thinke to have done nothing rashly. This is well indeed: neither would wee blame them, if they shewed themselves followers of the Apostles. But what did the Apostles? *Luke* reporteth in the Acts that the Apostles which were at *Hierusalem*, when they heard that *Samaria* had received the Word of God, sent thither *Peter* and *John*: they prayed for the Samaritanes, that they might receive the holy Ghost, which was not yet come into any of them, but they were baptised onely in the name of Jesus: when they had prayed, they laid their hands upon them: by which laying on, the Samaritanes received the holy Ghost. And of this laying on of hands he divers times maketh mention. I heare what the Apostles did: that is, they faithfully executed their ministerie. The Lord willed that those visible and wonderfull graces of the holie Ghost, which he then powred out upon his people, should be ministred and distributed of his Apostles by the laying on of hands. But under this laying on of hands: I thinke there was not contained any higher mysterie, but I expound it, that they adjoyned

adioyned such a ceremony, that by the very outward doing they might signifie, that they commended and as it were offered to God him upon whom they laid their hands. If this ministery which the Apostles then executed, were yet still remaining in the Church, the laying on of hands also ought to bee kept. But since the same grace hath ceased to bee given, whereto serveth the laying on of hands? Truly the holy Ghost is yet present with the people of God, without whom being guider and directer, the Church of God cannot stand. For we have the eternall promise and which shall ever stand in force, by which Christ calleth to himselfe them that thirst, that they may drinke living waters. But those miracles of powers, and manifest workings, which were distributed by the laying on of hands have ceased, neither behooved it that they should be but for a time. For it behooved that the preaching of the Gospell while it was new, should bee gloriously set forth and magnified, with unheard of, and unwonted miracles. From which when the Lord ceased, he did not by and by forsake his Church, but taught that the royaltie of his kingdome and the dignitie of his word was excellently enough disclosed. In what point therefore will these stage-players say that they follow the Apostles? They should have done it with laying on of hands, that the evident power of the holy Ghost might by and by shew forth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands maketh for them, which wee reade indeed that the Apostles used, but altogether to another end?

John 7.37.

7 This hath like reason as if a man should teach that the breathing wherewith the Lord breathed upon his Disciples, is a Sacrament whereby the holy Ghost is given. But whereas the Lord did this once, hee did not also will that we should doe the same. After the same manner also the Apostles laid on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost should bee distributed at their prayers: not that they which come after, should onely player-like and without the thing indeed counterfeit an emptie and cold signe, as these Apes doe. But if they prove that in laying on of hands they follow the Apostles (wherein they have no like thing with the Apostles, saving I wot not what overthwart wrongfull counterfeiting) yet whence commeth their oyle which they call the oyle of salvation? Who taught them to seeke salvation in oyle? Who taught them to give to it the power of strengthening? Did *Paul*, which draweth us far away from the elements of the world, which condemneth nothing more than the sticking to such petty observation? But this I boldly pronounce not of my selfe, but from the Lord. Who so call oyle the oyle of salvation, they forsweare the salvation which is in Christ, they deny Christ, they have no part in the kingdome of God. For oyle is for the belly, and the belly for oyle, the Lord shall destroy both. For all these weake elements, which decay with very use, belong nothing to the kingdome of God, which is spirituall, and shall never decay. What then? will some men say: doe you measure with the same measure, the water wherewith we be baptised, and the bread and wine under which the Supper of the Lord is given? I answer, that in Sacraments given of God, two things are to bee looked unto: the substance of the bodily thing which is set before us, and the forme that is by the word of God printed in it, wherein lieth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacraments offered to our sight, doe keepe their owne substance, this saying of *Paul* alway hath place, Meat for the belly, and the belly for meates: God shall destroy them both. For they passe and vanish away with the fashion of this world. But in respect that they be sanctified by the word of God, that they may be Sacraments, they doe not hold us in the flesh, but doe truly and spiritually teach us.

Iohn 20.22.

Gal.4.9. Col.2.20.

1 Cor.6.13.

8 But let us yet more neerely looke into it, how many monsters this fat liquor fostereth and feedeth. These anointers say, that the holy Ghost is given in baptisme, to innocencie: in confirmation, to encrease of grace: that in Baptisme, we are new begotten into life: in confirmation, we are prepared to battell. And they are so past shame, that they deny that Baptisme can well be done without confirmation. O wickednesse! Are wee not therefore in Baptisme buried together with Christ, being made partakers of his death, that we may be also partners of his resurrection? But this fellowship

With derogation from Baptisme, force given unto confirmation which doth not belong unto it.

lowship with the death and life of Christ, *Paul* expoundeth to bee the mortifying of
Rom. 6. 4. our flesh, and quickning of our spirit: for that our old man is crucified, that wee may walke in newnesse of life. What is to be armed to battell if this be not? If they counted it a matter of nothing to tread under feet the word of God: why did they not yet at least reverence the Church, to whom they will in every point seeme so obedient? But what can bee brought forth more strong against their doctrine, than that decree of the *Millevitane* Councell? Who so saith, that Baptisme is given onely for forgivenesse of sinnes, and not for a helpe of grace to come, accursed be he. But whereas *Luke*, in the place which we have alleadged,
Acts 8. 16. saith that they were baptised in the name of Jesus Christ, which had not received the holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which beleeved in Christ with heart, and confessed him with mouth: but meaneth of that receiving of the holy Ghost, whereby the open powers and visible graces were received. So Is it said that the
Acts 2. 4. Apostles received the Spirit on the day of Pentecost, whereas it had been long before said unto them of Christ, It is not you that speake, but the Spirit of my Father which speaketh in you. Behold all ye that are of God, the malicious and poysonous deceit of Sathan. That thing which was truly given in Baptisme, he lyingly saith to be given in his confirmation, that he may by stealth leade you unaware from Baptisme. Who now can doubt that this is doctrine of Sathan, which cutting away from Baptisme the promises properly belonging to Baptisme, doth conveigh away and remove them, to another thing? It is found (I say) upon what manner of foundation this godly anointing standeth. The word of God is, that all they which are baptised in Christ,
Gal. 3. 27. De consc. dist. 5. cap. Sp. have put on Christ with his gifts. The word of the Anointers is, that they received in Baptisme no promise, by which they may bee armed in battailes. That is the voice of truth, therefore this must be the voice of lying. Therefore I can more truly define this confirmation than they have hitherto defined it: namely, that it is a notable slander of Baptisme, which darkeneth, yea abolisheth the use thereof: that it is a false promise of the Devill, which draweth us away from the word of God. Or if you will, it is oyle defiled with the lying of the Devill, which as it were by overspreading of darkenesse deceiveth the eyes of the simple.

Christianity imagined imperfect without confirmation and but halfe Christianity

Verba cap. 1. de consc. dist. 5. con. aurel. bap. ut leiuni.

9 They adde furthermore, that all the faithfull ought after Baptisme to receive the holy Ghost by laying on of hands, that they may bee found full Christians: because he shall never be a Christian, that is not chresmed with the Bishops Confirmation. These be their owne sayings word for word. But I had thought that whatsoever things pertained to Christianity, were all set forth in writing and comprehended in Scriptures. Now, as I perceive, the true forme of Religion is to be sought and learned from elsewhere than out of the Scriptures. Therefore the whole wisdome of God, the heavenly truth, the whole doctrine of Christ, doth but begin Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to have never beene chresmed: forasmuch as the oyle was not yet made, which being powred upon them, they might fulfill all the parts of Christianitie, or rather might be made Christians which yet were none. But though I hold my peace, they do largely confute themselves. For how many of the number of their owne people doe they anoint after Baptisme? why therefore doe they suffer such halfe Christians in their flocke, whose imperfection might easily bee holpen? Why doe they with so careleſse negligence suffer them to omit that which was not lawfull to be omitted without grievous offence? Why doe they no more severely call upon the keeping of a thing so necessary, and without which salvation cannot bee obtained, unlesse peradventure some bee prevented by death? Verily when they so freely suffer to be despised, they secretly confesse that it is not of so great value as they boast it.

** Confirmation preferred before Baptisme in worthinesse, because that administred by a Bishop.*

* 10 Last of all they determine that this holy anointing is to bee had in greater reverence than Baptisme: because this anointing is peculiarly ministred by the hands of the chiefe Bishops, but Baptisme is commonly distributed by every Priest. What may a man here say, but that they are utterly mad, which so flatter their owne inventions, that in comparison of them they carelesly despise the holy ordinances of God?

O mouth that robbeſt God, dareſt thou ſet a fat liquor onely defiled with the ſtinke of thine owne breath, and enchanted with murmuring ſound of wordes, againſt the Sacrament of Chriſt, and to compare it with water hallowed with the word of God? But thy wickednesſe accounted this but a ſmall matter; unleſſe thou didſt alſo preferr it above the ſame. Theſe be the anſwers of the holy ſea, theſe be the oracles of the Apoſtolike treſtle. But ſome of them, even in their owne opinion, began ſomewhat to qualifie this unbridled madneſſe. It is (ſay they) to be worſhipped with greater reverence: peradventure not for the greater vertue and profit that it giveth: but becauſe it is given of the worthier men, and is made in the worthier part of the body, that is, in the forehead: or becauſe it bringeth a greater increaſe of vertues, although Baptiſme avalle more to forgiveneſſe. But in the firſt reaſon do they not bewray themſelves to be Donatiſts, which meaſure the force of the Sacrament by the worthineſſe of the miniſter. But I will admit, that Confirmation be called the worthier by reaſon of the worthineſſe of the Biſhops hand. But if a man aske of them, from whence ſo great prerogative hath been given to Biſhops, what reaſon will they bring beſides their owne luſt? The Apoſtles alone uſed that power, which alone diſtributed the holy Ghoſt. Are the Biſhops alone Apoſtles? Yea are they Apoſtles at all? But let us alſo grant them that: why doe they not by the ſame argument affirme, that Biſhops alone ought to touch the Sacrament of the blood in the Supper of the Lord: which they therefore denie to lay men, becauſe the Lord gave to the Apoſtles alone? If to the Apoſtles alone, why do they not conclude: therefore to the Biſhops alone? But in that place they make the Apoſtles, ſimple Prieſts: but now the giddineſſe of their head carrieth them another way, ſuddenly to create them Biſhops. Finally *Ananias* was no Apoſtle, to whom yet *Paul* was ſent that he ſhould receive his ſight, be baptiſed, and be filled with the holy Ghoſt. I will adde this alſo to the heape. If by the law of God this was the proper office of Biſhops, why have they been ſo bold to give it away to common Prieſts? as we reade in a certaine Epiſtle of *Gregorie*.

Cap. de his vero. Diſt. eadem.

Lib. 4 Senten. Diſt. 7. cap. 2.

Act. 19. 17. Diſt. 19. cap. prevenit.

Confirmation the worthier becauſe in it the former, in baptiſme the binder part of the head annointed.

12 As for their other reaſon, how trifling, fond, and fooliſh is it, to call their confirmation worthier than the baptiſme of God, becauſe in it the forehead is anointed with oyle, and in baptiſme the hinder part of the head, as though baptiſme were done with the oyle and not with the water? I call all the godly to witneſſe, whether thoſe loſels doe not endeavour themſelves to this onely end, to corrupt the pureneſſe of the Sacraments with their leaven. I have already ſpoken this in another place, that in the Sacraments, that which is of God, ſcarcely glimmereth through at holes, among the rout of the inventions of men. If any man did not beleeve me therein, let him now beleeve his owne Maſters. Loe paſſing over the water, and making no account of it, they highly eſteeme the onely oyle in baptiſme. Wee therefore on the contrary ſide do ſay that in Baptiſme the forehead alſo is dipped in water. In compariſon of this, wee eſteeme not their oyle worth one peece, whether it be in baptiſme or in confirmation. If any alleadge that it is ſold for more, by this adding of price, the goodneſſe (if any were in it) is corrupted: ſo much leſſe may they commend a moſt filthy deceit by theft. In the third reaſon they bewray their owne ungodlineſſe, while they prate that in confirmation is given a greater increaſe of vertues than in Baptiſme. By the laying on of hands the Apoſtles diſtributed the viſible graces of the ſpirit. In what thing doe theſe mens fat liquor ſhew it ſelfe fruitfull? But away with theſe qualifiers, that cover one ſacriledge with many ſacriledges. It is like the Gordian: which it is better to breake in ſunder, than to labour ſo much in undoing it.

Confirmation not eſtabliſhed by conſent of antiquity, and if it were yet not proved thereby a ſacrament.

12 But now when they ſee themſelves deſtitute of the word of God and probable reaſon, they pretend as they are wont, that it is a moſt ancient obſervation and ſtabliſhed by conſent of many ages. Although that were true, yet they winne nothing thereby. A Sacrament is not from the earth, but from heaven: not from men, but from God alone. They muſt prove God to be the authour of their Confirmation if they will have it taken for a Sacrament. But why do they object antiquity, whereas the old writers, when they minde to ſpeake properly, do no where reckon moe Sacraments than two? If a fortreſſe of our faith were to be ſought from men, wee have an invincible tower, that the old fathers never acknowledged thoſe for ſacraments which theſe men

doe lyingly faigne to the ſacraments. The old writers ſpeake of laying on of hands: but doe they call it a Sacrament? *Auguſtine* plainely affirmeth that it is no other thing than prayer. Neither let them here barke againſt mee with their ſtinking diſtinctions, that *Auguſtine* meant that, not of the laying on of hands uſed to confirmation, but which was uſed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wreſt it to any other ſence than *Auguſtine* himſelfe wrote it, I give them leave after their ordinary manner to oppreſſe me, not onely with railing: but alſo with ſpitting at me. For he ſpeaketh of them that returned from ſchiſme to the unity of the Church. He denieth that they needed to be newly baptiſed: for hee ſaith, that the laying on of hands ſufficeth, that by the bond of peace the Lord may give them the holy Ghoſt. But for as much as it might ſeeme an abſurdity, that the laying on of hands ſhould be done of new rather than Baptiſme: he ſheweth a difference. For (ſaith he) what other thing is the laying on of hands, than prayer upon a man? And that this is his meaning appeareth by another place, where he ſaith: Hand is laid upon Heretikes amended, for the coupling of Charitie, which is the greateſt gift of the holy Ghoſt, without which whatſoever holy things are in man, they availe not to ſalvation.

Liber 2. de bap. contra Donat. c. 16.

Lib. 5. c. 23.

The ancient right and profitable uſe of the confirmation.

13 But I would to God we did keepe ſtill the manner which I have ſaid to have beene in the old time, before that this untimely delivered image of a Sacrament was borne: not that it ſhould be ſuch a confirmation as they faigne, which cannot once be named without injury to baptiſme: but a Catechiſing, whereby children or they that were neere to the age of diſcretion did declare an account of their faith before the Church. But it ſhould be the beſt manner of Catechiſing, if a forme were written to that uſe, containing and familiarly ſetting out a ſumme in a manner of all the Articles of our Religion, in which the whole Church of the faithfull ought without controverſie to agree: that a child being ten yeeres old ſhould offer himſelfe to the Church to declare a confeſſion of his faith, ſhould be examined of every article, and anſwer to every one: if hee were ignorant of any thing, or did not underſtand it, he might be taught. So ſhould he before the Church witneſſing and beholding it, profeſſe the onely, true, and pure faith, wherewith the people of the faithfull doth with one minde worſhip the one God. If this diſcipline were at this day in force, truely the ſlothfulneſſe of ſome parents would be whetted, who doe careleſſly neglect the inſtruction of their children as a thing nothing belonging to them, which then without open ſhame they could not omit: there ſhould bee among Chriſtian people a greater conſent of faith, and not ſo great ignorance and rudeneſſe of many: ſome ſhould not be ſo raſhly carried away with new and ſtrange doctrines: finally all ſhould have as it were a certaine orderly inſtruction of Chriſtian learning.

Of Penance.

The ancient laying on of hands by the Biſhop and Clergie after penance holy and healthfull for the Church.

14 In the next place they ſet penance, of which they intreat ſo confuſedly and diſorderly, that conſciences can beare away no ſure or ſound thing of their doctrine. We have already in another place declared at large what we have learned out of the Scriptures concerning repentance, and then what they alſo teach of it. Now we have this onely to touch, what reaſon they had that raiſed up the opinion, which hath heretofore reigned in Churches and Schooles, that it is a Sacrament. But firſt I will briefly ſay ſomewhat of the uſage of the old Church, the preſence whereof they have abuſed to ſtabliſh their faigned invention. This order they kept in publike penance, that they which had fully done the ſatisfaction enjoyned them, were reconciled with ſolemne laying on of hands. That was the ſigne of abſolution, whereby both the ſinner himſelfe was raiſed up before God with truſt of pardon and the Church was admoniſhed gently to receive him into favour, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to give peace. That this doing might be of great dignity, and have more commendation among the people it was ordained that the biſhops authority ſhould alway be vſed for the meane herein. From hence came that decree of the ſecond Councell at *Carthage*: Be it not lawfull to a Prieſt at the Maſſe publikely to reconcile a penitent. And another decree of the Councell at *Arauſium*, let thoſe which

Epi. ll. 1. e. 2.

in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands used in the reconciling: if they recover of their sicknes let them stand in the degree of penitents, and when the time is fully expired, let them receive of the Bishop the laying on of hands used in reconciling. Againe the decree of the third Councell at *Carthage*: Let not the Priest without the authoritie of the Bishop, reconcile a penitent. All these tended to this end, that the severitie which they would have to be used in that behalfe, should not with too much lenitie grow to decay. Therefore they willed the Bishop to be judge of it, which was likely that he would be more circumspect in the examination thereof. Howbeit *Cyprian* in a certaine place sheweth, that not onely the Bishop, but also the whole Clergie laid their hands on him. For thus he saith. At the full time they doe penance, then they come to the Communion, and by the laying on of hands of the Bishop and the Clergie they receive power to partake of the Communion. Afterward by processe of time it came to this point, that beside publick penance they used this ceremonie also in private absolutions. Hereupon came that distinction in Gratian betweene publick and private reconciliation. I judge that same old usage of which *Cyprian* maketh mention, to haue beene holy and healthfull for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallow it, or speake more sharply against it, yet I thinke it to be lesse necessarie. Howsoever it be, yet we see that the laying on of hands in penance is a ceremonie ordained of men, not of God, which is to be set among meane things and outward exercises: and those verily which are not to be despised, but which ought to be in a lower degree than those that are commended unto us by the word of the Lord.

Cap. 33.

Decret. 26. quæst. 6.

15 But the Romanists and Schoolemen, (which have an ordinarie custome to corrupt all things with wrong expounding them) doe here very carefully travell in finding out a Sacrament. Neither ought it to seeme any marvell, for they seeke a knot in a rush. But where they have it best, they leave a thing entangled in suspense, uncertaine, and confounded and troubled with diversitie of opinions. They say therefore that the outward penance is a Sacrament, and if it bee so, that it ought to bee taken for a signe of the inward penance, that is, of the contrition of heart, which shall bee the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one full one. But, that the outward penance is onely the Sacrament: the inward is both the thing and the Sacrament: and that the forgivenesse of sinnes is called the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which we have above set, examine thereby that which these men call a Sacrament, and they shall finde that it is not an outward ceremonie ordained of the Lord for the confirming of our faith. If they cavill that my definition is not a law which they need to obey: let them heare *Augustine*, whom they faigne that they esteeme as most holy. Visible Sacraments (saith hee) were ordained for carnall mens sake, that by degrees of Sacraments they may bee conveighed from those things that are seene with eyes to those things that are understood. What like thing doe either they themselves see, or can they shew to other in that which they call the Sacrament of Penance? The same *Augustine* saith in another place: It is therefore called a Sacrament, because in it one thing is seene, and another thing is to be understood. That which is seene hath a bodily forme, that which is understood, hath a spirituall fruit. Neither doe these things in any wise agree with the Sacrament of Penance such as they faigne it, where there is no bodily forme that may represent a spirituall fruit.

Devises and shifts to make penance a Sacrament.

Lib. 4. Senten. dist. 22. ca. 2.

Lib. 3. quæst. vet. testam.

Sermone De bap. infant.

16 And, to kill these beasts upon their owne fighting place, if there be any Sacrament here to be sought, may it not bee much more colourably said that the absolution of the Priest is a Sacrament, than Penance either inward or outward? for it might readily bee said, that it is a ceremonie to assure our faith of the forgivenesse of sinnes, and hath a promise of the keyes as they call it, Whatsoever yee shall binde or loose upon earth, shall be bound or loosed in heaven. But some man would have objected, that the most part of them that are absolved of the Priests obtaine no such thing by such absolution, whereas by their doctrine the Sacraments of the new law ought to worke indeed that which they figure. This were but to bee laughed at. For, as in the Supper,

Absolution after penance though not a Sacrament, yet rather a Sacrament than penance it selfe.

they make a double eating, a Sacramentall eating, which is equally common to good and to evill, and a ſpirituall eating which is onely proper to the good: why might they not alſo faigne that abſolution is received two wayes? Yet could I not hitherto underſtand what they meant with this their doctrine, which wee have alreadie taught how far it diſagreeth from the truth of God, when we purpoſely intreated of that argument. Here my mind is onely to ſhew, that this doubt withſtandeth not, but that they may call the abſolution of the Prieſt a Sacrament. For they might anſwer by the mouth of *Auguſtine* that ſanctification is without the viſible Sacrament, and the viſible Sacrament without inward ſanctification. Againe, that the Sacraments doe worke in the onely elect that which they figure. Againe, that ſome doe put on Chriſt ſo farre as to the partaking of the Sacrament, otherſome to ſanctification: the one, the good and evill equally doe: this other the good onely. Truly they have more than childiſhly erred and be blinded in the cleere ſunne, which travelling with great hardneſſe, yet eſpied not a thing ſo plaine and open to every man.

Lib. 3 quæ. vet. Teſtament. De bap. par. Liber 5. de bap. contr. Donat.

Reaſons why penance can be no Sacrament.

17 Yet leaſt they ſhould waxe too proud, in what part ſoever they ſet the Sacrament, I denie that it ought rightfully to bee taken for a Sacrament. Firſt, becauſe there is no ſpeciall promiſe to it, which is the onely ſubſtance of a Sacrament. Againe, becauſe whatſoever ceremonie is here ſhewed forth, it is the meere invention of men: whereas wee have already proved that the ceremonies of Sacraments cannot be ordained but of God. Therefore it was a lie and deceit which they have invented of the Sacrament of Penance. This faigned Sacrament they have garniſhed with a meete commendation, calling it a ſecond boord after ſhipwracke, becauſe if a man have by ſinning marred the garment of innocencie which hee received in Baptiſme, he may by penance repaire it. But it is the ſaying of *Hierom.* Whoſoever it be, it cannot be excuſed but that it is utterly wicked if it be expounded after their meaning. As though Baptiſme bee blotted out by ſinne, and is not rather to bee called to remembrance of every ſinner, ſo oft as hee thinketh of the forgiveneſſe of ſinne, that he may thereby gather up himſelfe, and recover courage, and ſtrengthen his faith? that hee ſhall obtaine the forgiveneſſe of ſinnes which is promiſed him in Baptiſme. But that which *Hierome* hath ſpoken hardly and unproperly, that by penance Baptiſme is repaired (from which they fall away that deſerve to be excommunicate from the Church) theſe good expoſitors draw to their wickedneſſe. Therefore you ſhall moſt fitly ſpeake, if you call Baptiſme the Sacrament of Penance, ſith it is given for a confirmation of grace, and ſeale of confidence, to them that purpoſe repentance. And leaſt you ſhould thinke this to be our deviſe, beſide this that it agreeth with the words of the Scripture, it appeareth that it was in the old Church commonly ſpoken like a moſt certaine principle. For in the booke of Faith to *Peter*, which is ſaid to be *Auguſtines*, it is called the Sacrament of Faith and of Penance. And why flee we to uncertaine ſayings? As though we could require any thing more plaine, than that which the Evangeliſt reciteth: that *Iohn* preached the Baptiſme of repentance unto forgiveneſſe of ſinnes?

Lib 4. Sent. diſt. 14. cap. 1. De pen. diſt. 1. cap. 2.

Decr. 15. quæ. 1. cap. firmiſſime. Marke 1. 4. Luke 3. 3.

Of Extreme unction as they call it.

The annointing of the ſicke which was uſed in the time of the Apoſtles, no ſuch matter as popiſh extreme unction.

18 The third faigned Sacrament is Extreme unction, which is not done but of the Prieſt, and that in extremes (ſo they terme it) and with oyle conſecrate of the Biſhop, and with this forme: By this holy annointing, and by his moſt kinde mercie, God pardon thee, whatſoever thou haſt offended by ſeeing, by hearing, by ſmelling, feeling, taſting. They faigne that there be two vertues of it, the forgiveneſſe of ſinnes, and eaſe of bodily ſickneſſe if it be ſo expedient: if not, the ſalvation of the ſoule. They ſay that the inſtitution of it is ſet of *Iames*, whoſe words are theſe: Is any ſicke among you? Let him bring in the Elders of the Church, and let them pray over him, annointing him with oyle in the name of the Lord: and the prayer of faith ſhall ſave the ſicke man, and the Lord ſhall raiſe him up: and if he be in ſinnes, they ſhall be forgiven him. Of the ſame ſort is this annointing, of which wee have above ſhewed that the other laying on of hands is, namely a playerlike hypocriſie, whereby without reaſon and without fruit they would reſemble the Apoſtles. *Marke* rehearſeth that the Apoſtles at their firſt ſending, according to the commandement which they have received of

James 5. 14.

Mark. 6. 13.

the

the Lord, raised up dead men, cast out devils, cleansed leprous men, healed the sicke, and that in healing of the sicke they used oyle. They annointed (saith hee) many sicke men with oyle, and they were healed. Hereunto *James* had respect, when he commanded the Elders to bee called together to annoint the sicke man. That under such Ceremonies is contained no higher mystery, they shall easily judge which marke how great liberty the Lord and his Apostles used in these outward things. The Lord going about to restore sight to the blind man, made clay of dust and spettle, some he healed with touchings, othersome with his word. After the same manner the Apostles healed some diseases with the word only, some with touching, other some with annointing. But it is likely that this annointing was not (as all other things also were not) causelessly put in ure, I grant: yet not that it should bee a meane of healing, but onely a signe, that the dulnesse of the unskilfull might be put in mind from whence so great power proceeded, to this end that they should not give the praise thereof to the Apostles. And that the holy Ghost and his gifts are signified by oyle it is a common and usuall thing. But that same grace of healing is vanished away, like as also the other miracles, which the Lord willed to bee shewed for a time, whereby he might make the new preaching of the Gospell marvellous for ever. Therefore though we grant never so much, that annointing was a Sacrament of those powers which were then ministred by the hands of the Apostles, it now nothing pertaineth to us to whom the ministration of such powers is not committed.

John 9.6. Mat. 9.29. Luce 18.42. Act. 3.6. & 5.15. & 19.12. Psal. 45.8.

19 And by what greater reason doe they make a Sacrament of this annointing, than of all other signes that are rehearsed to us in the Scripture? Why doe they not appoint some *Syloah* to swim in, whereinto at certaine ordinary recourses of time sicke men may plunge themselves? That (say they) should bee done in vaine. Truly no more in vaine than annointing. Why doe they not lye along upon dead men, because *Paul* raised up a dead child with lying upon him? Why is not clay made of spittle and dust, a Sacrament? But the other were but singular examples: but this is given of *James* for a commandement. Verily *James* spake for the same time, when the Church yet still enjoyed such blessing of God. They affirme indeed that there is yet still the same force in their annointing: but we find it otherwise by experience. Let no man now marvell, how they have with such boldnesse mocked soules, which they know to be senslesse and blind when they are spoiled of the Word of God, that is, of their life and light: sith they are nothing ashamed to goe about to mocke the living and feeling senses of the body. Therefore they make themselves worthy to be scorned, while they boast that they are endued with the grace of healings. The Lord verily is present with his in all ages, and so oft as need is he helpeth their sicknesses no lesse than in old time: but he doth not so utter those manifest powers, nor distributeth miracles by the hands of the Apostles: because this gift both was but for a time, and also is partly fallen away by the unthankfulnesse of men.

Extreme annointing a fruitelesse and unwarranted ceremonie.
John 9.7. Act. 10.16.

20 Therefore as not without cause the Apostles have by the signe of oyle openly testified, that the grace of healings committed to them was not their owne power, but the power of the holy Ghost: so on the other side they are wrong doers to the holie Ghost, which make a stinking oyle and of no force, to be his power. This is altogether like as if one would say that all oyle is the power of the holy Ghost, because it is called by that name in Scripture: that every dove is the holy Ghost, because hee appeared in that forme. But these things, let them looke too. So much as for this present is enough for us, wee doe most certainly perceive that their annointing is no Sacrament: which is neither a Ceremonie ordained of God, nor hath any promise. For when wee require these two things in a Sacrament, that it be a ceremonie ordained of God, and that it have a promise of God: we doe therewithall require that the same ceremonie be given to us, and that the promise belong unto us. For no man doth affirme that Circumcision is now a Sacrament of the Christian Church, although it both was an ordinance of God, and had a promise knit unto it: because it was neither commanded to us, nor the promise which was adjoyned to it was given to us with the same condition. That the promise which they proudly boast of in their annointing, is not given to us, we have evidently shewed, and they themselves declare by experience.

But this annointing hath neither ordinance of God to be grounded on nor promise of grace annexed.
Mar. 3.16. John 1.32.

rience. The ceremonie ought not to have beene used, but of them that were endued with the grace of healings, not of these butchers that can more skill of slaying and murthering than of healing.

S. James did command annointing as a thing to continue in the Church, yet not annointing at such unseasonable time, by such persons, with such oyle, in such perswasion, as the Church of Rome useth. Jam. 5. 14.

21 Howbeit although they obtaine this, that that which *James* commandeth concerning annointing, agreeth with this age (which they are most farre from) yet even so they shall not have much prevailed in proving of their unction wherewith they have hitherto annointed us. *James* willeth that all sicke men be annointed: these men infect with their fat liquor, not sicke men, but corpses halfe dead, when the life lyeth alreadie labouring at the top of their lips, or (as they themselves terme it) in extremes. If they have in their Sacrament a present medicine, whereby they may either ease the sharpnesse of diseases, or at least may bring some comfort to the soule, they are too cruell that doe never heale in time. *James* willeth that the sicke man bee annointed of the elders of the Church: these men allow no annointer but the petty sacrificing Priest. Whereas they expound in *Iames presbyteros* the Elders to bee Priests, and fondly say that the plurall number is there set for comelinesse sake: that is but trifling: as though the Churches at that time abounded with swarms of sacrificing Priests, that they might goe in a long pompous shew to carrie a Pageant of holy oyle. When *Iames* simply biddeth that sicke men bee annointed, I understand by it none other annointing but of common oyle: and none other is found in *Markes* rehersall. These men vouchsafe to have none other oyle, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchanted with much mumbling, and with the knee bowed nine times saluted in this manner: thrise haile holy oyle: thrise haile holy Chrisme: thrise haile holy balme. Out of whom have they sucked such conjurations? *Iames* saith: that when the sicke man is annointed with oyle, and prayer hath beene pronounced over him, if he be in sinnes they shall be forgiven him: namely, that the guiltinesse being taken away, they may obtaine release of the paine: not meaning that sinnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These men doe wickedly lye, that by their holy, that is to say, abominable annointing, sinnes are forgiven. Loe how gaily they shall prevaile, when they have beene at large suffered to abuse the testimony of *Iames* at their pleasure. And least we should need to travell long in proofe hereof, their owne Chronicles doe discharge us of this hardnesse. For they report that Pope *Innocentius*, which in *Augustines* time governed the Church of Rome, ordained that not only Priests, but also all Christians should use oile to annoint for their necessity and others. Author hereof is *Sigebert* in his Chronicles.

Of Ecclesiasticall Orders.

In their Sacrament of orders seven petite Sacraments contained or no some of them doe thinke more.

22 The fourth place in their register hath the Sacrament of Order, but the same so fruitfull, that it breedeth out of it selfe seven little Sacraments. But this is very worthy to bee laughed at, that whereas they affirme that there bee seven Sacraments, when they goe about to rehearse them, they reckon upon thirteene. Neither can they alleadge for themselves, that they are but one Sacrament, because they tend all to one Priesthood, and are as it were certaine degrees unto it. For sith it is evident that in every one of them are severall Ceremonies, and they themselves say that there bee divers graces: no man can doubt but that they ought to bee called seven Sacraments, if there opinions bee received. And why strive wee about it as though it were a thing doubtfull, for as much as they themselves doe plainely and severally declare seven? But first wee will briefly knit up by the way, how many and how unsavoury absurdities they thrust in unto us, when they goe about to commend to us their Orders in stead of Sacraments; and then wee will see whether the Ceremonie which Churches use in ordering of Ministers, ought to bee called a Sacrament at all. They make therefore seven Ecclesiasticall orders or degrees, which they garnish with the name of a Sacrament. Those bee dorekeepers, Readers, Exorcistes, Acoluthes or followers, Subdeacons, Deacons, Priests. And seven they say that they bee, for the sevenfold grace of the holy Ghost, wherewith they ought to bee endued that are promoted unto them. But it is increased and more largely heaped to them in their promotion. Now

Lib 4 Sent. dist 34. cap. 9.

the

the number it ſelf is hallowed with a wrongful expounding of the Scripture, when they thinke that they have read in *Eſay* ſeven vertues of the holy Ghoſt, whereas both indeed *Eſay* there rehearſeth but ſixe, and alſo the Prophet meant not to comprehend them all in that place: for he is elſewhere as well called the Spirit of life, of ſanctification, of adoption of the children, as hee is in that place called the Spirit of wiſedome, of underſtanding, of councell, of ſtrength, of knowledge, and of the feare of the Lord. Howbeit ſome ſubtill-men, make not ſeven orders, but nine, after the likeneſſe (as they ſay) of the Church triumphing. But among them alſo there is ſtrife: becauſe ſome would have the ſhaving of the cleargie to bee the firſt order of all, and Biſhopricke the laſt: otherſome excluding ſhaving altogether, reckon Archbiſhopricke among the orders. *Iſidore* otherwiſe divideth them. For hee maketh Pſalmiſts and Readers to bee divers: hee appointeth the Pſalmiſts for ſongs, and the Readers to the reading of the Scriptures, wherewith the people may bee inſtructed. And this diſtinction is kept by the Canons. In ſo great diverſity what will they have us to follow or flee? Shall wee ſay that there bee ſeven orders? So teacheth the maſter of the ſchoole: but the moſt illuminate doctors doe otherwiſe determine. Againe they alſo diſagree among themſelves. Moreover the moſt ſacred Canons call us another way. Thus forſooth do men agree, when they diſpute of godly matters without the word of God.

Eſai. 11.2. Ezech 1.10. Rom 14.& 8.15.

The firſt is the opinion of Hue, the other of William of Pariſe. Iſidor. lib 7. Diſt 21.& diſt.23.cap. Lect.& cap. Oſtiarius.

23. But this exceedeth all folly, that in every one of theſe they make Chriſt fellow with them. Firſt (ſay they) he executed the office of dore-keeper, when hee did with a whip made of cords, drive the buiers and ſellers out of the temple. Hee ſignifieth himſelfe to be a dore-keeper, when he ſaith, I am the dore. Hee tooke upon him the office of a Reader, when he read *Eſay* in the Synagogue. Hee did the office of an Exorciſt, when touching the tongue and eares of the deafe and dumbe man, hee reſtored to him his hearing. He teſtified himſelfe to bee an Acoluth or follower in theſe words. He that followeth mee walketh not in darkeneſſe. Hee executed the office of a Subdeacon, when being girded with a linnen cloth he waſhed the diſciples feet. He did beare the perſon of a Deacon, when hee diſtributed his Body and Bloud in the Supper. Hee fulfilled the office of Prieſt, when hee offered himſelfe upon the croſſe a ſacrifice to his Father. Theſe things cannot ſo bee heard without laughing, that I marvell that they were written without laughing, if yet they were men that wrote them. But moſt notable is their ſubtiltie wherewith they play the Philoſophers about the name of *Acoluth*, calling him a Ceroferar, a taper bearer with a word (as I thinke) of ſorcery, truly ſuch a one as was never heard of in all nations and languages, whereas Acoluthos in Greeke ſimply ſignifieth a follower. Howbeit if I ſhould earneſtly tarry in confuting theſe men, I ſhould my ſelfe alſo worthily bee laughed at, they are ſo trifling and very mockeries.

Chriſt led through the ſeven orders. John.2.15. John 10.7. Luke 4.17. Mark 16.33. John 8.13. John 3.4. Mat 26.26. Mat.27.50. Eph.5.2.

24. But that they may not bee able yet ſtill with falſe colours to deceive even very ſilly women, their vanitie is by the way to bee uttered. They create with great pompe and ſolemnity their Readers, Pſalmiſts, Dorekeepers, Acoluthes, to execute thoſe offices, whereunto they appoint very children, or thoſe whom they call lay men. For who for the moſt part lighteth the candles, who powreth wine and water into the cruet, but a childe or ſome baſe fellow of the laity, that maketh his gaine thereof? Doe not the ſame men ſing, Doe they not ſhut and open the Church dores? For who ever ſaw in their Temples an Acoluth, or Dorekeeper executing his office? But rather he that when hee was a boy did the office of an Acoluth, when hee is once admitted into the order of Acoluthes, ceaſeth to bee that which hee beginneth to bee called, that they may ſeeme to will of purpoſe to caſt off the office when they take upon them the title. Behold why they have need to be conſecrate by Sacraments, and to receive the holy Ghoſt, namely, that they may doe nothing. If they alleage for excuſe, that this is the frowardneſſe of times, that they forſake and neglect their miniſteries: let them therewithall confeſſe that there is at this day in the Church no uſe nor fruit of their holy orders, which they marvellouſly advance, and that their whole Church is full of curſe; becauſe it ſuffereth tapers and cruets to bee handled of children and prophane men, which none are worthy to touch but they that are conſe-

Men conſecrated in the Church of Rome to execute certaine meane duties, as if they could not lawfully be done but by hallowed men and yet men unhallowed and unconſecrated ſuffered to doe them.

crate Acoluthes: and because it committeth the songs to children, which ought not to be heard but of a hallowed mouth. As for their Exorcists, to what end doe they consecrate them? I heare that the Jewes had their Exorcists: but I see that they were so called of the exorcismes or conjurations which they used. Of these counterfait exorcists who ever heard it spoken, that they shewed any example of their profession? It is fained that they have power given them to lay their hands upon mad men, them that are to be catechised, and men possessed with devills: but they cannot perswade the divels that they have such power, because the devills doe not onely not yeeld to their commandements, but also use commanding authority over them. For a man can scarcely find every tenth of them, that is not led with an evill Spirit. Therefore whatsoever things they babble concerning their petty Orders, they are patched together of fooliſh and unsavory lies. Of the old Acoluthes, and Dorekeepers, and Readers, wee have spoken in another place, when we declared the order of the Church. Our purpose here is onely to fight against that new found invention of the sevenfold sacrament in Ecclesiasticall orders. Of which there is no where any thing read, but among these fooliſh praters the Sorboniſts and Canoniſts.

Rasure of the crowne ministred in token of spiritual kinglike dignity, and sceptre to that purpose ab sed.

Cap. Dupl. 12 quæſt.

25. Now let us consider of the ceremonies which they use about it. First whomsoever they receive into their order of soldiers, they doe with one common signe enter them into Clergie. For they shave them in the crowne, that the crowne may betoken kingly dignity, because Clearks ought to bee kings, that they may rule themselves and other. For *Peter* speaketh thus of them, Ye are a chosen kinde, a kingly priesthood, a holy nation, a people of purchase. But it was sacrileage to take to themselves alone that which is given to the whole Church, and proudly to glory of the title which they had taken from the faithfull. *Peter* speaketh to the whole Church: these fellowes wrest it to a few shaven men: as though it were said to them alone: bee yee holy: as though they alone were purchased by the bloud of Christ, as though they alone were by Christ made a Kingdome and Priesthood to God. Then they assigne also other reasons: the top of their head is made bare, that their mind may be declared to bee free unto the Lord, which with open face may behold the glory of God. Or that they may bee taught that the faults of their mouth and their eies must bee cut off. Or the shaving of their head is the putting away of temporall things, and the hairie compasse about the crowne are the remnants of goods that are retained for their sustenance. All in signes: because forsooth the vaile of the temple is not yet cut in sunder. Therefore being perswaded that they have gaily discharged their duties, because they have figured such things by their crowne, of the very things indeed they performe nothing at all. How long will they mocke us with such false colours and deceits? The Cleargie by shearing off a few haires doe signifie that they have cast away the abundance of temporall goods, that they behold the glory of God, that they have mortified the lust of the eares and eies: but there is no kind of men more ravening, more senslesly dull, more lustfull. Why doe they not rather truly performe holinesse, than with false and lying signes counterfeit a shew of it?

1 Pet. 2. 9.

Lib. 4. Sent. Dist. 24. cap. Duo sunt.

Lib. 4. Sent. Dist. 24 cap. 1.

In Scripture no president of the Popish rasure ministred unto Clerks at the first receit of their Clergie.

Act. 18. 18.

26 Moreover when they saw that the crowne of the Cleargie hath the beginning and reason from the Nazarites: what other thing doe they alleadge than that their mysteries are sprung out of the Iewish cerimonies, or rather that they are meere Jewishnesse? But whereas they further say, that *Priscilla*, *Aquila*, and *Paul* himselfe, taking a vow upon them did shearе their heads, that they might bee purified: they bewray their grosse ignorance. For it is no where read of *Priscilla*: and of *Aquila* also it is doubtfull: for that same shearing may as well be referred to *Paul* as to *Aquila*. But, that wee may not leave to them that which they require, that they have an example of *Paul*: the simpler must note that *Paul* did never shearе his head for any sanctification, but onely to serve the weakenesse of his brethren. I am wont to call such vowes the vowes of charity not of godlinesse: that is to say, not taken in hand for any service of God, but to beare with the rudenesse of the weake: as hee himselfe saith, that he was made a Iew to the Iewes, &c. Therefore hee did this, and the same but once, and for a short time, that hee might for a time fashion himselfe to the Iewes. These men when they will without any use counterfait the purifying of the Nazarites. what doe they

1 Cor. 9. 20.

Numb. 6. 18.

elſe but raiſe up another Jewiſhneſſe, when they wrongfully covet to follow the old Jewiſhneſſe? With the ſame religiouſneſſe was that decretall Epiſtle made, which according to the Apoſtle, forbiddeth Clearkes that they ſhould not ſuffer their haire to grow, but ſheare it round like a bowle. As though the Apoſtle, when he teacheth what is comely for all men, were carefull for the round thearing of the Cleargie. Hereby let the Readers conſider, of what force and worthineſſe are thoſe other myſteries that follow, into which there is ſuch an entrie.

Cap. prohibemus. Diſt. 25. 1 Cor. 11. 4.

27 Whence the ſhearing of Clerkes tooke beginning, appeareth ſufficiently even by *Auguſtine* alone. Whereas at that time none ſuffered their haire to grow, but nice men, and ſuch as coveted a ſmoothneſſe and trimneſſe not meete enough for men: it ſeemed to be a point of no good example, if that were permitted to the Clergie. Therfore Clearkes were commanded either to ſheare their head or to ſhave it, that they ſhould not beare any ſhew of woman-like trimming. But this was ſo common, that certaine Monkes, that they might the more ſet out their holineſſe with notable and ſeverall attire from other men, did let their haire grow long. But afterward when the faſhion turned to wearing of haire, and certaine nations were added to Chriſtiandome which alway uſed to weare long haire, as *Fraunce*, *Germanie*, and *England*: it is likely that Clerkes did every where ſhaare their heads, leaſt they ſhould ſeeme to covet the gaineſſe of haire. At the laſt in a corrupter age, when all old ordinances were either perverted or gone out of kinde into ſuperſtition, becauſe they ſaw no cauſe in the ſhearing of the Cleargie (for they had retained nothing but a fooliſh counterfaiting) they fled to a myſterie, which now they ſuperſtitiouſly thruſt in unto us for the approving of their Sacrament. The doore-keepers at their conſecration receive the keyes of the Church, whereby they may underſtand that the keeping of it is committed to them. The readers receive the holy Bible. The exorciſts receive the formes of exorciſmes, which they ſhould uſe over mad men & them that are to bee catechiſed. The Acoluthes receive their tapers and cruet. Loe theſe are the ceremonies wherein (if God will) there is ſo much ſecret power, that they may be not onely ſignes and tokens, but alſo cauſes of inviſible grace. For this they require by their definition, when they will have them taken among the Sacraments. But to make an end in few words, I ſay it is an abſurditie that in their Schooles and Canons they make theſe leſſer orders Sacraments: whereas even by their owne confeſſion that teach this, they were unknowne to the primitive Church, and deviſed many yeeres after. For Sacraments, ſith they containe the promiſe of God, cannot bee ordained of Angels, nor of men, but of God alone, whoſe office alone it is to give promiſe.

The firſt occaſion of ſhearing in the Clergie, the deliverie of keyes unto doore keepers, the Bible unto readers, the formes of exorciſme unto exorciſts, of taper and cruet unto Acoluthes. Aug. de opere monach. in fine. Item in Retract.

Lib. 4. Sent. Diſt. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconrie (as they call it) was removed into that number, ſince that the route of the ſmaller ones began to grow. But becauſe they ſeeme to have a teſtimonie for theſe out of the Word of God, they doe peculiarly for honours ſake, call them holy orders. But now it is to bee ſeene, how crookedly they abuſe the ordinances of God to their pretence. Wee will begin at the order of the Prieſtood or the ſacrificers office. For by theſe two names they ſignifie one thing, and ſo they call them to whom they ſay that it pertaineth to offer upon the Altar the ſacrifice of the bodie and bloud of Chriſt, to pronounce prayers, and to bleſſe the gifts of God. Therefore at their conſecration they receive the Patine with the hoſtes, for tokens of power given to them, to offer acceptable ſacrifices to God. And their hands are annointed: by which ſigne they are taught, that they have power given them to conſecrate. But of the Ceremonies wee ſhall ſpeake hereafter. Of the thing it ſelfe I ſay: it ſo hath no title of the Word of God which they pretend, that they could not more wickedly corrupt the order ſet by God. Firſt verily this ought to ſtand for a thing confeſſed (which wee have affirmed in entreating of the Popiſh Maſſe) that they are all wrong-doers to Chriſt, which call themſelves ſacrificing Prieſts, or offer a ſacrifice of appeaſment. Hee was appointed and conſecrate of the Father a Prieſt with an oath, according to the order of *Melchiſedech*, without any end, without any ſucceſſour. Hee once offered a ſacrifice of eternall ſatisfactorie cleanſing, and reconciliation: and now alſo being entred into the ſanctuarie of heaven, hee maketh interceſſion for us. In him we

The order of Prieſtbood injurious to Chriſt.

Pſal. 110. 4. Heb. 5. 6. & 7. 3.

we are all ſacrificing Prieſts, but to praiſes and givings of thankes, finally to offer us and ours to God. It was his ſingular office alone, with his offering to appeaſe God, and to purge ſinnes. When theſe men take that upon them, what remaineth but that their ſacrificing Prieſthood is ungodly and full of ſacriledge? Truly they are too wicked, when they dare garniſh it with the name of a Sacrament. As touching the true office of Prieſthood, which is commended to us by the mouth of Chriſt, I willingly account it in that degree. For therein is a ceremonie, firſt taken out of the Scriptures, then ſuch a one as *Paul* teſtifieth not to be vaine nor ſuperfluous, but a faithfull ſigne of ſpirituall grace. But whereas I have not ſet it for a third in the number of Sacraments, I did it becauſe it is not ordinarie and common among all the faithfull, but a ſpeciall rite for one certaine office. But ſith this honour is given to the Chriſtian miniſterie, there is no cauſe therefore why the Popiſh ſacrificers ſhould bee proud. For Chriſt commanded diſtributers of his Goſpell and myſteries to bee ordained, not ſacrificers to be conſecrated. Hee gave them commandement to preach the Goſpell and to feede the flocke, not to offer ſacrifices. Hee promiſed them the grace of the Holy Ghoſt, not to make ſatisfactorie purging of ſinnes, but rightly to execute and to maintaine the government of the Church.

1 Tim. 4. 14.

Matt. 28. 19. Mar. 16. 15. John 21. 15.

Blowing and giving the holy Ghoſt in ordaining of Prieſts. John 20. 22.

29 The ceremonies agree very well with the thing it ſelfe. Our Lord when hee ſent forth the Apoſtles to preach the Goſpell, did blow upon them. By which ſigne hee repreſented the power of the holy Ghoſt which he gave unto them. This blowing theſe good men have retained, and as though they did put forth the holy Ghoſt out at their throate, they whiſper over their ſilly Prieſts that they make, Receive the holy Ghoſt. So leave they nothing which they doe not overthwartly counterfait: I will not ſay like players (which uſe their geſturings neither without art nor without ſignification) but like Apes, which counterfait every thing wantonly and without any choice. Wee keepe (ſay they) the example of the Lord. But the Lord did many things which hee willed not to be examples to us. The Lord ſaid to the Diſciples, Receive the holy Ghoſt. Hee ſaid alſo to *Lazarus*, *Lazarus* come forth, Hee ſaid to the Man ſicke of the Palſie, Riſe, and walke. Why doe not they ſay the ſame to all dead men and ſicke of the Palſie? Hee ſhewed a proofe of his divine power, when in blowing upon the Apoſtles hee filled them with the grace of the holy Ghoſt. If they goe about to doe the ſame thing, they enviouſly counterfait God, and doe in a manner chalenge him to ſtrive with them: but they are far from the effect, and doe nothing with this fooliſh geſturing but mocke Chriſt. Verily they bee ſo ſhameleſſe, that they dare affirme that they give the holy Ghoſt. But how true that is, experience teacheth, which crieth out that ſo many as bee conſecrated Prieſts are of Horſes made Aſſes, of fooles made mad men. Neither yet doe I ſtrive with them for that: onely I condemne the ceremonie it ſelfe, which ought not to have beene drawne to bee an example, foraſmuch as it was uſed of Chriſt for a ſingular ſigne of one miracle: ſo farre it is off, that the excuſe of following his example ought to defend them.

John 20. 22. John 11. 43. Matt. 9. 5. John 5. 8.

Vnction of Prieſts to the imitation of the Sonnes of Aaron. Lib. 4. Sent. diſt. 24. cap. 8. & in can diſt. 21. cap. 1.

30 But of whom received they the annointing? They anſwer that they received it of the Sonnes of *Aaron*, from whom their order alſo tooke beginning. Therefore they had rather alway to defend themſelves with wrongfull examples, than to confeſſe that themſelves have deviſed that which they uſe without cauſe. But in the meane time they conſider not, that while they profeſſe themſelves the ſucceſſors of the Sons of *Aaron*, they are wrong doers of the Prieſthood of Chriſt, which alone was ſhadowed and figured by all the old ſacrificing Prieſthoods. In him therefore they were all contained and fulfilled, in him they ceaſed, as wee have ſometimes already repeated, and the Epiſtle to the Hebrewes without helpe of any gloſſes teſtifieth. But if they bee ſo much delighted with the ceremonies of *Moſes*, why doe they not haſtily take Oxen, Calves, and Lambes to make ſacrifices? They have indeed a good part of the old Tabernacle and of the whole Jewiſh manner of worſhipping: but yet this wanteth in their religion, that they doe not ſacrifice Calves and Oxen. Who cannot ſee, that this obſervation of annointing is much more hurtfull than Circumciſion, ſpecially when there is adjoyned ſuperſtition and Phariſaicall opinion of the worthineſſe of the worke? For the Jewes did ſet in Circumciſion, truſt of righteouſneſſe: theſe men

men doe set in annointing, spirituall graces. Therefore while they covet to be counterfaiters of the Levites, they are made Apostates from Christ, and doe put themselves from the office of Pastors.

31 This is (if God will) the holy oyle that printeth the marke that cannot bee raced out. As though oyle could not be wiped away with dust and salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oyle to doe with the Soule? Have they forgotten that which they oft chaunt to us out of *Augustine*, that if the word be taken from the water, it shall be nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shew in their fat liquor? Will they shew the commandement that was given to *Moses*, concerning the annointing of the Sonnes of *Aaron*? But there is also commandement given, of the coate, the Ephod, the hat, the crowne of holinesse, with which *Aaron* was to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of *Aaron* were to be clothed. There is commandement given, to kill a Calfe, and burne the fat of him for incense, to cut Rammes and burne them, to sanctifie their eares and garments with the bloud of another Ramme, and innumerable other observations, which being passed over, I marvell why the only annointing of oyle pleaseth them. But if they love to bee sprinkled, why are they rather sprinkled with oyle than with bloud? Forsooth they goe about a wittie thing, to make one Religion of Christianitie, Jewishnesse, and Paganisme, as it were of patches sowed together. Therefore their annointing stinketh which is without the salt, that is, the Word of God. There remaineth laying on of hands, which as I grant in true and lawfull Orderings to bee a Sacrament, so I denie that it hath any part in this play, where they neither obey the commandement of Christ, nor have respect to the end whereunto the promise ought to lead us. If they will not have the signe denyed them, they must apply it to the thing it selfe, whereunto it is appointed.

No reason why the Church of Rome should in the making of her Priests, use the ceremonie of annointing more than the rest, which were used in the making of Levitical Priests: the laying on of hands in that action which no commandement of God doth warrant. Exod. 30. 31.

32 About the order also of Deaconrie I would not strive with them, if that same ministerie which was in the Apostles time and in the purer Church, were restored to the uncorrupted state thereof. But what like thing have they whom those men faigne to be Deacons? I speake not of the men (least they should complaine that the doctrine is wrongfully weighed by the faultes of the men) but I affirme that for those whom they deliver us by their doctrine, they unworthily fetch testimonie from the example of them whom the Apostolicke Church ordained Deacons. They say that it pertaineth to their Deacons to stand by the Priests, to minister in all things that are done in the Sacraments, namely in Baptisme, in the Chresme, in the Patine, in the Chalice: to bring in the offerings and lay them upon the Altar, to make ready the Lords Table, and to cover it: to carry the Crosse, to pronounce and sing the Gospell and Epistle to the people. Is here any one word of the true ministerie of Deacons? Now let us heare the instituting of them. Upon the Deacon that is ordered, the Bishop alone layeth his hand. He layeth a prayer booke and a Stole upon his left shoulder, that he may understand that hee hath received the light yoke of the Lord, whereby hee may subdue to the feare of God those things that pertaine to the left side. Hee giveth him the text of the Gospell, that hee may perceive himselfe to bee a publisher of it. And what belong these things to Deacons? They doe even like as if a man would say that hee ordained them Apostles whom hee appointed onely to burne frankincense, to trim the Images, to sweepe the Churches, to catch Mice, to drive away Dogs. Who could suffer such kinde of men to bee called Apostles, and to bee compared with the very Apostles of Christ? Therefore let them not hereafter lyingly say that those be Deacons, whom they institute onely for their enterlude-like playes. Yea and by the very name it selfe they sufficiently declare what manner of office they have. For they call them Levites, and will have their order and beginning referred to the children of *Levi*. Which I give them leave to doe, so that they doe not afterward garnish them with the feathers of other.

The order of Deaconrie.

33 Of Subdeacons to what purpose is it to speake? For whereas indeed they were in old time appointed for care of the poore, they assigne to them I wot not what trifling businesse, as to bring the Chalice with the Patine, the little cruet with water, and the

The order of Subdeaconrie and the trifling use thereof.

the towell to the Altar, to powre water to wash hands, &c. Now whereas they speake of receiving and bringing in of offerings, they meane those which they devoure as abandoned to their holy use. With this office very well agreeth the forme of their consecrating. That he receive of the Bishop, the Patine and the Chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to have us confesse that the holy Ghost is enclosed. What godly man can abide to grant this? But, to make once an end, wee may determine the same of them that we doe of the rest. Neither need wee to repeat further these things that are above declared. This may be enough to teach the sober and willing to learne (whom I have taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie joyned with a promise: or rather verily but where is a promise seen in a Ceremonie. Here is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they use, it is not read that any one is institute of God. Therefore here can be no Sacrament.

Of Matrimonie.

Matrimonie not thereby proved a Sacrament, because it resembleth our conjoyning with Christ.

34 The last is Matrimonie, which as all men confesse to be ordained of God, so no man untill the time of *Gregorie* ever saw that it was given for a Sacrament. And what sober man would ever have thought it? It is a good and holy ordinance of God, so tillage, carpentrie, shoomakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can judge. But (say they) it is a signe of the holy thing, that is, of the spirituall conjoyning of Christ with the Church. If by this word Signe, they understand a Token set before us of God to this end to raise up the assuredness of our faith, they are far beside the truth. If they simply take a signe for that which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, as one starre differeth from another star in brightnesse, so shall bee the resurrection of the dead. Loe here is one Sacrament. Christ saith, The kingdome of heaven is like a graine of mustard seed. Loe here is another. Againe, The kingdome of heaven is like unto leaven. Loe here is the third. *Esay* saith, Behold, the Lord shall feed his flocke as a shepheard. Loe here the fourth. In another place, The Lord shall goe forth as a Giant. Loe here is the fifth. Finally what end or measure shall there be? There is nothing but by this meane it shall be a Sacrament. How many parables & similitudes are in the Scripture, so many Sacraments there shall be. Yea and theft shall be a Sacrament because it is written, the day of the Lord is like a theefe. Who can abide these Sophisters prating so foolishly? I grant indeed that so oft as wee see a Vine, it is very good to call to remembrance that which Christ saith, I am a Vine, ye be branches, my Father is the vine-dresser. So oft as shepherd with his flocke commeth toward us, it is good also that this come to our minde, I am a good shepherd, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, he is meet to be sent to Antycira.

1 Cor. 15. 42. Matth. 13. 31. and 33. Esay 40. 11. Esay 42. 13. 1 Thes. 5. 2.

John 15. 1. John 10. 11. Antycira where groweth Hellebor, a good purgation for phrenetike heads.

35 But they still lay forth the words of *Paul*, in which hee giveth to Matrimonie the name of a Sacrament: he that loveth his wife, loveth himselfe. No man ever hated his owne flesh, but nourisheth it and cherisheth it, even as Christ doth the Church: because we are members of his bodie, of his flesh and of his bones. For this a man shall leave his Father and mother, and shall cleave to his wife, and they shall bee two in one flesh. This is a great Sacrament: but I say in Christ and in the Church. But so to handle the Scriptures, is to mingle heaven and earth together. *Paul*, to shew to maried men what singular love they ought to beare to their wives, setteth forth Christ to them for an example. For as he powred forth the bowels of his kindnesse upon the Church which he had espoused to himselfe: so ought every man to be affectioned toward his owne wife. It followeth after, he that loveth his wife loveth himselfe: as Christ loved the Church. Now to teach how Christ loved the Church as himselfe, yea how he made himselfe one with his Spouse the Church, hee applyeth to him those things

S. Pauls words wrested to prove Matrimonie a Sacrament. Ephe. 5. 29.

things which *Moſes* reporteth that *Adam* ſpake of himſelfe. For when *Eueh* was brought into his ſight, whom he knew to have beene ſhapen out of his ſide: This woman (ſaith hee) is a bone of my bones, and fleſh of my fleſh. *Paul* teſtifieth that all this was ſpiritually fulfilled in Chriſt and us, when he ſaith that wee are members of his bodie, of his fleſh, and of his bones, yea and one fleſh with him. At length he addeth a concluding ſentence, This is a great myſterie. And leaſt any man ſhould bee deceived with the double ſignifying of the words, hee expreſſeth that hee ſpeaketh not of the fleſhly conjoyning of man and woman, but of the ſpirituall marriage of Chriſt and the Church. And truly it is indeed a great myſterie, that Chriſt ſuffered a rib to be taken from himſelfe, whereof wee might be ſhapen: that is to ſay, when he was ſtrong, he willed to be weake, that we might be ſtrengthned with his ſtrength: that now we may not our ſelves live, but he may live in us.

Gen.2.23.

Gal.2.20.

36 The name of Sacrament deceived them. But was it rightfull that the whole Church ſhould ſuffer the puniſhment of their ignorance? *Paul* ſaid Myſterie: which word when the tranſlator might have left being not unuſed with Latin eares, or might have tranſlated it a Secret: hee choſe rather to put in the word Sacrament, yet in no other ſenſe than *Paul* had in Greeke called it a myſterie. Now let them goe and with crying out raile againſt the skill of tongues, by ignorance whereof they have ſo long moſt fowly beene blinde in an eaſie matter, and ſuch as offereth it ſelfe to bee perceived of every man. But why doe they in this one place ſo earneſtly ſticke upon this litle word Sacrament, and ſome other times doe paſſe it over unregarded? For alſo in the firſt Epiſtle to *Timothie* the Tranſlator hath uſed it, and in the ſelfe ſame Epiſtle to the *Epheſians*: in everie place for Myſterie. But let this ſlipping bee pardoned them: at leaſt the lyers ought to have had a good remembrance. For, when they have once ſet out Matrimonie with title of a Sacrament, afterward to call it uncleanneſſe, defiling, and fleſhly filthineſſe, how giddy lightneſſe is this? how great an abſurditie is it to debarre Prieſts from a Sacrament? If they denie that they debarre them from the Sacrament, but from the luſt of copulation: they eſcape not ſo away from mee. For they teach that the copulation it ſelfe is a part of the Sacrament, and that by it alone is figured the uniting that wee have with Chriſt in conformitie of nature: becauſe man and woman are not made one but by carnall copulation. Howbeit ſome of them have here found two Sacraments: the one of God and the Soule, in the betrothed man and woman: the other of Chriſt and the Church, in the husband and the wife. Howſoever it be, yet copulation is a Sacrament, from which it is unlawfull that any Chriſtian ſhould bee debarred: Unleſſe peradventure the Sacraments of Chriſtians doe ſo ill agree, that they cannot ſtand together. There is alſo another abſurditie in their doctrines. They affirme that in the Sacrament is given the grace of the holy Ghoſt: they teach that copulation is a Sacrament: and they denie that at copulation the holy Ghoſt is at any time preſent.

The Church of Rome abſurd & repugnant to her ſelfe in making Matrimonie a Sacrament.

1 Tim.3.9. Epheſ.1.9. Lib.4.Sent. Diſt.17 c.4. & in Dec.27. quæſt.2.cap. Cum Sacra. gloſ.ea.lex diu ibid. Decret. li.4. Sent.diſt.33. cap 2.& in dec 32.q 2ſt. 2.c.Quicquid.

37 And, becauſe they would not ſimply mocke the Church, how long a row of errours, lyes, deceits, and wickednеſſes have they knit to one error? ſo that a man may ſay, that they did nothing but ſeeke a Den of abhominations, when they made of Matrimonie a Sacrament. For when they once obtained this, they drew to themſelves the hearing of cauſes of Matrimonie: for it was a ſpirituall matter, which prophane Judges might not meddle with. Then they made lawes, whereby they ſtabliſhed their tyrannie, but thoſe partly manifeſtly wicked againſt God, and partly moſt unjuſt toward men. As are theſe: That mariages made betweene yong perſons without conſent of their Parents, ſhould remaine of force and ſtabliſhed, that the mariages bee not lawfull betweene the kinſfolkes to the ſeventh degree: and if any ſuch bee made, that they bee divorced. And the very degrees they faigne againſt the lawes of all nations, and againſt the civill government of *Moſes*. That it bee not lawfull for a man that hath put away an adultreſſe, to marrie another. That ſpirituall kinſfolkes may not bee coupled in mariage. That there bee no mariages celebrated, from Septuageſime to the nеas of Eaſter, in three weekes before Midſommer, nor from Advent, to Twelfetide. And innumerable other like, which it were long to rehearſe. At length wee muſt creepe out of their mire, wherein our talke hath now tarried longer

The ſundry bad ordinances, praſtiſes and dealings of the Court of Rome, grounded on this opinion that Matrimonie is a Sacrament.

Deut.18.6.

longer than I would. Yet I thinke I have somewhat profited that I have partly plucked the Lions skins from these Asses.

THE TVVENTIETH CHAPTER.

Of Civill Government.

Magistracie not taken away by the libertie which is promised in the Gospell.

NOw whereas wee have above set two kindes of government in man, and whereas wee have spoken enough of the one kinde which consisteth in the Soule or in the inward man, and hath respect to eternall life: this place requireth that we speake somewhat also of the other, which pertaineth onely to the civill and outward righteousnesse of manners. For the course of this matter seemeth to bee severed from the spirituall doctrine of Faith, which I tooke in hand to entreat of: yet the proceeding shall shew that I doe rightfully joyne them together, yea that I am of necessitie compelled to doe it: specially sith on the one side, madde and barbarous men doe furiously goe about to overthrow this order stablished by GOD: and on the other side the flatterers of Princes, advancing their power without measure, sticke not to set it against the Empire of God himselfe. Unlesse both these mischiefes bee met withall, the pureness of Faith shall bee lost. Beside that it is not smally for our behoofe, to know how lovingly God hath in this behalfe provided for mankinde, that there may flourish in us a greater desire of godlinesse to witnesse our thankfulnesse. First, ere wee enter into the thing it selfe, wee must hold fast that distinction which we have above set, (least as it commonly happeneth to many) wee unwisely mingle these two things together, which have altogether diverse consideration. For when they heare that libertie is promised by the Gospell, which acknowledgeth among men no King and no Magistrate, but hath regard to Christ alone: they thinke that they can take no fruit of their libertie, so long as they see any power to have preeminence over them. Therefore they thinke that nothing shall bee safe, unlesse the whole world be reformed into a new fashion: where may neither be Judgements, nor Lawes, nor Magistrates, nor any such thing which they thinke to withstand their libertie. But whosoever can put difference betweene the bodie and the Soule, betweene this present and transitorie life, and that life to come and eternall: hee shall not hardly understand that the spirituall kingdome of Christ, and the civill government are things farre a sunder. Sith therefore that is a Jewish vanitie, to seeke and inclose the kingdome of Christ under the elements of the world: let us rather thinking, as the Scripture plainly teacheth, that it is a spirituall fruit, which is gathered of the benefit of Christ, remember to keepe within the bonds thereof this whole libertie which is promised and offered us in him. For what is the cause why the same Apostle which biddeth us to stand, and not to bee made subject to the yoke of bondage, in another place forbiddeth bond-servants to be carefull of their state: but because spirituall libertie may very well agree with civill bondage? In which sense also these his sayings are to bee taken: In the kingdome of God there is no Jew, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Jew, nor Grecian, Circumcision, Uncircumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor under the lawes of what nation thou livest: for asmuch as in these things consisteth not the kingdome of Christ.

Gal. 5. 1.
1 Cor. 7. 21.

Gal. 3. 28.
Col. 3. 11.

The use of civill government amongst Christians.

2 Yet doth not this distinction tend hereunto, that wee should thinke that the whole order of Policie is an uncleane thing, nor pertaining at all to Christian men. So indeed doe the phrenticke men, that are delighted with unbridled licentiousnesse, cry out and boast. For sith wee be dead by Christ to the elements of the world, and being removed into the kingdome of God doe sit among the heavenly ones: they thinke that it is unworthy for us, and farre beneath our excellence, to bee occupied with these prophane and uncleane cares that are busied about affaires not pertaining to a Christian man. To what purpose (say they) are lawes without judgements and judgement seates? But what hath a Christian man to doe with judgements themselves? yea if it be not lawfull to kill, whereto serve lawes and judgements among us?

But

But as wee have even now given warning, that this kinde of government is severall from that spirituall and inward kingdome of Christ: so it is also to be knowne that they nothing disagree together. For the Civill government doth now begin in us upon earth certaine beginnings of the heavenly kingdome, and in this mortall and vanishing life, doth as it were enter upon an immortall and incorruptible blessednesse: but the intent of his spirituall government is, so long as we shall live among men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of Godlinesse and the state of the Church, to frame our life to the fellowship of men, to fashion our manners to civill righteousnesse, to procure us into friendship one with another, to nourish common peace and quietnesse: all which I grant to bee superfluous, if the kingdome of God, such as it is now among us doe destroy this present life. But if the will of God bee so, that we while we long toward the heavenly countrey, should be wayfairing from home upon the earth: and sith the use of such wayfairing needeth such helpes: they which take them from man, doe take from him his very nature of man. For whereas they alleadge that there is so great perfection in the Church of God, that her owne moderate government sufficeth it for a law: they themselves doe foolishly imagine that perfection which can never bee found in the common fellowship of men. For sight of naughtie men the pride is so great, and the wickednesse so obstinate, as cannot be restrained with great sharpnesse of lawes: what thinke wee that they will doe, if they see unpunished libertie lye open to their lewdnesse, which cannot even with force be sufficiently compelle not to doe evill.

Religion by civill policie maintained.

3 But of the order of Policie, there shall be another fitter place to entreat. Now our meaning is to have this onely understood, that to thinke to drive it away, is outragious barbarousnesse, the use whereof is no lesse among men, than of bread, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not only hereunto (which is the onely commoditie of all those things) that men may breath, eat, drinke, and bee cherished (although indeed it comprehendeth all these things, while it maketh that they live together) yet I say, it tendeth not hereunto onely: but also that idolatrie, sacriledges against the name of God, blasphemies against his truth, and other offences of religion may not rise up and bee scattered among the people, that common quiet bee not troubled, that every man may keepe his owne safe and unappalled, that men may use their affaires together without hurt, that honestie and modestie bee kept among them: finally that among Christians may be a common shew of religion, and among men may be man-like civilitie. Neither let any man bee moved, for that I doe now referre the care of stablishing of religion to the Policie of men, which I seemed before to have set without the judgement of men. For I doe no more here, than I did before, give men leave after their owne will to make lawes concerning religion and the worshipping of God, when I allow the ordinance of Policie, which endevoureth hereunto, that the true religion which is contained in the law of God, be not openly and with publicke sacriledges freely broken and defiled. But the Readers being holden by the very plainnesse of order, shall better understand what is to bee thought of the whole kinde of Civill government, if we severally entreat of the parts thereof. There be three parts of it: the Magistrate which is the governour and keeper of the lawes: the Lawes according to which hee governeth the People, which are governed by the lawes, and obey the Magistrate. Therfore let us first consider of the office of the Magistrate, whether it be a lawfull vocation and allowed of God, what manner of office he hath, and how great is his power, then with what lawes a Christian civill state is to be ordered: then last of all, what profit of the lawes commeth to the people, what reverence is due to the Magistrate.

The magistrates office allowed of God.
Exod. 22.8.
Psal. 82.1. & 6.

4 The Lord hath not onely testified that the office of Magistrates is allowed and acceptable to him, but also setting out the dignitie thereof with most honourable titles, hee hath marvellously commended it unto us. That I may rehearse a few of them. Whereas whosoever bee in place of Magistrates are named Gods, let no man thinke that in that naming is small importance. For thereby is signified that they have commandement from God, that they are furnished with the authoritie of God, doe altogether beare the person of God, whose stead they doe after a certaine manner

upply. This is not my cavillation, but the exposition of Christ. If the Scripture (saith hee) called them Gods to whom the word of God was given: What is this else, but that God hath committed his businesse to them, that they should serve in his office, and (as *Moses* and *Iosaphat* said to their Judges whom they appointed in every several City of Iuda) that they should sit in judgement, not for man but for God? To the same purpose maketh this that the wisdome of God affirmeth by the mouth of *Salomon*, that it is his worke, that Kings raigne, and counsellers decree righteous things, that Princes beare principality, and all the Iudges of the earth execute judgement. For this is all one in effect as if it had beene said, that it commeth not to passe by the perversitie of men, that the government of all things in earth is in the hand of Kings and other Rulers, but by the providence and holy ordinance of God, to whom it so seemed good to order the matters of men: for as much as hee is both present and President among them in making of lawes and in executing uprightnesse of judgements. Which *Paul* also plainely teacheth, when he reckoneth governments among the gifts of God, which being diversly distributed according to the diversitie of grace, ought to bee employed of the servants of Christ to the edification of the Church. For although hee there properly speaketh of a Councell of grave men, which in the primitive Church were appointed that they should have the rule of ordering the publik discipline (which office in the Epistle to the Corinthians he calleth Government) yet for as much as wee see that the end of civill power commeth to the same point, it is no doubt but that hee commendeth unto us all kinde of just government. But hee speaketh more plainely, where he purposely maketh a full discourse of that matter. For both he sheweth that power is the ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themselves are the ministers of God, to the well doers unto praise: to the evill, revengers unto wrath. Hereunto may be added also the examples of holy men: of which some have possessed kingdomes, as *David*, *Iosias*, *Ezechias*: other some, Lordships, as *Ioseph* and *Daniel*: other some Civill governments in a free people, as *Moses*, *Josue*, and the Iudges: whose offices the Lord hath declared that he alloweth. Wherefore none ought now to doubt that the civill power is a vocation not onely holy and lawfull before God, but also the most holy, and the most honest of all other in the whole life of men.

The office of the civill magistrate no lesse allowable in the sight of God and needfull for men under Christ than it was before.

5. They which covet to bring in a state without Rulers, take exception and say that although in old time there were Kings and Iudges over the rude people, yet at this day that servile kinde of governing agreeth not with the perfection which Christ hath brought with his Gospell. Wherein they bewray not onely their ignorance, but also their devillish pride, while they take upon themselves perfection, of which not so much as the hundreth part is seene in them. But what manner of men soever they bee, it is easie to confute it: because where *David* exhorteth all Kings and Rulers to kisse the Sonne of God, hee doth not bid them, giving over their authoritie, to take themselves to a private life, but to submit the power that they beare to Christ, that hee alone may have preeminence above all. Likewise *Esay*, when hee promiseth that Kings shall bee foster-fathers of the Church, and Queenes shall bee Nurses, hee doth not depose them from their honour: but rather doth by an honourable title make them defenders to the godly worshippers of God. For, that Prophecie pertaineth to the comming of Christ. I doe wittingly passe over many testimonies which doe each where offer themselues, and especially in the Psalmes wherein all Governours have their right maintained. But most cleare of all is the place of *Paul*, where admonishing *Timothie* that in the common assembly prayers must bee made for Kings, hee by and by addeth a reason, that wee may under them lead a quiet life with all godlinesse and honestie: in which words he committeth the state of the Church to their defence and save-garding.

** The benefit which Magistrates themselves may take by considering that they are appointed ministers of the righteousnesse of God.*

* 6 Which consideration ought continually to busie the Magistrates themselves, for as much as it may put a great spurre to them whereby they may bee pricked forward to their dutie, and bring them a singular comfort whereby they may mitigate the hardnesse of their office, which truly are both many and great. For with how great an endevor of uprightnes, wisdome, mildues, continency, and innocency, ought they to charge themselves,

John 10.35.

Deut. 1.16. 1 Chro. 19.6. Prov. 8.15.

Rom. 12.8.

1 Cor. 12.28.

Rom. 13.1.

Psalm. 3.12.

Esay 49.23.

1 Tim. 2.2.

themselves, which know themselves to be appointed ministers of the righteousnesse of God? By what assurance shall they admit iniustice to their iudgement seate, which they heare to be the throne of the living God? By what boldnesse shall they pronounce a wrongfull sentence with that mouth, which they understand to bee appointed an instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hand which they know to bee ordained to write the actes of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnesse, and diligence, that they may represent in themselves unto men a certaine image of the providence, preservation, goodnes, good will, and righteousnesse of God. And they must continually set this before their eyes, that if all they be accursed, that doe execute in deceit the worke of the vengeance of God, they are much more grievously accursed, that use themselves deceitfully in a rightfull vocation. Therefore when *Moses* and *Iosaphat* minded to exhort their iudges to their dutie, they had nothing more effectuall to move their minds withall, than that which wee have before rehearsed, Looke what yee doe. For yee sit in iudgement not for man but for God: namely, hee which is neere to you in the cause of iudgement. Now therefore let the feare of the Lord be upon you. Looke and bee diligent: because there is no perversnesse with the Lord our God. And in another place it is said, God stood in the assemblie of the Gods, and sitteth iudge in the middest of the gods, that they may be encouraged to their durie when they heare that they be the deputies of God, to whom they must one day yeeld account of the government of their charge. And worthily this admonition ought to bee of great force with them. For if they make any default, they are not onely wrong doers to men whom they wickedly vexe, but also slanderers to God himselfe, whose holy iudgements they defile. Againe they have also whereupon they may singularly comfort themselves, when they consider with themselves that they are not busied in prophane affaires, and such as are not fit for the servant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

Jere.48.11.

Deut.1.16. 2 Chro.19.6.

Psal.82.1. Esa.3.14.

7 As for them that are not moved with so many testimonies of Scripture from being bold to raile at this holy ministerie, as a thing disagreeing with Christian religion and godlinesse: what doe they else but raile at God himselfe, the dishonour of whom cannot but be joyned with the reproch of his ministerie? And verily they doe not refuse the Magistrates, but doe cast away God, that he should not raigne over them. For if the Lord said this truly of the people of Israel: because they had refused the government of *Samuel*: why shall it be lesse truly said at this day of them that give themselves leave torage against all goverments ordained of God? But sith the Lord said to the Disciples, that the kings of nations beare rule over them, but that among them it is not so, where hee that is the first must bee made the least: by this saying it is forbidden to all Christians that they should not take kingdomes or government upon them. O handsome expositors. There rose a strife among the Disciples which of them excelled other: the Lord, to suppresse this vaine ambition, taught them that their ministerie is not like unto kingdomes, in which one man hath preeminence above the rest. I beseech you, what doth this comparison make to the dishonour of kingly dignitie? yea what doth it prove at all, but that the ministerie of an Apostle is not the office of a king? Moreover although among the Magistrates themselves there be divers formes, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For *Paul* also doth comprehend them altogether, when he saith, that there is no power but of God: and that which best liked him of all, is commend with notable testimonie above the other, namely the power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all things subject) in old time could lesse be allowed of noble and the excellent sort of natures. But the Scripture to meete with their unjust judgements, expressly by name affirmeth, that it is the providence of Gods wisedome that Kings doe raigne, and peculiarly commandeth the King to be honored.

Revilers of Magistrates, are railers at God: the rule of kings not taken away because the Apostles were by Christ forbidden to rule as kings.

1 Sam.8.7. Luk.22.25.

Rom.13.1.

Prov.8.15. 1 Pet.2.17.

8 * And truly it were very vaine that it should be disputed of private men which should bee the best state of policie in the place where they live: for whom it is not

* *Divers kinds of civill government, and the lawfulnesse of each kinde.*

awfull to consult of the framing of any common weale. And also the same could not bee simply determined without rashnesse, forasmuch as a great part of the order of this question consisteth in circumstances. And if thou compare also the states themselves together without circumstances, it shall not be easie to discerne, which of them overweigheth the other in profitablenesse, they match so equally together. There is an easie way to fall from kingdome into tyranny; but not much harder is it to fall from the rule of the chiefest men to the faction of a few: but most easie of all from the peoples government, to sedition. Truly if those three formes of governments which the Philosophers set out, to be considered in themselves, I will not deny that either the government of the chiefest men, or a state tempered of it and common government far excelleth all other, not of it selfe, but because it most seldome chanceth that kings so temper themselves that their will never swarveth from that which is just and right: againe, that they bee furnished with so great sharpnesse of judgement and wisdome that every one of them seeth so much as is sufficient. Therfore the fault or default of men maketh, that it is safer and more tolerable that many should have the government, that they may mutually one helpe another, one teach and admonish another, and if any advance himselfe higher than is meete, there may bee overseers and masters to restraine his wilfulnesse. This both hath alway beene approved by experience, and the Lord also hath confirmed it with his authoritie, when hee ordained among the Israelites a government of the best men very neere unto common government, at such time as he minded to have them in best estate, till hee brought forth an image of Christ in *David*. And as I willingly grant that no kinde of government is more blessed than this, where liberty is framed to such moderation as it ought to be, and is orderly stablished to continuance: so I count them also most blessed, that may enjoy this estate: and if they stoutly and constantly travell in preserving and retaining it, I grant that they doe nothing against their duty. Yea and the magistrates ought with most great diligence to bend themselves hereunto, that they suffer not the liberty of the people, of which they are appointed governours, to be in any part minished, much lesse to be dissolved: if they be negligent and litle carefull therein, they are false Faith-breakers in their office, and betrayers of their Country. But if they would bring this kinde to themselves, to whom the Lord hath appointed another forme of government, so that thereby they be moved to desire a change, the very thinking thereof shall not onely be fooliish and superfluous, but also hurtful. But as if thou bend not thine eyes onely to one City, but looke about or behold the whole world together, or at least spread abroad thy sight into farther distances of countries, without doubt thou shalt finde that this is not unprofitably appointed by the providence of God, that diverse Countries should be ruled by diverse kindes of governement. For the elements hang together but by an unequall temperature, so Countries also are with their certaine inequality very well kept in order. Howbeit all these things also are spoken in vaine to them whom the will of the Lord shall satisfie. For if it be his pleasure to set Kings over kingdomes, Senates, or Officers over Free-cities, whomsoever hee maketh Rulers in the places where wee are conversant, it is our dutie to shew our selves yeelding and obedient unto them.

The office of the magistrate reaching unto both the tables of the law.

9 Now the office of Magistrates is in this place to be declared by the way, of what sort it is described by the Word of God, and in what things it consisteth. If the Scripture did not teach, that it extendeth to both the Tables of the Law, we might learne it out of the prophane writers. For none hath intreated of the duty of Magistrates, of making of lawes and of publike weale, that hath not begun at religion and the worshipping of God. And so have they all confessed, that no policy can bee happily framed, unlesse the first care be of godlinesse, and that those lawes be preposterous which neglecting the right of God, doe provide onely for men. Sith therefore withall the Philosophers religion hath the first place, and sith the same hath alway beene observed by the universall consent of all Nations, let Christian Princes and Magistrates be ashamed of their slothfulnesse, if they endevour not themselves to this care. And wee have already shewed, that this duty is specially enjoyned them of God: as it is meete, that they should imploy their travell to defend and maintaine his honour, whose Vicege-

rentes

rents they be, and by whose benefit they governe. For this cause also chiefly are the holy Kings praised in Scripture, for that they restored the worship of God being corrupted or overthrowne, or tooke care of religion, that it might flourish pure and safe under them. But contrariwise the holy history reckoneth states without governours, among faults, saying, that there was no King in Israel, and that therefore every man did what pleased himselfe. Whereby their folly is confuted, which would have them, neglecting the care of God, onely to apply themselves to bee Judges of law among men. As though God appointed governours in his name to decide controversies, and omitted that which was of much weightier importance, that hee himselfe should bee worshipped according to the prescribed rule of his Law. But a desire to innovate all things without punishment moveth troublesome men to this point, that they wish all revengers of the breach of peace to be taken away. As for so much as pertaineth to the second table, *Ieremie* warneth kings, to doe judgement and righteousnesse, to deliver the forceably oppressed from the hand of the false accuser, not to grieve the stranger and widow, not to doe wrong, and not to shed innocent bloud. To the same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needie, acquite the poore and needie, deliver the poore and needie from the hand of the oppressor. And *Moses* giveth charge to the Princes whom hee had sent in his stead: let them heare the cause of their brethren, and judge betweene a man and his brother and a stranger, and not know faces in judgement, let them heare as well the little as the great, and bee not afraid of any man; because it is the judgement of God. But I speake not of these things; that kings should not get to themselves multitudes of horses, nor cast their mindes to covetousnesse, not to be lifted up above their brethren: that they may bee continually busied in studying upon the Law of the Lord all the daies of their life: that Judges swarve not to the one side, nor receive gifts: because in declaring here the office of Magistrates, my purpose is not so much to instruct the Magistrates themselves, as to teach other what Magistrates bee, and to what end they are set of God. Wee see therefore that they bee ordained, defenders and revengers of innocencie, honestie, and quietnesse, whose onely endevour should bee to provide for the common safetie and peace of all men. Of which vertues *David* professeth that he will be an exemplar, when hee shall bee advanced to the royall seat: that is that hee will not consent to any evill doings, but abhorre wicked men, slanderers, and proud men, and get to himselfe from each where honest and faithfull men. But sith they cannot performe this, unlesse they defend good men from the wrongs of the evill, let them helpe the good with succour and defence, let them also bee armed with power whereby they may severally suppresse open evill doers and wicked men, by whose lewdnesse the common quiet is troubled, or vexed. For wee throughly finde this by experience which *Solon* said, that commonweales consist of reward and punishment, and that when those bee taken away, the whole discipline of Cities faileth and is dissolved. For the care of equitie and justice waxeth cold in the minds of many, unlesse there bee due honour ready for vertue: neither can the wilfulnesse of wicked men bee restrained but by severitie and chastisement of paines. And these two parts the Prophet comprehendeth, when hee biddeth kings and other governours to doe judgement and righteousnesse. Righteousnesse is, to take into charge of tuition, to imbrace, to defend, to revenge, to deliver the innocent. Judgement is, to withstand the boldnesse of wicked men, to represse their violence, to punish their offences.

Jud. 21.25.

Jere. 22.3.

Deut. 1.16. Deut. 17.16.

Psal. 101.

Jere. 21.12. and 22.3.

10. But here, as it seemeth, doth arise a high and hard question. If by the Law of God all Christians are forbidden to kill, and the Prophet prophecieth of the holy Mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be together both godly and bloud-shedders? But if wee understand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the very selfe judgements of God, wee shall be nothing combred with this doubt. The law of the Lord forbiddeth to kill: least manslaughter should be unpunished, the lawmaker himselfe giveth to the ministers the sword in their hand, which they should draw forth against all man slayers. To afflict and to hurt, is not the doing of the

The use of the Magistrates sword lawfull. Exod. 20.13. Deut. 5.17. Mat. 5.21. Esai. 11.9. and 65.25.

godly: but this is not to hurt, nor to afflict, by the Lords commandement to revenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authority of God that commandeth, which going before us, we never swerve out of the right way. Unlesse perhaps there bee a bridle put upon the righteousnesse of God, that it may not punish wicked doings. But if it bee not lawfull to appoint any law to it, why shall we cavill against the ministers of it? They beare not the sword in vaine, saith *Paul* Rom. 13.4. for they be the ministers of Gods wrath, revengers to evill doers. Therefore all Princes and other Rulers know that nothing shall be more acceptable to God than their obedience, let them apply this ministery, if they desire to shew their godlinesse, righteousnesse, and uncorruptnesse allowable to God. With this affection was *Moses* led, Exod. 2.12. Act. 7.28. when knowing himselfe appointed by the power of the Lord to be the deliverer of his people, he laid his hand upon the Ægyptian. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacriledge of the people. Exod. 32.27. *David* also when nie to the end of his life he gave commandement to *Salomon* his sonne to slay *Ioab* 1 King. 15. and *Semei*. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the land, that all workers of wickednesse may be driven out of the City of God to which purpose also pertaineth the praise that is given to *Salomon*. Thou hast loved righteousnesse and hath hated wickednesse. How doth that milde and gentle nature of *Moses* burne out into so great cruelty, that being sprinkled and embrued with the bloud of his brethren, he runneth throughout the Campe to new slaughters? How doth *David*, a man of so great gentlenesse in all his life, among his last breathings make that bloudy testament, that his sonne should not bring the hoare haire of *Ioab* and *Semei* in peace to the grave? But they both when they executed the vengeance committed to them of God, so farre fired with cruell dealing, their hands which they had defiled with sparing. It is an abomination with kings, saith *Salomon*, to doe iniquity, because his throne is stablished in righteousnesse. Againe, The king which sitteth in the throne of Prou. 16.12. judgement spreadeth his eies upon every evill man. Againe, A wise king scattereth Prou. 20.8. the wicked, and turneth them upon the wheele. Againe. Take away the drosse from Prou. 20.26. the silver, and there shall come forth a vessell to the melter; take way the wicked man Prou. 25.4. from the sight of the king, and this throne shall be fast set in righteousnesse. Againe, hee Prou. 17.2.5. that justifieth the wicked, and he that condemneth the righteous, both are abomination to the Lord. Againe, A rebellious man purchaseth evill to himselfe and a cruell messenger is sent unto him. Againe, Who so saith to the wicked man, thou art righteous, him Prou. 17.11. peoples and nations do curse. Now if their true righteousnesse be, with drawne sword to Prou. 14.24. pursue guilty and wicked men: let them put up their sword and hold their hands pure from blood, while in the meane time desperate men do raigne with murders, and slaughters: then they shall make themselves guilty of most great wickednesse, so much lesse shall they get thereby the praise of godlinesse and righteousnesse. Onely let there bee no precise and cruell rigorousnesse, and that judgement seat which may worthily bee called the rocke of accused men. For I am not hee that either favour extreame cruelty, or doe thinke that righteous judgement can bee pronounced, but while clemency the best and surest Counseller of Kings, as *Salomon* affirmeth, the preserver of the kings throne is assistant, which a certaine man in old time truly said to be the principall gift of Princes. Yet a magistrate must take heed to both, that he doth neither with rigorousnesse of minde, wound rather than heale, or by superstitious affection of clemency fall into a most cruell gentlenesse, if with soft and loose tendernesse he be dissolute to the destruction of many men. For this was in old time not without cause commonly spoken under the Empire of Nerva, that it is indeed evill to live under a Prince, under whom nothing is lawfull, but much worse under whom all things are lawfull.

The lawfulnesse of warres if they be rightly taken in hand.

11. But sith sometime kings and peoples must of necessity take sword in hand, to execute such publike vengeance, by this reason wee may also judge that the warres are lawfull which are so taken in hand. For if there be power delivered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the seditious stirres of unquiet men, whereby they may helpe the forceably oppressed, whereby they may punish evill doings: can they at fitter seasons utter it, than to suppresse his

rage

rage which troubleth both privately the rest of every man, and the common quiet of all men, which licentiously maketh uprores, which committeth violent oppressions and many such evill doings; If they ought to bee preservers and defenders of the lawes, they must also overthrow the enterprises of all them by whose wicked doing the discipline of lawes is corrupted. Yea if they worthily punish those theeves whose injuries have extended only to a few: shall they suffer a whole country to be without punishment vexed and wasted with robberies? For it maketh no difference whether he be a king or one of the basest of the comonalty, that invadeth anothers country into which hee hath no right, and spoileth it like an enemie: all are alike to be taken and punished for robbers. This therefore both naturall equity, and the rule of duty teacheth that Princes are armed not onely to restraine private duties with judicall punishments, but also to defend with warre the dominions committed to their charge, if at any time they be enemy-like assailed. And such warres the holy Ghost by many testimonies of scripture declareth to be lawfull.

War not forbidden Christians in the Gospell.

12 If it be objected against me, that in the New Testament is neither witnesse nor example which teacheth that warre is a thing lawfull for Christians: first I answer, that the same rule of making warre which was in old time remaineth also at this day, and that on the contrary side there is no cause that may debarre Magistrates from defending of their subiects. Secondly, that an expresse declaration of these matters is not to be sought in the writings of the Apostls, where there purpose is not to frame a civill state but to stablish the spirituall kingdome of Christ. Last of all I say that in them also is shewed by the way, that Christ hath by his comming changed nothing in this behalfe. For if Christian doctrine (that I may speake in *Augustines* owne words) condemned all warres, this should rather have beene said to souldiers when they asked councell of salvation, that they should cast away their weapons, and utterly withdraw themselves from the warre. But it was said to them: Strike no man, doe no man no wrong, let your wages suffice you. Whom he taught that their wages ought to suffice them, he did verily not forbid them to be warriers. But all Magistrates ought here to take great heed, that they nothing at all follow their owne desires: but rather, if they must punish let them not be borne away with a headlong angrinesse, let them not be violently carryed with hatred, let them not broile with unappeaseable rigor, yea let them (as *Augustine* saith) pity common nature in him in whom they punish his private fault. Or if they must put on armour against the enemy, that is, the armed robber, let them not lightly seeke occasion thereof, nor take it being offered unlesse they be driven to it by extreame necessity. For if we ought to performe much more than that heathen man required, which would have war to seeme a seeking of peace: truely we ought first to attempt all things ere we ought to try the matter by warre. Finally, in both kindes let them not suffer themselves to be carryed with any private affection, but be led onely with common feeling. Otherwise they doe very ill abuse their power, which is given them, not for their owne commodity, but for others benefit and ministery. Moreover of the same rightfull rule of making of warre hangeth the order both of Garisons, and Leagues, and other civill fortifications. Garisons I call those that are placed in townes to defend the borders of the Countrie: Leagues, which are made with Princes adioyning for this covenant that if any trouble happen in their lands they may mutually helpe them, and joyne their forces in common together to suppresse the common enemies of mankinde: Civill fortification, whose use is in the art of war.

Luke 3.14.

Cicero of duties.

The lawfulnesse of tributes and taxes with the duty of Princes in that respect.

13 This also I will last of all adde, that tributes and taxes are the lawfull revenues of Princes, which they may chiefely employ to sustaine the common charges of their office: which yet they may likewise use to their private royalty which is after a certaine manner conjoyned with honour of the princely state that they beare. As we see that *David*, *Ezechias*, *Iosias*, *Iosephat*, and other holy Kings, and *Ioseph* also and *Daniel*, according to the estate of the person that they did beare, were without offence of godlinesse sumptuous of the common charge, and we reade in *Ezechiel* that there was a very large portion of land assigned to the Kings. Where although he paint out the spirituall kingdome of Christ, yet he fetcheth the examplar of his similitude from the lawfull kingdome of men: But yet so that Princes againe on their behalfes should remember, that

Ezech. 48.21.

their

Rom 13.6.

their treasure chambers are not so much their owne private coffers, as the treasuries of the whole people (for so *Paul* testifieth) which they may not without manifest wrong prodigallly waste or spoile: or rather that it is the very bloud of the people, which not to spare, is most cruell unnaturalnesse: and let them thinke, that their impositions, and subsidies, and other kindes of tributes, are nothing but the supports of publike necessitie, wherewith to wearie the poore communalty without cause, is tyrannicall extortion. These things doe not encourage Princes to wastfull expence and riot, (as verily there is no need to adde a fire brand to their lusts that are of themselves too much already kindled) but sith it much behooveth that they should with pure conscience before God be bold to doe all that they are bold to doe, least with wicked boldnesse they come into the despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for private men, that they should not rashly and stubbornly give themselves leave to grudge at any expences of Princes, although they exceed common and civill measure.

A false and foolish opinon, that a state cannot bee well ordered by the common lawes of nations except the civill lawes of Moses be observed.

14 Next to the Magistrate in civill states are lawes, the most strong sinewes of common-wealthes, or (as *Cicero* calleth them according to *Plato*) the soules, without which the Magistrate cannot stand, as they againe without the Magistrate have no lively force. Therefore nothing could be more truly said, than that the law is a dumbe Magistrate, and that the Magistrate is a living law. But whereas I promised to speake, with what lawes a Christian civill state ought to be ordered, there is no cause why any man should looke for a long discourse of the best kinde of lawes, which both should bee infinite, and pertained not to this present purpose and place: yet in a few words, and as it were by the way, I will touch what lawes it may use godlily before God, and be rightly governed by them among men. Which selfe thing I had rather to have utterly passed over with silence, if I did not understand that many doe herein perillously erre. For there bee some that denie that a common-weale is well ordered, which neglecting the civill lawes of *Moses*, is governed by the common lawes of nations. How dangerous and troublesome this sentence is, let other men consider, it shall bee enough for me to have shewed that it is false and foolish. That common devision is to be kept, which divideth the whole law of God published into morall ceremoniall, and iudiciall lawes; and all the parts are to be severally considered, that we may know what of them pertaineth to us, and what not. Neither in the meane time let any man be combred with this doubt, that judicials and ceremonials also pertaine to the morall lawes. For although the old writers which have taught this division, were not ignorant that these two latter parts had their use about manners, yet because they might bee changed and abrogate, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which cannot stand the true holines of manners, and the unchangeable rule of living rightly.

Men of all ages bound to the morall law of Moses the ceremoniall given for a time, judiciall instituted of God for them, not for all men to be governed by.

Gal 4.4.

15 Therefore the morall law (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commandeth simply to worship God with pure faith and godlinesse, and the other to embrace men with unfained love, is the true and eternall rule of righteousnesse prescribed to the men of all ages and times that will bee willing to frame their life to the will of God. For this is his eternall and unchangeable will, that he himselfe should be worshipped of us all, and that we should mutually love one another. The ceremonall law was the schooling of the Iewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnesse came, wherein he would to the full manifestly shew his wisdome to the earth, and deliver the truth of those things which then were shadowed with figures. The judiciall law given to them for an order of civill state, gave certaine rules of equity and righteousnesse, by which they might behave themselves harmelesly and quietly together. And as that exercise of ceremonies properly pertained indeed to the doctrine of godlinesse (namely which kept the Church of the Iewes in the worship and religion of God) yet it might be distinguished from godlines it selfe; so this forme of judiciall orders (although it tended to no other end, but how the selfe-same charity might best be kept which is commanded by the eternall law of God) yet had a certaine thing differing from the very commandement of loving. As therefore the Ceremonies might he abro-

gate,

gate, godlineſſe remaining ſafe and undeſtroyed: ſo theſe judiciall ordinances alſo being taken away, the perpetuall duties and commandements of charitie may continue. If this be true, verily there is liberty left to every nation to make ſuch lawes as they ſhall foreſee to be profitable for them: which yet muſt bee framed after the perpetuall rule of charitie, that they may in deed varie in forme, but have the ſame reaſon. For I thinke that thoſe barbarous and ſavage lawes, as were thoſe that gave honour to theeves, that allowed common copulations, and other both much more filthie and more againſt reaſon, are not to bee taken for lawes: for as much as they are not onely againſt all righteouſneſſe, but alſo againſt naturall gentleneſſe and kindneſſe of men.

The diverſity of lawes, and the neceſſity that they ſhould be divers, as times and places and occaſions differ.

16 This which I have ſaid ſhall be plaine, if in all lawes we behold theſe two things as wee ought, the making and the equity of the law, upon the reaſon whereof the making it ſelfe is founded and ſtayeth. Equitie, becauſe it is naturall, can bee but one of all lawes: and therefore one law, according to the kind of matter, ought to bee the propounded end to all lawes. As for making of lawes, becauſe they have certaine circumſtances upon which they partly hang, if ſo that they tend all together to our marke of equitie, though it be divers it maketh no matter. Now ſith it is certaine that the law of God which we call morall is nothing elſe but a teſtimonie of the naturall law, and of that conſcience which is engraven of God in the mindes of men, the whole rule of this equity whereof wee now ſpeake is ſet forth therein. Therefore it alone alſo muſt bee both the marke and rule and end of all lawes. Whatſoever lawes ſhall bee framed after that rule, directed to that marke, and limited in that end, there is no cauſe why wee ſhould diſallow them, howſoever they otherwiſe differ from the Iewiſh law or one from another. The law of God forbiddeth to ſteale. What paine was appointed for theefs in the civill ſtate of the Iewes, is to be ſeene in Exodus. The moſt ancient lawes of other Nations puniſhed theft with recompence of double: the lawes that followed afterward, made difference betweene manifeſt theft and not manifeſt. Some proceeded to baniſhment, ſome to whipping, ſome at laſt to the puniſhment of death. Falſe witneſſe was amongſt the Iewes puniſhed with recompence of equall paine, in ſome places onely with great ſhame, in ſome places with hanging, in other ſome with the Croſſe. Manſlaughter all lawes univerſally doe revenge with blood, yet with divers kinds of death. Againſt adulteries in ſome places were ordained ſeverer paines, in ſome places lighter. Yet wee ſee how with ſuch diverſity all tend to the ſame end. For with one mouth they altogether pronounce puniſhment againſt all the offences which have beene condemned by the eternall law of God, as manſlaughters, theſts, adultery, falſe witneſſings: but in the manner of puniſhment they agree not. Neither is the ſame needfull, nor yet expedient. There is ſome country, which unleſſe it ſhew rigor with horrible examples againſt man-ſlayers, ſhould immediately bee deſtroied with murders and robberies. There is ſometime that requireth the ſharpeneſſe of paines to bee increaſed. If there ariſe any trouble in a common-weale, the evills that are wont to grow thereof muſt bee amended with new ordinances. In time of warre all humanity would in the noiſe of armour fall away, unleſſe there were caſt into men an unwonted feare of puniſhments. In barrenneſſe, in peſtilence, unleſſe greater ſeverity bee uſed, all things will come to ruine. Some nation is more bent to ſome certaine vice, unleſſe it bee more ſharply ſuppreſſed. How malicious and envious ſhall hee bee againſt the publike profit, that ſhall bee offended with ſuch diverſitie which is moſt fit to hold faſt the obſerving of the law of God? For, that which ſome ſay, that the Law of God given by *Moſes* is diſhonoured, when it being abrogate, new are preferred above it, is moſt vaine. For neither are other preferred above it, when they are more allowed, not in ſimple compariſon, but in reſpect of the eſtate of the times, place, and nation: neither is that abrogate which was never made for us. For the Lord gave not the Law by the hand of *Moſes*, which ſhould bee publiſhed into all Nations, and flouriſh every where: but when hee had received the nation of the Iewes into his faith, defence, and protection, hee willed to bee a lawmaker peculiarly to them, and like a wiſe lawmaker, hee had in making of his lawes a certaine ſingular conſideration of them.

Exod. 22. 1.

Deut. 19. 18.

17 Now remaineth that wee conſider that which wee have ſet in the laſt place, what

What profit Christians receive by lawes, judicial orders and magistrates.

what profit of lawes, judicial orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much private men ought to yeeld to Magistrates, and how farre their obedience ought to proceed. Many thought the office of Magistrates to bee superfluous among Christians, because forsooth they cannot godlily crave their aide, namely such they are forbidden to revenge, to sue in the Law, and to have any controversie. But whereas *Paul* contrariwise plainly testifieth, that hee is the Minister of God to us for good: we thereby understand, that hee is so ordained of God, that wee being defended by his hand and succours against the maliciousnesse and injuries of mischievous men, may live a quiet and assured life. If he be in vaine given us of the Lord for defence, unlesse it bee lawfull for us to use such benefit: it sufficiently appeareth that hee may also without ungodlinesse bee called upon and sued unto. But here I must have to doe with two kindes of men. For there be many men that boile with so great rage of quarrelling at the law, that they never have quiet with themselves unlesse they have strife with other. And their controversies they exercise with deadly sharpnesse of hatred, and with mad greedinesse to revenge and hurt, and doe pursue them with unappeasable fiercenesse even to the very destruction of their adversarie. In the meane time, that they may not bee thought to doe any thing but rightfully, they defend such perverseness with colour of Law. But though it be granted thee to goe to law with thy brother, yet thou mayest not by and by hate him, nor be carried against him with furious desire to hurt him, nor stubbornly to pursue him.

Rom. 13. 4.

A rule according whereunto both plaintifes and defendants may use the help of the Magistrate in a question of their right well and lawfully.

18. Let this therefore be said to such men, that the use of lawes is lawfull, if a man doe rightly use it. And that the right use both for the plaintife to sue, and for the defendant to defend, as if the defendant being summoned doe appeare at an appointed day, and doth with such exception as he can, defend his cause without bitternesse, but onely with this affection to defend that which is his owne by law: and if the plaintife being unworthily oppressed either in his person or his goods, doe resort to the defence of the Magistrate, make his complaint, and require that which is equity and conscience, but farre from all greedie will to hurt or revenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather ready to yeeld of his owne and to suffer any thing, than to bee carried with an enemie like minde against his adversary. Contrariwise when being filled with malice of minde, corrupted with envie, kindled with wrath, breathing out revenge, or finally so enflamed with the heate of the contention, they give over any part of charitie, the whole proceeding even of a most just cause cannot but be wicked. For this ought to be a determined principle to all Christians, that a controversie though it be never so righteous, can never bee rightly pursued of any man, unlesse he beare as good will and love to his adversary, as if the matter which is in the controversie were alreadie concluded and ended by composition. Some man will here peradventure say, that such moderation is so never used in going to law, that it should be like a miracle, if any such were found. I grant indeed, as the manners of these times be, that there is seldome seene an example of a good contender in law, yet the thing it selfe being defiled with addition of no evill, ceaseth not to bee good and pure. But when we heare that the helpe of the Magistrate is a holy gift of God: wee must so much the more diligently take heede, that it bee not defiled by our fault.

All contending at law not precisely to be condemned.

Act. 22. 1. and 24. 12. and 25. 10. Numb. 19. 18. Matt. 5. 19. Deut. 32. 35. Rom. 12. 19.

20. As for them that precisely condemne all contending at law, let them understand that they doe therewithall despise the holy ordinance of God, and a gift of that kind of gifts which may be cleane to the cleane: unlesse peradventure they will accuse *Paul* of wicked doing, which did both put away from himselfe the slanders of his accusers with declaring also their deceit and maliciousnesse, and in judgement claimed for himselfe the prerogative of the City of Rome, and when need was hee appealed from an unrighteous governour to the Emperours judgement seat. Neither withstandeth it, that all Christians are forbidden to desire revenge, which we also doe drive far away from Christian judgements seate. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicity, commit his cause to the Judge as to a common defender, thinking nothing lesse than to render mutuall recompence

commence of evill, which is the affection of revenge? or if any matter of life and death, or any great criminall action bee commenced, wee require that the accuser be such a one, as commeth into the Court being taken with no boiling heate of revenge, and touched with no displeasure of private injurie, but onely having in minde to withstand the enterprises of a mischievous man, that they may not hurt the common weale. But if thou take away a revenging minde, there is no offence done against that commandement whereby revenge is forbidden to Christians. But they are not only forbidden to desire revenge, but they are also commanded to waite for the hand of the Lord, which promiseth that hee will bee a present revenger for the oppressed and afflicted: but they doe prevent all revenge of the heavenly defendor, which require helpe at the Magistrates hand either for themselves or other. Not so. For wee must thinke that the Magistrates revenge is not the revenge of man, but of God, which (as *Paul* saith) hee extendeth and exerciseth by the ministerie of man for our good. Rom. 13. 4.

The patience which Christians are injoyned to use, doth not let but that they may also use the Magistrate against the injuries of wicked men. Matth. 5. 39.

20 And no more doe wee disagree with the words of Christ, by which he forbiddeth to resist evill, and commandeth to turne the right cheeke to him that hath given a blow on the left, and to suffer him to take away thy cloake that taketh away thy coate. Hee willeth indeed there that the mindes of his should so much abhorre from desire of recompensing like for like, that they should sooner suffer double injurie to be done to themselves, than to desire to reacquire it: from which patience neither doe we also lead them away. For Christians truly ought to bee a kinde of men made to beare reproches and injuries, open to the malice, deceits, and mockages, of naughtie men: and not that onely but also they must bee bearers of all these evils, that is to say, so framed with all their hearts, that having received one displeasure they make themselves ready for another, promising to themselves, nothing in their whole life but the bearing of a continuall crosse. In the meane time also they must doe good to them that do them wrong, and wish well to those that curse them, and (which is their onely victorie) strive to overcome evill with good. Being so minded they will not seeke eye for eye, tooth for tooth, as the Pharisees taught their Disciples to desire revenge, but (as we are taught of Christ) they will so suffer their bodie to be mangled, and their goods to bee maliciously taken from them, that they will forgive, and of their owne accord pardon those evils so soone as they are done to them. Yet this evenesse and moderation of mindes shall not withstand, but that the friendship toward their enemies remaining safe they may use the helpe of the Magistrate to the preserving of their goods, or for zeale of publike commoditie may sue a guiltie and pestilent man to be punished, whom they know that hee cannot bee amended but by death. For *Augustine* truly expoundeth that all these commandements tend to this end, that a righteous and godly man should bee readie to beare patiently the malice of them whom hee seeketh to have made good men, that rather the number of the good may increase, not that hee should with like malice adde himselfe also to the number of the evill: then, that they more pertaine to the preparation of the heart, which is inwardly, than to the worke which is done openly: that in secret may be kept patience of minde with good will, but openly that may be done which wee see may bee profitable to them to whom wee ought to beare good will. Epist. 5. ad Marcel.

All contendings at law not condemned by the Apostle. 1 Cor. 6. 6.

21 But this which is wont to bee objected, that contendings in law are altogether condemned of *Paul*, is also false: It may easily bee perceived by his words, that there was an innumerable rage of striving at law in the Church of the Corinthians: so farre forth that they did make the Gospell of Christ and the whole religion which they professed, open to the cavillations and evill speakings of the wicked. This is the first thing that *Paul* blameth in them, that by their intemperance of contentions, they brought the Gospell in slander among the unbeleevers. And then this point also, that in such sort they strived among themselves brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gaped one for anothers goods, provoked one another, and being unprovoked did hurt. Therefore hee invelgheth against that rage of contending, and not simply against all controversies. But hee pronounceth that it is a fault or a weaknesse, that they did not rather suffer losse

of

of their goods than to travell even to contentions for the preserving of them: namely when they were so easily moved with every damage, and for most small causes did runne to the Court of Law and to controversies, hee saith that this is a proofe that they were of a minde too readie to anger, and not well framed to patience. Christians verily ought to doe this, that they had alway rather to yeeld of their owne right than to goe to law, from whence they can scarcely get out againe but with a minde too much moved and kindled to hatred of their brother. But when a man seeth that without losse of charitie he may defend his owne, the losse whereof should be a sore hinderance unto him: if hee doe so hee offendeth nothing against this saying of *Paul*. Finally (as wee have taught in the beginning) charitie shall give every man best counsell, without which whatsoever controversies are taken in hand, and beyond which whatsoever doe proceede, we hold it out of controversie that they be unjust and wicked.

The reverend estimation which subjects ought to have of their Magistrates.

22 The first duetie of Subjects toward their Magistrates is, to thinke most honorably of their office, namely which they acknowledge to be a jurisdiction committed of God, and therefore to esteeme them and reverence them as the ministers and deputies of God. For a man may finde some, which yeeld themselves very obedient to their magistrates, and would not that there were not some whom they should obey, because they so know it to bee expedient for the common benefit: but of the Magistrates themselves they thinke no otherwise than of certaine necessarie evils. But *Peter* requireth somewhat more of us, when hee commandeth that the King be honored, and *Salomon*, when hee commandeth God and the King to bee feared: For *Peter* under the word of honoring containeth a syncere and well deeming estimation: and *Salomon* joyning the King with God, sheweth that he is full of a certaine holie reverence and dignitie. This is also a notable commendation in *Paul*, that wee obey not onely for wrath but for conscience. Whereby hee meaneth that Subjects ought to be led not onely with feare of Princes and Rulers to be holden in their subjection (as they are wont to yeeld to their armed enemie, which see that vengeance shall readily be taken upon them if they resist) but because the obediences that are shewed to them are shewed to God himselfe, for as much as their power is of God. I speake not of the men, as if the visor of dignitie did cover foolishnesse, or sluggishnesse, or cruelties or wicked manners, and full of mischievous doing: but I say that the decree it selfe is worthie of honour and reverence: that whosoever be rulers may be esteemed with us, and have reverence, in respect of their being rulers.

1 Pet. 2. 17.
Prov. 24. 21.
Rom. 13. 5.

The obedience which we owe unto Magistrates in our outward actions.

23 Of this then also followeth another thing: that with minds bent to the honouring of them, they declare their obedience in proofe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publicke offices and charges that serve for common defence, or to doe any other of their commandements. Let every soule (saith *Paul*) be subject to the higher powers. For he that resisteth the power, resisteth the ordinance of God. The same *Paul* writeth to *Titus*: Warne them that they be subject to rulers and powers, that they obey the Magistrates, that they bee readie to every good worke. And *Peter* saith, Bee yee subject to everie humane creature (or rather as I translate it, Ordinance) for the Lords sake, either to the King as most excellent, or to the rulers that are sent by him, to the punishment indeed of evill doers, but to the praise of well doers. Moreover that they should testifie that they doe not faigne subjection, but are sincerely and heartily subject, *Paul* addeth that they should commend to God the safetie and prosperitie of them under whom they live. I exhort (saith hee) that there bee made prayers, beseechings, intercessions, thankesgivings for all men, for Kings and for all that be set in superioritie, that wee may live a peaceable and quiet life with all godlinesse and honestie. Neither let any man here deceive himselfe. For sith the Magistrate cannot be resisted, but that God himselfe must also bee resisted: although it may bee thought that an unarmed magistrate may freely be despised, yet God is armed which will strongly take vengeance on the despising of himselfe. Moreover under this obedience I containe moderation, which private men ought to binde themselves to keepe in cases touching the publicke state, that they doe not of their owne head intermedle in publicke businesse, or rashly

Rom. 13. 1.
Tit. 3. 1.
1 Peter 2. 13.

1 Tim. 2. 1.

breake

breake into the office of the Magistrate, and enterprise nothing publikely. If any thing shall in a publike ordinance be behoovefull to bee amended, let not themselves raise uprores, nor put their hands to the doing of it, which they all ought to have fast bound in this behalfe: but let them commit it to the judgement of the Magistrate, whose hand alone is herein at liberty. I meane, that they presume to doe nothing uncommanded. For when the commandement of the ruler is adjoyned, then are they also furnished with publike authority. For as they are wont to call the counsellers of a King, his eares and eies: so not unfitly, a man may call them the hands of the Prince, whom by his commandement he setteth in authority for the doing of things.

The evill dealings of Magistrates the cause why men thinke they may withdraw both reverence and obedience from them.

24 Now for asmuch as wee have hitherto described a Magistrate such as is indeed the same that he is called, namely, the father of the country, and (as the Poet calleth him) the pastor of the people, the keeper of peace, the protector of righteousnesse, the revenger of innocency: hee is worthily to be judged a mad man, that alloweth not such a government. But whereas this is in a manner the experience of all ages, that of Princes some being careless of all things, to the foreseeing whereof they ought to have beene heedfully bent, doe without all care slothfully wallow in delights: othersome addicted to their gaine, doe set out to sale all lawes, priviledges, judgements, and grants: othersome spoile the poore communalty of mony, which they may after waste upon mad prodigall expendings: othersome exercise meere robberies, in pilling of houses, defiling of virgins and matrones, murdering of innocents: many cannot be perswaded that such should bee acknowledged for Princes, whose authority they ought to obey so farre as they may. For in so great hainous unworthinesse among doings, so much contrary to the duty not onely of a Magistrate, but also of a man, they behold no forme of the image of God, which ought to shine in a Magistrate, when they see no token of that minister of God, which was given for praise to the good, and for vengeance to the evill: so neither doe they also acknowledge such a governor, whose dignity and authority the Scripture commendeth unto us. And truely this feeling of affection hath alway been naturally planted in the minds of men, no lesse to hate and abhor tyrants, than to love and honour lawfull kings.

Subjection due from us even to those Magistrates who towards us neglect their duty and abuse their authority.

25. But if we looke to the word of God, it will lead us further, that we be subject not only to the government of those princes, which execute their office toward us well, and with such faithfulnesse as they ought, but also of all them, which by what meane soever it be, have the dominion in possession although they performe nothing lesse than that which pertaineth to the dutie of Princes. For though the Lord testifieth that the Magistrates is a speciall great gift of his liberality for preserving of the safetie of men, and appointeth to Magistrates themselves their bounds: yet hee doth therewithall declare, that of what sort soever they be, they have not their authority but from him: that those indeed, which rule for benefit of the commonweale, are true examplars and patternes of his bountifulnesse: that they that rule unjustly and wilfully are raised up by him to punish the wickednesse of the people: that all equally have that majesty wherewith he hath furnished a lawfull power. I will proceed no further, till I have added some certaine testimonies of that point. Yet wee need not much to labour to prove that a wicked King is the wrath of God upon the earth, forasmuch as I thinke that no man will say the contrary, and otherwise there should bee no more said of a King than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that seeketh to kill thee, whereas the Scripture reckoneth all such calamities among the curses of God. But let us rather tarry upon proving that which doth not so easily settle in the minds of men: that in a most naughty man, and most unworthy of all honour, if so that hee have the publike power in possession, remaineth that noble and divine power which the Lord hath by his word given to the ministers of his righteousnesse and judgement, and therefore that he ought of his subjects to be had in as great reverence and estimation, so much as pertaineth to publike obedience, as they would have the best King if he were given them.

Iob. 34. 30. Osee 13. 11. Esa. 3. 4. & 10 5. Deut. 28. 29.

26 First, I would have the readers to perceive and diligently to marke that providence

The providence of God in disposing kingdomes and using the service of wicked Kings.
Dan. 2. 21.

dence and singular doings of God, which is in the Scripture not without cause so oft rehearsed unto us, in distributing of kingdomes and making Kings whom it pleaseth him. In *Daniel*, it is said: The Lord changeth times and courses of times, hee casteth away and maketh Kings. Againe: That the living may know that the Highest is mighty in the kingdome of men, and he shall give it to whom he will. With which manner of sentences whereas the whole Scripture aboundeth, yet that same Prophecie of *Daniel* specially swarmeth full. Now what manner of King was *Nebuchadonozar*, he that conquered Hierusalem, it is sufficiently knowne, namely a strong invader and destroyer of others. Yet in *Ezekiel* the Lord affirmeth that he gave him the land of *Ægipt* for the service that hee had done to him in wasting of it. And *Daniel* said to him. Thou King art King of Kings, to whom the King of heavens hath given a mighty, and strong, and glorious kingdome: to thee, I say, he hath given it, and all the lands where dwell the children of men, the beasts of the wood and foules of the aire: he hath delivered them into thy hand, and hath made thee to beare rule over them. Againe hee said to his son *Belshazzer*: the highest God hath given to *Nebuchadonezar* thy Father, kingdome and royalty, honour and glory: and by reason of the royalty that he gave him, all peoples, tribes, and languages were trembling and fearefull at his sight. When we heare that a King is ordained of God; let us thereof call to remembrance those heavenly warnings concerning the honour and fearing of a King: then wee shall not doubt to account, a most wicked Tyrant in the same place wherein the Lord hath vouchsafed to set him: *Samuel* when hee gave warning to the people of Israel, what manner of things they should suffer at the hands of their Kings, said: This shall bee the right of the King that shall raigne over you: he shall take your sonnes and put them to his Chariot, to make them his horsemen, and to plough his land, and reape his crop, and to make instruments of warre. Hee shall take your daughters, that they may bee his dressers of oyntments, his Cookes and Bakers. Your lands, your Vineyards, and your best Olive plants, he shall take away and give to his bond-servants. He shall take tithes of your Seeds and Vineyards, and shall give them to his Eunuches and bond-servants. He shall take away your bond-men, your bond-women and your Asses, and set them to his worke. Yea and he shall take tithes of your flockes, and ye shall bee his bond-servants. Verily Kings should not have done this of right, whom the law did very well instruct to all continence: but it was called a right over the people which it behooved them of necessitie to obey, and they might not resist it: as if *Samuel* had said. The wilfulnesse of Kings shall runne to such licentiousnesse, which it shall not be your part to resist, to whom this only thing shall be left, to obey their commandements, and hearken to their word.

Ezec. 29. 19.

Dan. 2. 37.

Dan. 5. 18.

1 Sam. 8. 11.

The Iewes commanded of God to yeeld honour unto a proud & cruell King.
Ier. 27. 5.

27 But chiefly there is in *Jeremie* a notable place and worthie to bee remembred, which although it be somewhat long, yet I will be content to rehearse, because it most plainely determineth this whole question. I have made the earth and men, saith the Lord, and the living creatures that are on the overface of the earth in my great strength and stretched out arme, and I will deliver it to him, whom it pleaseth in mine eyes. And now therefore I have given all these lands into the hands of *Nabuchadnezar* my servant, and all nations and great Kings shall serve him, till the time shall come of that land. And it shall bee as a nation and a kingdome that hath not served the King of *Babell*. I will visite that nation in sword, famine, and pestilence. Wherefore serve ye the King of *Babell* and live. Wee see with how great obedience the Lord willed that cruell and proud Tyrant to bee honoured, for no other reason but because he possessed the kingdome. And the same was by the heavenly decree, that hee was set in the throne of the kingdome, and taken up into kingly majestie, which it was unlawfull to violate. If wee have this continually before our mindes and eyes, that even the most worst Kings are ordained by the same decree, by which the authoritie of Kings is stablished, these seditious thoughts shall never come into our minde, that a King is to bee handled according to his deservings, and that it is not meete that we should shew our selves subjects to him that doth not on his behalfe shew himselfe a King unto us.

28 In vaine shall any man object that this was a peculiar commandement to the Israelites

Israelites. For it is to be noted with what reason the Lord confirmeth it. I have given (saith he) the kingdome to *Nebuchadnezar*: Wherefore serve yee him and live. To whomsoever therefore it shall be certaine that the kingdome is given, let us not doubt that hee is to be obeyed. And so soone as the Lord advanceth any man to the royall estate, he therein declareth his will to us, that he will have him raigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviij. Chapter, Many Princes are because of the wickednesse of the people. Againe, *Job* in the xij. Chapter, He taketh away subjection from Kings, and girdeth them againe with the girdle. But this being confessed, there remaineth nothing but that we must serve and live. There is also in *Jeremie* the Prophet, another commandement of the Lord, wherein he commanded his people to seeke the peace of *Babylon*, whither they had beene led away captive, and to pray to him for it, because in the peace of it should be their peace. Behold the Israelites being spoiled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commanded to pray for the safety of the conquerour: not as in other places we are commanded to pray for our persecutors: but that the kingdome may be preserved to himselfe, and quiet, that they themselves may also live prosperously under him. So *David* being already appointed King by the ordinance of God, and annointed with his holy oyle, when he was without any his deserving unworthily persecuted of *Saul*, yet the head of him that layed wait for his life, hee esteemed holy, whom the Lord hath hallowed with the honour of Kingdome. Farre be it from me (said he) that I should before the Lord doe this thing to my Lord, the annointed of the Lord, that I should lay my hand upon him: because hee is the the annointed of the Lord. Againe, My Soule hath spared thee, and I have said, I will not lay my hand upon my Lord, because he is the annointed of the Lord. Againe, Who shall lay his hand upon the annointed of the Lord, and shall be innocent? So sure as the Lord liveth, unlesse the Lord strike him, or his day be come that he die, or he goe downe into battell: farre bee it from me that I should lay my hand upon the annointed of the Lord.

The reasons why the people of Israel were commanded to honour evill Kings, doe as effectually binde us to the like dutie.

Pro. 28. 2.
Job. 12. 18.
Jer. 29. 7.
1 Sam. 24. 7.
1 Sam. 26. 9.

29. Finally, wee owe this affection of reverence, yea, and devotion to all our Rulers, of what sort soever they be, which I doe therefore the ofter repeat, that wee may learne not to search what the men themselves be, but take this for sufficient, that by the will of the Lord they beare that personage in which the Lord himselfe hath imprinted and engraved an inviolable Majestie. But (thou wilt say) Rulers owe mutuall duties to their Subjects. That I have already confessed. But if thou thereupon conclude, that obediences ought to be rendred to none but to just Governours, thou art a foolish reasoner. For, husbands are also bound to their wives, and parents to their children with mutuall duties. Let Parents and Husbands depart from their dutie: let Parents shew themselves so hard and unpleasable to their children, whom they are forbidden to provoke to anger, that with their peevishnesse they doe unmeasurably wearie them: let the husbands most despitefully use their wives, whom they are commanded to love, and to spare them as weake vessels: shall yet therefore either children be lesse obedient to their parents, or wives to their husbands? but they are subjects both to evill parents and husbands, and such as doe not their dutie. Yea, whereas all ought rather to endevour themselves not to looke behinde them to the bagge hanging at their backe, that is, not to enquire one of anothers duties, but every man set before him that which is his owne dutie: this ought chiefly to have place among those that are under the power of other. Wherefore if wee be unmercifully tormented of a cruell Prince, if wee be ravenously spoiled of a covetous or riotous Prince, if we be neglected of a slothfull Prince, finally, if we be vexed for godlinesse sake, of a wicked and ungodly Prince; let us first call to minde the remembrance of our sinnes, which undoubtedly are chastised with such scourges of the Lord. Thereby our humility shall bridle our impatience. Let us then also call to minde this thought, that it pertaineth not to us to remedie such evils: but this onely is left for us, that we crave the helpe of the Lord, in whose hands are the hearts of Kings, and the bowings of Kingdomes. Hee is the God that shall stand in the assembly of Gods, and shall in the middest judge the Gods, from whose face all Kings shall fall, and bee broken, and

If Princes breake their duties, wee may not therefore transgresse ours.

Ephes. 6. 1.
Ephes. 5. 26.
1 Pet. 3. 7.
Dan. 9. 7.
Prov. 21. 1.
Psal. 82. 1.

Psal 2.10. Esay 10.1. all the Judges of the earth that shall have not kissed his annointed, that have written unjust lawes to oppresse the poore in judgement, and doe violence to the cause of the humble, to make widowes a prey, and rob the fatherlesse.

The provident care of God to deliver his people from their Rulers tyranny. Exod.2.7. Iud 3.9 &c.

30 And here both his marvellous goodnesse, and power, and providence sheweth it selfe: for sometime of his servants hee raiseth up open revengers, and furnisheth them with his commandement, to take vengeance of their unjust government, and to deliver his people many waies oppressed out of miserable distresse: sometime hee directeth to the same end the rage of men that intend and goe about another thing. So he delivered the people of Israell out of the tyranny of *Pharao* by *Moses*: and out of the violence of *Chusan* King of *Syria*, by *Othoniel*: and out of other thraldomes, by other Kings and Judges. So hee tamed the pride of *Tyrus*, by the Ægyptians: the insolence of the Ægyptians, by the Assyrians: the fiercenesse of the Assyrians by the Chaldees: the Boldnesse of Babylon, by the Medians, and by the Persians when *Cyrus* had subdued the Medians. And the unthankefullnesse of the Kings of Iuda and Israel, and their wicked obstinacy toward his so many benefits, hee did beat downe and bring to distresse sometime by the Assyrians, sometime by the Babylonians, albeit not all after one manner. For the first sort of men when they were by the lawfull calling of God sent to doe such acts: in taking armour against Kings, they did not violate that majestie which is planted in Kings by the ordinance of God: but being armed from heaven they subdued the lesser power with the greater: like as it is lawfull for Kings to punish their Lords under them. But these latter sort, although they were directed by the hand of God whether it pleased him, and they unwittingly did worke, yet purposed in their minde nothing but mischiefe.

The revenge of unbridled government belongeth not to private men.

31 But howsoever the very doings of men bee judged, yet the Lord did as well execute his worke by them, when hee did breake the bloody scepters of proud Kings, and overthrew their intolerable governments. Let Princes heare and bee afraide, But we in the meane time must take great heed, that we doe not despise or offend that authority of Magistrates full of reverend majesty, which God hath established with most weighty decrees, although it remaine with most unworthy men, and which doe with their wickednesse, so much as in them is, defile it. For though the correcting of unbridled government bee the revengement of the Lord, let us not by and by thinke that it is committed to us, to whom there is given no other commandement but to obey and suffer. I speake alway of private men. For if there bee at this time any Magistrates for the behalfe of the people, (such as in old time were the Ephori, that were set against the kings of Lacedemonia, or the Tribunes of the people, against the Roman Consuls: or the Demarchi, against the Senate of Athens: and the same power also which peradventure, as things are now, the three estates have in every Realme, when they hold their principall assemblies) I doe so not forbid them according to their office to withstand the outraging licentiousnesse of kings: that I affirme that if they winke at kings wilfully ranging over and treading downe the poore communalty, their dissembling is not without wicked breach of faith, because they deceitfully betray the liberty of the people, whereof they know themselves to bee appointed protectors by the ordinance of God.

Parliaments.

The duty which we owe unto Kings must not lead us from our obedience to the King of Kings.

32 But in that obedience which wee have determined to bee due to the authorities of Governours, that is alway to be excepted, yea chiefely to be observed, that it doe not lead us away from obeying of him, to whose will the desires of all kings ought to be subject, to whose decrees all their commandements ought to yeeld, to whose Majesty their maces ought to bee submitted. And truely how unorderly were it, for the satisfying of men to runne into his displeasure for whom men themselves are obeyed? The Lord therefore is the King of kings, who when he hath opened his holy mouth, is to bee heard alone for altogether and above all: next to him wee bee subject to those men that are set over us: but no otherwise than in him. If they command any thing against him, let it have no place and let no account bee made of it: neither let vs herein any thing stay upon all that dignity wherewith the Magistrates excell, to which there is no wrong done, when it is brought into order of subjection in comparison of that singular and truely soveraigne power of God. After this

reason

reaſon *Daniel* denieth that he had any thing offended againſt the king, when he obeyed not his wicked proclamation: becauſe the king had paſſed his bounds, and had not onely beene a wrong doer to men, but in lifting up his hornes againſt God he had taken away power from himſelfe. On the other ſide the Iſraelites are condemned becauſe they were too much obedient to the wicked commandement of the king. For when *Ieroboam* had made golden calves, they forſaking the Temple of God, did for his pleaſure turne to new ſuperſtitions. With like lightneſſe their poſterity inclined themſelves to the ordinances of their kings. With this the Prophet ſharpely reprocheth them, that they embraced the commandements of the king: ſo farre is it off, that the pretence of humility may deſerve praiſe, wherewith the flatterers of the court doe cover themſelves and deceive the ſimple, while they ſay that it is not lawfull for them to refuſe any thing that is commanded them of their prince: as though God reſigned his right to mortall men, giving them the rule of mankinde: or as though the earthly power were miniſhed, when it is made ſubject to the author of it, before whom even the heavenly powers do humbly tremble for feare. I know how great and how preſent perill hangeth over this conſtancy, becauſe kings doe moſt diſpleaſantly ſuffer themſelves to be deſpiſed, whoſe diſpleaſure (ſaith *Salomon*) is the meſſenger of death. But ſith this decree is proclaimed by the heavenly herald *Peter*: That we ought to obey God rather than men, let us comfort our ſelves with this thought, that we then performe that obedience which the Lord requireth, when we ſuffer any thing rather, what ſoever it be, than ſwarve from godlineſſe. And that our courages ſhould not faint, *Paul* putteth alſo another ſpurre to us: That wee were therefore redeemed of Chriſt with ſo great a price as our redemption coſt him, that we ſhould not yeeld our ſelves in thraldome to obey the perverſe deſires of men, but much leſſe ſhould bee bound to ungodlineſſe.

Dan. 6. 22.

Oſee. 5. 13.
1 King 12. 30.

Act. 23.

1 Cor. 7. 23.

Praiſe be unto God. T.N.



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A TABLE OF THE MATTERS INTREATED OF IN this Booke, disposed in forme of common places, wherein is briefely rehearsed the summe of the Doctrine concerning every point taught in the booke before at large, collected by the Author.

The first number signifieth the Booke, the second the Chapter, the third the Section.

A

Acoluthes.

Acoluthes *in the old Church. book.* 4 *Chapter* 4. *Section* 1.9. *and chap.* 19. *Sect*, 22.23.

Adams fall.

The fall of Adam *proceeded not of intemperance, of gluttony, but of infidelitie: for he despising the word and truth of God, turned out of the way to the lies of Satan: which infidelity opened the gate to ambition and pride, whereunto was adjoyned unthankefulnesse: and ambition was the mother of disobedience.* 2.1.4.

By the fall of Adam *sith other creatures have beene after a sort deformed, it is no marvell, that all mankind was corrupted, that is to say, swarved out of kind from his first originall, and made subject to curse. This the old Doctors called Originall sinne, but yet did not so plainely set foorth this point of doctrine as was convenient. In the meane time it is proved by reasons and testimonies of Scripture, that* Pelagius *fowly erred when hee said that by imitation only, not by propagation, sinne passed from the first man into all his posterity.* 2.1.5.6.

And though the pestilence of sinne doe principally abide in the soule, yet it doth not therefore pertaine to the discussing of this Doctrine, to dispute whether the soule of the child commeth of the engendring substance of the father: for as much as the cause of the infection is not in the substance of the flesh or of the soule, but because it was ordained of God, that those gifts which hee at the first had given to man, man should have and loose them for him and his. Finally it maketh not against this doctrine, that the children of the faithfull are sanctified. 2.1.7.

That by the fall of Adam *the naturall gifts in man were corrupted and the supernaturall were taken away, is a saying that many have used, but few have understood.* 2.2.4. 16. *which saying is expounded.* 2.2.12. *that is to say, that the supernaturall gifts, faith, the love of God, charity toward our neighbours, desirous endevour of holinesse and righteousnesse were taken away, but are restored by Christ: and that the naturall gifts, namely the understanding mind, and the heart are corrupted, because the soundnesse of understanding and the uprightnesse of heart were both taken away: Also that reason in man was not utterly blotted out, but partly weakned and partly corrupted: and so will, because it cannot be severed from the nature of man, was not utterly destroyed, but made thrall to corrupt desires.* 2.2.12.

It is prooved by the testimonyes of Augustine *and of the Scripture, that God not only foresaw or suffered, but also by his will disposed the fall of the first man, and in him the vaine of his posterity,* 3.23.7.8.

Angels.

Angels are creatures of God although Moses *doe not expresse them in the history of the creation.* 1.14.3.

Of the time or order wherein they were created, it is not expedient to enquire, forasmuch

much as the Scripture (which wee ought to follow for our rule) declareth nothing thereof. 1.14.4.

Why the heavenly spirits are called Angels, Armies, Vertues, Principalities, powers, dominions, thrones, Gods. 1.14.5.

Concerning Angels the Scripture teacheth so much as is availeable for our comfort and for the confirming of our faith, namely that they are distributers and ministers of Gods bountifulnesse towards us, and the same by divers waies. 1.14.6. 9.

Not only one Angell hath severall care of every one of us, but they all with one consent doe watch for our safety: and therefore it is superfluous to inquire whether every man have his severall Angell assigned to be his keeper. 1.14.7.

Of the number and degrees of Angels, it is curiousnesse to enquire, and rashnesse to determine: And why, whereas they be spirits, the Scripture painteth them with wings under Cherubin and Seraphin. 1.14.8.

Against the Sadducees and such other fantasticall men, it is proved by sundry testimonies of the Scripture, that Angels are not qualities or inspirations without substance, but very spirits indeed. 1.14.9.

That superstition is herein to bee avoided, and that wee give not to Angels those things that belong only to God and Christ. 1.14.10.

For avoiding of this perill, we must consider that whereas God useth their service, hee doth it not of need, as though he could not bee without them, but for the comfort of our weakenesse. 1.14.11. And therefore whatsoever is said of the ministery of Angels, ought to be referred to this end, that overcomming all distrust, our trust in God should bee thereby the more strongly stablished, and not that they should lead us away from God. 1.14.12.

That the Angels also were created after the likenesse of God. 1.15.3.

Archbishops and Patriarchs.

See Book. 4. Chap. 4. Sect. 4. and 7. 15.

Of the ascending of Christ into heaven.

Although Christ in his rising againe began more fully to shew forth his glory and power: yet in his ascending into heaven hee first truely began his kingdome, because he then powred out greater abundance of his spirit more royally advanced his raigne, and shewed greater power both in helping them that are his, and in overthrowing his enemies. And yet that he is so absent according to the presence of his flesh, that he is alway every where according to the presence of his maiesty, and with the faithfull according to his unspeakeable and invisible grace. 2. 16. 14.

Of Christs sitting at the right hand of his Father, and of the manifold fruit which our faith gathereth thereof. 2. 16. 15. 16.

Auricular confession.

See Confession Auricular.

B

Baptisme.

THE definition of Baptisme. The first end thereof is to serve our faith before God, the other end, to serve our confession before men. It bringeth to our faith three things first that it is a signe of our clensing, assuring us that all our sinnes are done away. 4. 15. 1. which is proved by testimonies of the Scripture, and that it is not the water that clenseth us, but the bloud of Christ. Sect. 2.

The force of Baptisme is not restrained to the time past: but we are by it washed and clensed once for all our life: and yet that we may not hereof take a liberty to sinne from thence forward. 4. 15. 3.

The power of the daies (as they call it) that is to say, the ministery of the Church, by which the forgivenesse of sinnes is daily preached unto us, is not tobe severed from Baptisme. 4. 15. 4.

The Second fruit of faith by Baptisme, is that it sheweth to us our mortifying in Christ, and a new life in him. 4. 15. 5.

The third fruit is, that it testifieth that we are so united to Christ, that we are partakers of all his good things. For which cause Christ is called the proper object of Baptisme, and the Apostles baptised into the name of Christ, in whom we doe so obtaine the matter both of our clensing and of our regeneration, as we obtaine the cause thereof in the father, and the effect in the holy Ghost. 4. 15. 6.

It is prooved that the Baptisme was all one which was ministred of Iohn and of the Apostles, although some of the old doctors thought otherwise. 4. 15. 7. and that it maketh not to the contrary, that more abundant graces of the Spirit are powred out, since the resurrection

tion of Christ. But yet there is in Baptisme a difference to be made of the person of Christ from Iohn, and from the Apostles and other Ministers. 4. 15. 8.

Both our mortifying and our clensing were as by shadow signified among the people Israel, by the passage through the sea, and the comfortable calling of a cloud. 4. 15. 9.

It is false which some have taught, that by Baptisme wee are restored to the same righteousnesse and pureneſſe of nature which Adam had at the beginning. And there is shewed that in the children of God doe remaine yet some leavings of sin, although the same raigne not in them: which doe whet their endevours, and dooh not give them occasion to flatter themselues. 4. 15. 10. 11. the same is proved by Paul. Sect. 12.

How Baptisme serveth our confession before men. 4. 15. 13.

What is the order to use Baptisme, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not inclosed in the Sacrament, so as they bee given to us by the vertue thereof. 4. 15. 14. 15.

Baptisme is nothing encreased by the worthinesse of him that doth minister it, nor diminished by his unworthinesse: against the donatists, and our Catabaptists which require a rebaptising, because wee have beene baptized in the kingdome of the Pope. 4. 15. 16. their arguments are confuted Sect. 17. 18.

Baptisme is a continnall Sacrament of repentance for all our life, so that we need no other Sacrament of penance. 4. 19. 17.

Of the conjuring of the water, the wax candle, the chresme, the blowing, the spittle, and such other trifles added to the simple ceremony of Christ: and the order of purely ministring it in the Church is shewed. 4. 15. 19.

It is shewed that to minister Baptisme pertaineth to the Ministers of the Church and not to private men, much lesse to Women: and the contrary objections are confuted. 4. 15. 20. 21. 22.

Baptisme of Infants.

The Baptising of infants doth very well agree with Christs institution, and with the nature of the signe. 4. 16. &c.

Baptisme succeeded in the place of Circumcision, wherein they be like, and wherein they be unlike. 4. 16. 3. 4.

Infants are not to bee debarred from Baptisme, sith the Lord doth make them partakers of the thing signified in baptisme: 4. 16. 5. and that the Lord doth regenerate infants. Sect. 17. 18. 19.

Sith it is certaine that the same covenant which it pleased God to make with Abraham is sealed in infants with the outward Sacrament, therefore ought Baptisme also to have place among them. 4. 16. 6.

Baptising of infants is well proved by this that Christ embraced children and laid his hands upon them. 4. 16. 7.

A confutation of certaine arguments of the enemies of infants Baptisme. 4. 16. 8. 22. 23. 25. 27. 28. 29.

There commeth great fruit by the Baptizing of infants, both to the Faithfull parents and to the children. 4. 16. 9. Which fruit Satan travaileth by the Anabaptists to take from us. 4. 16. 32.

A confutation of the Adversaries arguments saying, that there be other things signified in Baptisme than there are in Circumcision: that our covenant differeth from the olcovenant, that other are called children at thid day then were at that time. 4. 16. 10. 11. 12. 13. 14. 15.

A confutation of their other faigned differences betweene Circumcision and Baptisme. Sect. 16. Also of this objection, that Baptisme is a sacrament of repentance and of faith neither of which can be in tender infancy. 4. 16. 20. 21.

In them of ripe age, faith and understanding ought to goe before Baptisme: but in infants the Baptisme of the faithfull goeth before understanding. 4. 16. 24.

A confutation of their error, which condemne to eternall death all that are not baptized. 4. 16. 26.

This, that Christ was not Baptized till his age of 30. yeeres. was for a good cause, and maketh nothing for the enemies of infant baptisme. 4. 16. 29.

Why the supper is not to be ministred to the infants of the faithfull, and Baptisme not to be denied them. 4. 16. 30.

A long rehearsall of the arguments wherewith wicked Servetus did fight against the Baptisme of infants, and a confutation of the same arguments. 4. 16. 31.

Of Baptizing of infants. 4. 8. 16.

Bearing of the Crosse.

It behooveth that we deny our selves, that we

wee may beare the Crosse, because it is Gods will to exercise all his under the Crosse, beginning at Christ his first begotten sonne. Which fellowship with Christ doth already give us great ground of patience and comfort. 3.8.1.

It is for many causes necessary for us to lead our life under a continuall Crosse: first to beate downe our arrogancy and trust of our owne strength. And this remedy even the most holy doe need, as is proved by the example of David. 3.8.2. Hereby our trust in God is confirmed, and our hope increased. Sect. 3.

Secondly, that our patience may be tried, and we may be framed to obedience. 3.8.4. Which is most needfull for us, sith the wantonnesse of our flesh is so great to make us shake off the yoke of God when he doth once handle us gently. Sect. 5.

Sometime also to punish our offences committed: wherein we acknowledge that he doth the office of a good father towards us, but contrariwise the unfaithfull are oftentimes made more obstinate. 3.8.6.

A singular comfort when wee suffer either shame or losse, or any other calamity for righteousnesse: which Crosse most properly belongeth to the faithfull. 3.8.7.

How necessary it is for the faithfull, in the bitternesse of afflictions, to be furnished with this thought, that God loveth them, but is angry with their faults. 3.4.34.

Bishops.

The name of Bishop in the old Church was given to some one in every severall company of Ministers, for politike order, and not that they should beare a Lordly rule over others. 4.4.2.

It was the office as well of the Bishop as of other Priests, to preach and minister the Sacraments. 4.4.3.

The old Church did commonly observe the order appointed by the Apostles in calling of Ministers. 4. 4.10.11.12.13.

With what forme the Ministers of the old Church were consecrate after their election. 4.4.14.15.

Of the ceremony of ordering of true Priests. 4.19.28.

Oftentimes the order of Priests: prophets, and Pastors, hath beene most corrupt in the Church. 4.9.3.4.5.

Men are not bound without exception to obey the Pastors of Churches, but in the Lord and his Word. 4.9.12.

What Bishops, and of what qualities, be made in the Papacy. 4.5.1.

The right of the people in election is taken away, and the old canons broken. 4.5.2.3.

What Priests are made in the Papacy, and to what end. 4.5.4.5.

Of the gifts of Benefices in the Papacy. 4. 5.6.7.

How faithfully all Priests in the Papacy do execute their office, whether they be Monkes, or secular, as Canons, Deanes, Parsons of Parishes, Bishops, &c. 4.5.8.9.10.11.

The negligence of them that governed Churches in the time of Gregory and Bernard. 4.5.12.

The whole manner of Ecclesiasticall government as it is at this day in the Papacy, is nothing else but a place of spoile, wherein theeves doe rob without law and measure. 4.5.13.

Of the dissolute licentiousnesse in all parts of their life, which priests and Bishops, &c. use in the Papacy. 4.5.14.

C

Calling.

OF the effectual or inward calling, which is a sure testimony of election, and hangeth upon the only free mercy of God. 3.24.1.2.

Against them, which in predestination doe make man a worker with God. Also against them that hang election upon that which followeth election. 3.24.3.

The certaintie of our election is to be knowne by the word and calling of God, and we ought not to pearse into the eternall councell of God. 3.24.4.

The father hath chosen us onely in Christ, in him therefore let us hold the stedfast ground of our election. 3.24.5. and so, that thereof also we may conceive a sure confidence of perseverance to the end. 3.24.6.7.8.9.

Two kinds of calling universall, and speciall. 3.24.8.

It is proved by divers examples and testimonies of Scripture, that the elect before there calling do differ nothing from other men, and that it is false which some men do dream, that there is a certain seed of election planted in their hearts, even from their nativity. 3.24. 10.11.

It is shewed at large that as God doth by the effectuallnesse of his calling toward the elect, make perfect the salvation to which hee had by his eternall councell appointed them: so he

he hath his judgements against the reprobats, wherby he putteth his purpose concerning them in execution, and maketh way for his predestination. 3.24.12.13.14. &c.

Cardinals.

When the name of Cardinals first began, and how they have so suddainely start up to so great honour. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touching their use onely, but not as touching their effect, for we have the same effect at this day most evidently and effectually in Christ. And this doth nothing diminish their holines as it is prooved 2.7.16. and being weighed by themselves and without Christ, they are worthily called of Paul handwritings against us. 2.7.17.

The ordinances concerning Ceremonies in the Popes law, doe command observation for the most part unprofitable, and sometime also foolish although they have a great seeming of wisdome: moreover they oppresse consciences with their infinite multitude. 4.10.11. 12.13.

The Popish Ceremonies cannot be excuted by this colour, that they bee ordained for the instruction of the ignorant as the ceremonies of the law were: because there appeareth in in this point a manifest difference betweene us and the people before Christ. 4.10. 14.

The Popish Ceremonies are beleeved to bee sacrifices cleansing sins, and deserving eternall life: they are without doctrine, and are snares to catch mony. 4.10.15.

Charity toward our neighbour.

It is proved, against the Sorbonists that Charity is the love of our neighbour and not of our selves. 2.8. 54.

Vnder the name of neighbour is contained every man, be hee never so much a stranger to us, and our enemy, 2.8.55. and therefore the Schoolemen are condemned of ignorance which of the commandements of God, not to desire revenge, and to love our enemies, have made Counsels, to the necessary keeping whereof Monkes alone doe binde themselues: and it is proved that the old doctors of the Church. yea and Gregory himselfe thought otherwise. 2.8.56.57.

Wee have need of patience, that we be not weary of doing good to other. And we ought not to have respect to the unworthinesse or other qualities of men which might withdraw us, but to God which so commandeth us. 3. 7.6.

To the fulfilling of all the parts of charity, it is not enough if we performe all the dutifull deeds of charity, but we must doe it with a sincere affection of heart. Wherein the chiefe point is, that we take upon our selves the person of him whom we see to need our helpe. So shall we avoide disdainefull pride and other corruptings of charity. 3. 7. 7.

Christ and the Apostles in rehearsing the summe of the Law doe sometime leave out the first table: not for that it more availeth to the summe of righteousnesse to live innocently with men, than to honour God with godlines: but because unfained charity is the proofe of true godlinesse. 2.8.52.53.

A confutation of the Pharisees of our time which hold that we are justified by charity, because Paul saith that charity is greater than faith and hope. 3.18.8.

An exposition of the tenth commandement wherein (as in the former commandements) is forbidden not only all purpose to hurt our neighbor, but also all lust or desire against charity. 2.8.49.58.

God doth for good cause and worthily require of us so great ferventnesse and uprightnesse of love. 2. 8.50.

An exposition of the sixth commandement, wherein not only the slaughter or hatred of our neighbour is forbidden us, but also the preserving of his life is commanded us, because man is both our flesh and the image of God. 2.7. 39.40.

Children.

See obedience of children to parents.

Church.

The Church the mother of the faithfull. 4.1.4.5.

An exposition of this article of the Creed, I beleeve the holy Church. 4.1.2.3.

The holinesse of the Church is not yet perfected. 4.8.12.

Of the invisible Church: and of the visible Church, the signes whereof are the pure preaching of the word and ministration of Sacraments. 4.8.7.8.9.10.11.

Where-

Whereſoever thoſe ſignes are, we ought not to depart from that fellowſhip. 4.8.12.

There may ſome fault creepe in, either in doctrine or in miniſtration of Sacraments, for the which yet we ought not to caſt off the communion of that Church. and much leſſe for the imperfection of life and corruptneſſe of manners. And herein the Anabaptiſts are reproved. 4.1.12.13.14.15.16.

The Church is none otherwiſe holy, but that it alwaies hath many faults, and yet it ceaſeth not to be the Church, as is prooved by teſtimonies of Scripture and the experience of all ages. 4.1.17.18.19.

See Miniſtery of the Church.

Churches power as touching Articles of faith.

It is prooved by the example of the Apoſtles and Prophets, and of Chriſt himſelfe, that whatſoever authoritie the Church hath, is properly not given to men, but to the word, the miniſtration whereof is committed to them: And therefore it was never lawfull for the Church, to teach any other thing, than that which ſhe received of the Lord. 4.8.1.2.3.4.8.9.

Chriſt hath ever taught his Church: and yet he hath uſed divers maners of teaching according to the diverſitie of times, ere the law was written, in the time of the Law and the Prophets, and laſt of all ſince that he himſelfe was openly ſhewed in the fleſh. 4.8.5.6.7.

False Church.

Where lying and falſhood hath gotten the upper hand and reigneth, there is not the Church. And this is proved to be in the Papacie, although they there boaſt of a perpetuall ſucceſſion of Biſhops. 4.2.1.2.3.4.

They are not Heretikes or Schiſmatikes that depart from the Papacie. 4.2.5.6.

How much ſoever a man make the beſt of the fruits of the Popiſh Church, yet the ſtate thereof is no better than was in the kingdome of Iſrael under Ieroboam. 4.2.7.8.9.10.

Yet by the goodneſſe of God there remaine in the Papacy certain footſteps of the Church: and ſo is that fulfilled which hath been written, that Antichriſt ſhould ſit in the Temple of God. 4.2.11.12.

A compariſon of the power which the true Church hath in teaching, with the tyranny of the Pope and his miniſters in forging new articles of faith. 4.8.10. *Of the Papiſts principle, that the Church cannot erre.* 4.8.13.

It is falſe to ſay that it behooved that the Church ſhould adde to the writings of the Apoſtles. 4.1.14.15.16.

A confutation of the arguments which the Papiſts make, to proove that there is power given to the Church to coine new articles of faith. 4.8.11.12.

Chriſt.

The Godhead of the Sonne is prooved. 1.13.7.

Againſt certaine dogs which doe privily ſteale away from the Sonne of God his eternitie, affirming that hee then firſt began to bee, when God ſpake at the creation of the world. 1.13.8.

Divers teſtimonies of Scripture, which affirme Chriſt to be God, and firſt out of the old Teſtament. 1.13.9.10. *and then out of the new Teſtament. Sect.* 11.

A proofe of the ſame Godhead, by the works that are in the Scriptures aſcribed unto him. 1.13.12. *alſo by his miracles and certaine other things. Sect.* 13.

A difference betweene Chriſtes working of miracles, and the Prophets or Apoſtles doing of the like. 1.13.13.

It is prooved by many and moſt ſtrong teſtimonies of Scripture, that Chriſt tooke upon him a true ſubſtance of mans fleſh, and not a Ghoſt or counterfeit ſhape of man, as the Marcionites faigned, nor yet a heavenly bodie as the Manichees lyingly affirmed. 2.13.1.

An expoſition of the places of Scripture, which Marcion *writhed to the confirmation of his errour, and alſo of thoſe which* Manicheus *wreſted, and many of their Diſciples doe wreſt at this day.* 2.13.2.3. *where alſo are confuted the new Marcionites, which to proove that Chriſt tooke his bodie of nothing do hold women have no ſeed: There are alſo certaine other things confuted, which are objected as abſurdities.* 2.13.4.

See aſcending of Chriſt into heaven.
See death of Chriſt.
See deſcending of Chriſt into hell.
See Mediatour Chriſt.
See Merit of Chriſt.
See Prieſthood, &c. of Chriſt.
See Redeemer Chriſt.
See Reſurrection of Chriſt.

Christian libertie.

How necessary is the knowledge thereof. 3.19.1.

Christian libertie consisteth in three parts: The first is entreated of 3.19.2.3. *The second. Sect.* 4,5,6. *The third. Sect.* 7,8.

Christian libertie is a spirituall thing, and all they doe wrongfully expound it, which either make it a cloke for their lusts, or doe abuse it with offence of their weake brethren. 3.19.9.10.

Civill government.

See publike government.

Clerkes or Clergie.

Of Clerkes in the old Church. 4.4.9.

Concupiscence or Lust.

The difference betweene concupiscence and consell. 2.8.49.

That all the concupiscences of men are evill and guilty of sinne, not insomuch as they are naturall, but because they are all inordinate by reason of the corruption of nature. And so did Augustine *thinke, if be he diligently weighed.* 3.3.12. *and this is proved by many places of his writings.* 3.3.13.

Confession Auricular.

Concerning Confession, the schoole Divines doe fight against the Canonists, affirming that it is not by the commandement of God. A confutation of the arguments whereupon the first sort doe stand, first because the Lord in the Gospell did send the Leprous whom he had clensed to the Priests: and there is shewed the true meaning of the doing. 3.4.4.

A confutation of their second argument, for that the Lord commanded his Disciples to loose and unwinde Lazarus *when he was raised from death.* 3.4.5.

A true exposition of two places by which they travell to uphold their confession: that is to say, that they which came to the Baptisme of John *did confesse their sins, and* James *willeth us to confesse our sins one to another.* 3.4.6.

The use of confessing to a Priest was very ancient, but yet free as a politicke order, not as a law set by Christ or his Apostles: and afterward the same was abrogated by Nectarius *bishop of the Church of Constantinople because of a Deacon which had under that pretence abused a woman. This tyrannous law was not laid upon Churches before the time of* Innocent *the third, about three hundred yeeres past, and the foolishnesse and barbarousnesse of that ordinance is declared.* 3.4.7.

Witnesses of the said abrogation, out of Chrysostome *Bishop of* Constantinople. 3.4.8.

An exposition of Innocents *law concerning the confession of all sins, where are rehearsed the divers opinions of the Romish Divines concerning the number and use of keyes, and the power of binding and loosing.* 3.4.15.

The lewdnesse of all the particular articles of the law of confessing, and specially of that concerning the rehearsing of all sins. 3.4.16. *and a plaine description of the cruelty wherewith poore consciences were by divers circumstances tormented therein.* 3.4.17.

By a similitude is described how a great part of the world hath hitherto obeyed such illusions. That it is an impossible law, and maketh men hypocrites. And then is shewed a most certaine rule of confession according to the example of the Publican. 3.4.18.

A confutation of this article, that sins are not forgiven, and that the gate of Paradise is shut, &c. unlesse there be first firmly conceived a vow of confession, where also their objection is confuted that judgement cannot be pronounced till the cause be heard, that is to say, that absolution cannot be given till all the sins be rehearsed. 3.4.18.

It is no marvell that we condemne and abolish auricular confession, and our adversaries doe safely assigne so great profit unto it, for so much as on the other side it armeth men to boldnesse of sinning. 3.4.19.

They doe falsly pretend that they have the power of the keyes, sith they are not the successors of the Apostles, nor have the holy Ghost, forasmuch as they doe daily without consideration lose those things which the Lord hath commanded to be bound, and binde what hee hath commanded to be loosed. 3.4.20.

It is proved false that they say that the power of the keyes may sometime bee used without knowledge, forasmuch as by that meane the absolution should be uncertaine. Where also is spoken of the absolution and condemnation which the ministers of the Gospell or the Church doe pronounce according to the word, of the certainty thereof. 3.4.22.

The absolution of the Priests in the Papacy is uncertaine, as well on the behalfe of him that assoileth, as of him that confesseth: but contrariwise

contrariewise it is in the absolution of the Gospell which hangeth upon this only condition, if the sinner seeke his purging in the only sacrifice of Christ, and to yeeld to the grace offered unto him. 3.4.22.

The Popish Doctors, when they alleadge for themselves the power of loosing given to the Apostles, doe wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospell, and partly of Excommunication. The errours of Lombard *and such other in this matter: and concerning the manner of remission with enjoyning of penance and satisfaction.* 3.4.23.

A summe of all before spoken: and what the faithfull ought to thinke of auricular confession. 3.4.24.

True Confession.

What kind of confession is taught us by the word of God, namely to confesse to God the knower of our hearts and of all our thoughts. 3.4.9.

Out of this secret confession made to God, followeth a voluntary confession before men, so oft as it is behoovefull for the glory of God, or the humbling of our selves. And of this second kind there was an ordinary use in the old Church, and is also in the Church at this day. But yet extraordinarily it ought after a speciall manner to be used, whensoever it shall happen that the people be guilty in any generall offence, or to be plagued with any calamity. Of the profit of such confession. 3.4.10.11.

Of two other sorts of private confession: of which the first is used for our owne cause, when wee require comfort of our brethren, because the feeling of sinnes doth vexe and trouble us: in which case we must chiefly resort to our Pastours: and this remedy is warily and moderately to be used, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he be in any thing offended by our fault, under which kinde is contained their confession which have sinned so far as to the offence of the whole Church. 3.4.12.13.

The power of the keyes hath place in the three kindes of confession. Of the fruit which they that confesse doe receive thereby, because they know that forgivenesse of sinnes is declared to them by the messenger of Christ. 3.4.14.

Of confession of sinnes one sort is generall, another speciall. 3.20.9.

Confirmation Popish.

The ceremonie of laying on of hands, when the children of the faithfull, which were Baptised in their infancy, did yeeld an account of their faith 4.19.4.

Of the popish sacrament of confirmation foisted in place of that holy institution. 4.19.4.

That the example of the Apostles is wrongfully alleadged for defence thereof. 4.19.6.

It is blasphemie when they call it the oyle of salvation. 4.19.7.8. *and when they say that none are made full Christians till they be annointed with the Bishops confirmation. Sect.* 9. *and when they say that this anointing is to bee had in greater reverence than Baptisme. Sect.* 10.11.

It is to bee wished, that the manner of the old Church were brought in use againe, to call children to give account of their faith. 4.19.13.

Conscience.

Consciences, when they seeke assurance of their justification before God ought to forget all the righteousnesse of the law. 3.19.2.3.

The consciences of the faithfull doe not follow the law as constrained by necessity of the law, but being free from the yoke of the law, doe voluntarily obey the will of God. 3.19.4.5.6.

Of the freedome of conscience in outward and indifferent things. 3.19.7.8.

The consciences of the faithfull being set at libertie by the benefit of Christ, are made free from the power of all men: and how this is to be understood, where also is spoken of the spirituall and civill government, and what difference is to be put betweene them. 3.19.14.15.

What is Conscience, and in what sence Paul *saith, that the magistrate must be obeyed for conscience.* 3.19.15.16.

What is Conscience: and of the common difference betweene the temporall court and the court of Conscience. 4.10.3.5.

Of Councels.

Wee must keepe a meane in honouring of Councels, that wee take nothing away from Christ, and our doctrine for the most part is confirmed by the ancient Councels. 4.9.1.

By the Scripture the Councels have no authority, unlesse they be assembled in the name of Christ: and what that is. 4.9.2.

It is false which the papists affirme that truth

remaineth not in the Church unlesse it bee among the Pastors, and that the Church it selfe is not unlesse it remaine to be seene in generall Councels. 4.9.3.4.5.6.7.

What things are to be weighed in searching the authority of any Councell: and that Augustine prescribeth a very good way therin. 4.9.8.

Councels one against another. 4.9.9. and even in those former and ancient Councels are found faults and errours. 4.9.10.11.

Creation of the world.

Although God ought to be knowne by the creation of things, yet lest the faithfull should fall away to the fained inventions of the heathen, his will was that the history of the creation should remaine written, and the time thereof expressed in the Scripture. 1.14.1. where there ungodly scoffing is confuted, which aske why it came not sooner in Gods minde to create heaven and earth. 1.14.1.

For the same purpose it is rehearsed that God ended his worke, not in a moment, but in six dayes: and likewise the order is set foorth, namely that Adam was not created till God had first furnished the world with all plenty of good things. 1.14.2.22.

A confutation of the errour of Manicheu concerning two originall beginnings. 1.14.3.

It is proved by the Scriptures that the knowledge of God which appeareth in the workmanship of the world cannot by it selfe alone bring us into the right way. 1.5.13. & yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heaven & earth and the consideration of the ordering of things pertaining to men, doe move us to worship God, yet all these things passed away without profit, even from the wisest philosophers. 1.5.10.

Hereupon came the infinite number of gods, and the contrarieties of opinion among the sects of Philosophers concerning God. 1.5.11.

The substance of God is incomprehensible: but in his works, by engraving certaine points of his glory therein hee hath after a certaine manner presented himselfe to be seene. 1.5.1.

The wisdome of God is testified, not only by those things which Philosophers and learned men do find by speculation in heaven & earth, but also which common men do perceive by the onely helpe of their eyes. 1.5.2.

That wee may with true faith conceive so much as behooveth us to know concerning God, it is good to learne the history of the creation of the world, in such sort as Moses hath set it forth, the chiefe points wherof are briefly rehearsed. 1.14.20.

The consideration of the works of God, that is to say, of the creation of all things, ought to be applied to two principall ends, first that we doe not with unthankfull neglecting or forgetfulnesse passe over his vertues which he presenteth apparantly to bee seene in his creatures. 1.14.21. Secondly, that we may learne to apply them to our selves whereby wee may stir up our selves to the trust, invocation, praise, and love of him. 2.14.22.

Crosse.

See bearing of the Crosse.

D

Deacons.

OF Deacons, and the two sorts of them. 4.3.9.

In the old Church the office of Deacons was the same that it was in the Apostles time. Of Subdeacons and Archdeacons, and when they first began. 4.4.5.

How the Church goods were used and bestowed in the old Church. 4.4.6.7.

Of Popish Deacons, their office, and the ceremony of their ordering. 4.9.32.

Of Popish Subdeacons, and their trifling office, and the fond manner of their ordering. 4.19.33.

Of Popish Deacons, and their institution. 4.5.15.

The Papists have no true Deaconrie left, forasmuch as all the disposition of Church goods among them is openly turned to sacriledge and robbery. 4.5.16.18.19.

A confutation of the shamelesnesse of certaine Papists, which say that the riotous excesse of Priests, and of all the Popish Church, is the gloriousnesse of the Kingdome of Christ which the holy Prophets spake of before. 4.5.17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to say, by his whole life, & all the parts thereof, redeemed us, yet the Scripture to set forth more plainly the manner of our salvation, doth ascribe the same as peculiar & proper to the death of Christ. In the which the voluntary yeelding of Christ hath the first place which yet was so voluntary as he gave over his owne affection not without strife. Also his condemnation is to bee considered: Wherein

two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocency was oftentime testified even by the judges owne mouth. 2.1.5.

The manner of his death is to bee marked, that is to say, the accursed crosse. And it is declared by many testimonies of Esay and the Apostles, that this behooved so to be, that the curse which was due to us being cast upon him and so overcome and taken away, we should be delivered. And this was figuratively represented in the sacrifices of Moses law, which at the last was performed in Christ, the originall truth of all figures. 2.1.6.

Both in the death and buriall of Christ a double benefit is set before us, that is to say, deliverance from death whereunto we were in bondage and the mortifying of our flesh. 2.1.6.

Descending of Christ to hell.

The descending of Christ to hell conteineth the mysterie of a great thing, and is of no small importance to the effect of our redemption. Divers expositions of this article are rehearsed and confuted. 2.16.8.9.

A true, godly, holy and comfortable exposition thereof out of the word of God, which is also confirmed by the testimony of the old doctors, that Christ did not only suffer a bodily death, but also did feele the rigour of Gods vengeance, whereby hee might both appease his wrath and satisfie his just judgement: and therefore it behooved that he should, as it were hand to hand wrastle with the power of hell and with the horrour of everlasting death, yet was God not at any time either his enemy, or angry with him. But he did suffer the grievousnesse of Gods severity, in respect that he being stricken and beaten with the hand of God, did feeleall the tokens of Gods wrath and punishment. 2.16.10.11.

A confutation of certaine wicked and unlearned men, which at this day doe find fault with this exposition crying out, that the Son of God hath wrong done to him, and that he is charged with desperation, which is contrary to faith. Therefore it is prooved against them with manifest testimonies, that these two things doe very well stand together, that Christ feared, was troubled in spirit, was afraid, was tempted in every point as we are, and yet that he is without sinne. 2.16.12

Divels.

Those things that the Scripture teacheth concerning divels, tend commonly to this end, that we should bee carefull to beware of their deceits, and furnish our selves with those weapons which may be able to beate backe the most mighty enemies. 1.14.13.

That we should be the more stirred up to do so, it sheweth us that there is not one or two divels, but great armies of evill spirits that make warre against us: and in what sence it sometime speaketh of the devill in the singular number. 1.14.14.

This ought to enflame us to a continuall war with the diuell, for that he is every where called enemy to God and us. 1.14.15.

The divell is naturally wicked, a murderer, a lyar, and forger of all maliciousnesse. 1.14.15. But this evilnesse of nature is not by creation, but by corruption. 1.14.16.

It is curiosity to enquire of the cause, manner, time and fashion of the fall of the evill angels, forasmuch as the Scripture leaveth it unspoken. 1.14.16.

This the devill hath of himselfe and of his owne naughtinesse, desirously and purposely to striue against God, but he can do and performe nothing unlesse God be willing and grant it. 1.14.17.

God so tempereth this government, that he giveth Satan to reigne over the soules of the faithfull, forasmuch as in the end they ever obtaine the victory, although in some particular doings they be wounded and beaten downe: but hee only giveth the wicked to him to governe, and to use his power upon their soules and bodies. 1.14.18.

A confutation of them which say that divells are nothing else but evill affections or perturbations: and it is prooved by testimonies of Scripture, that they are mindes or Spirits endued with sence and understanding. 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church. 4.12.1.

Of private admonishings, which is the first foundation of the discipline of the Church. 4.12.2.

Of the Ecclesiasticall Senate, that is to say, the Seniors or Elders, which together with the Bishops have the oversight of manners. 4.3.8.

Princes aswell as common people ought to be subject to the discipline of the Church, and so was it wont to be in the old time. 4.12.7.

Of the old discipline of the Cleargie, and

the yeerely assembling of provinciall Synodes: and how this order is buried in the Papacie, saving that they keepe certaine shadowes thereof. 4.12.22.

E

Excommunication.

WHat is the power of the jurisdiction of the Church, and how necessarie and ancient it is. 4.11.1.4.

Of the power of binding and loosing so much as pertaineth to discipline, wherin there is spoken of excommunication. 4.11.2.

This power of the Church is distinct from the civill power, and the one is a helpe to the other. Therfore the opinion of some men is false which thinke that it ought to have no place where are Christian magistrates. 4.11.1.3.8.

This is a staied and continuall order in the Church, and not enduring only for a time. 4.11.4.

Of the right use of this jurisdiction in the old Church: and how this power belonged not to one man alone, but to the assembly of the Elders. 4.11.5.6. and Chap. 12. Sect. 7.

Of the excommunication of the Church, and the authority thereof. 4.12.4.

The ends which the Church hath regard unto in corrections and Excommunication. 4 12.5.

Of exercising the discipline of the Church according to the proportion of sinnes, forasmuch as some be private and some be publike, some be negligent defaults, some be hainous offences. 4.12.3.4.6.

In excommunication severity ought to be tempered. And in this behalfe is noted the extreame rigorousnesse of them in old time. 4. 12.8.

Every private man ought to esteeme them that bee excommunicate as strangers from the Church, but not to account them past hope, but to endevour to the vttermost of theire power to bring them into the way again. 4.12.9.10.

If the bench of Elders doe not so diligently correct faults as they ought, or if the Pastors cannot amend all things as they would, yet private men ought not to depart from the Church, neither ought the Pastors to shake off their ministery. 4.12.11.

Against the preciseneſse of the old Donatists and of the Anababtists of our dayes, which doe acknowledge no Congregation of Christ, but where there is in every point an Angelike perfection. 4.12.12.

If the corruption of any sinne have infected the whole multitude, the rigorousnesse of discipline must be tempered with mercy, lest the whole body be destroyed. 4.12.13.

F

Faith.

THe name of faith otherwise taken among holy writers than it is among the profane. 4.22.13.

How it is to be understood that God is the object of faith. 2.6.4.

Of faith. And here the Sophisters are reproved, which understand nothing else by this word faith, but a common assent to the history of the Gospell, and doe simply call God the object of faith, in the meane time leaving out Christ, without whom there is no faith, nor any accesse to God. 3.2.1.

A confutation of the Schoolemens doctrine concerning unexpressed faith, whereas faith requireth an expresse reknowledging of the goodnesse of God, in which standeth our righteousnesse. 3.2.2.

Our faith, so long as wee are wavering in the world, is wrapped with many remnants of ignorance, and in all things infidelity is ever mingled with faith, whereof many examples are seene in the disciples of Christ before that they came to perfect light, yet this is still most true, that understanding is ever joyned with faith. 3.2.3.4.

There is a certaine obedience to Christ, and aptnesse to learne, with a desire to profit, which is called by the name of faith, whereas it is but a preparation to faith, and that same may be called an unexpressed faith: yet it far differeth from the Papists invention. 3.2.5.

The true faith or knowledge of Christ, is when we conceive him in such sort as he is offered of the father, that is to say, clothed with his Gospell. And faith hath a mutuall relation to the word and the word to faith, because the word is the fountaine of faith, the ground of faith, and the mirror in which faith beholdeth God. 3.2.6.

Faith, although it assent to all the parts of the word of God, yet most properly it hath regard therin to the good will and mercy of God, that is to say, the promises of grace grounded upon Christ, for the understanding and certainty whereof, the holy Ghost lighteneth our mindes and strengthneth our hearts: Hereupon is gathered the definition of faith. 3.2.7.

A confutation of the Sophisters distinction of Faith, formed and formelesse: whereby it appeareth that they never thought of the singular gifts of the holy Ghost, for as much as Faith can in no wise be severed from a godly affection. 3.2.8.

This word faith hath divers significations and is sometime taken for the power to doe myracles, with which gift of God, sometime the wicked are endued: sometime it is figuratively taken for that knowledge of God which is in some wicked men, which is rather a shadow and image of Faith, of which faith there are divers sorts in them. 3.2.9.10.

The reprobate have also sometime such a like feeling as the elect have, yet they doe not fully conceive the force of spirituall grace, but onely confusedly. Nevertheless the same is a certaine inferiour working of the holy Ghost. But this feeling differeth far from the peculiar testimonie which hee giveth to the Elect. 3.2.11.

Yet is not the Spirit deceitfull, which lightly sprinkleth the reprobate sometime with such a knowledge of the Gospell, and feeling of the love of God as afterward doth vanish away. Sometime also there is stirred up in their hearts a certaine desire of mutuall love toward God, but such a love as is hyred and not a harty love. At length it is concluded that there be some which doe not faigne a faith, and yet doe lacke the true faith. Which is also prooved by testimonies. 3.2.12. *and such a feeling is in the Scripture called faith, although it be unproperly so called.* 3.2.13.

Faith is sometime taken for the sound doctrine of religion, and the whole summe thereof: contrariewise sometime it is restrained to some particular object, and sometime it signifieth the ministery of the Church. 3.2.13.

Faith is most rightfully called knowledge and science, and yet such a knowledge as rather consisteth of certaine perswasion than of understanding, for as much as that which our minde conceiveth by faith is most infinite. 3.2.14.

Faith is not content with a doubtfull opinion or a darke conceiving, but requireth a full and setled assurednesse: and hereunto are to be referred all those titles of commendation wherwith the holy Ghost setteth forth the authority of the word of God. 3.2.15.

Many doe so conceive the mercy of God, that they receive very little comfort therof, because they doubt whether he will be mercifull to themselves or no: but there is a farre other feeling of the abundant store of Faith, the chiefe ground whereof is that we do not thinke the promises to be true without our selves onlie, but rather that by inwardly imbracing them, we may thinke them our owne. Hereupon is gathered, who may truely bee called faithfull. 3.2.15.16.

Though the faithfull in reknowledging the goodnesse of God toward them are not only oftentimes tempted with unquietnesse, but also are sometime shaken with: most grievous terrours: yet this withstandeth not but that faith bringeth assurednesse with it because howsoever they be troubled, yet they never faile and depart from that sure affiance which they have conceived of the mercy of God, but striving with their owne weakenesse they alwaies get the upper hand at last: which is prooved by many examples in David. 3.2.17.

A description of the battell of the flesh and the spirit within a faithfull soule. 3.2.18.

The assurednesse of Gods good will. 3.2.18.

A confutation of the most pestilent subtill reasoning of certaine halfe Papists, which although they confesse that so oft as we looke upon Christ, we finde plentifull matter to hope well, yet will needs have us to waver and doubt in consideration of our owne unworthinesse. And it is prooved that we ought nevertheless to looke for assured salvation, for as much as Christ by a certaine marvellous communion doth dayly grow together more and more into one body with us. 3.2.24.

So soone as wee have any one drop of faith we begin to behold God mercifull unto us, although a far off in deede, yet with so assured sight, as we know we are not deceived: both these points are prooved by testimonies of Paul 3.2.19.20.

It is shewed by examples, how faith armeth and fortifieth it selfe with the word of God to beare the violent assaults of tentations, and how the godly minde never suffereth the affiance of Gods mercy to be plucked away from it, although it be assailed with many remnants of unbeliefe and distrust. 3.2.21.

In the good will of God, which faith is said to have respect unto, although faith doe chiefly looke unto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect surety of all good things, but the same such as may be gathered of the word: both these points are confirmed by testimonies of Scripture. 3.2.28.

Faith although it embrace the word of God in every point, that is to say, in the commandements

dements also and in the prohibitions and threatnings, yet hath her foundation and proper marke whereunto it is directed, in the free promise of mercie, and for this reason the Gospell is called the word of faith, and is set as contrarie to the law. 3.2.29.

Yet doe we not by this distinction teare faith in sunder as Pighius shamefully cavilleth. 3.2.30.

Faith doth no lesse need the word of God, than the fruit doth need the lively root of the tree, and with the word must be joyned a consideration of the power of God, without the which mens eares will either not willingly, heare the word, or not esteeme it worthily. His power is to be considered: in that that it is effectuall, that is to say, by the workes of God, and by his benefits either particular or ancient, and such as he hath bestowed upon the whole church. 3.2.31.

The faithfull oftentimes so behave themselves, that some errors are mingled with their faith, and they seeme to passe the bounds of the word, but yet so that faith hath alway the upper hand: This is prooved by the examples of Sara and Rebecca, whom in the crooked turnings of their minde, God did by a secret bridle hold fast in the obedience of his word. 3.2.31.

By reason of our blindnesse and stiffenecked-nesse, the word sufficeth not to make us have faith, unlesse the spirit of God doe enlighten our minde, and strengthen our heart with his power: and the same spirit is not only the beginner of our faith, but also doth encrease it by degrees. 3.2.33.

Although it seeme to the most part of men a most strange doctrine, that no man can beleeve in Christ, but hee to whom it is given, yet is prooved to be most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore faith is called the spirit of faith, the worke and good pleasure of God: and it is a singular gift, which hee giveth by singular priviledge to whom he will, as it is prooved by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the minde be enlightened with understanding of the word, unlesse also the assurednesse of the word be powred into the very heart, both which things the spirit worketh, which is therefore called the seale, the pledge, and the spirit of promise. 3.2.36.

Although faith bee tossed with divers doubtings, yet it alway at the last, escapeth out of the gulfe of tentations, and receveth most sweet quietnesse. 3.2.37.

A confutaton of the damnable doctrine of the Schoolmen, which say that we can none otherwise determine of the grace of God toward us, than by morall conjecture. 3.2.38.

They are prooved to be miserably blinde, in saying that it is rashnesse for us to conceive an undoubted knowledge of the will of God: A good comparison of them and Paul in this point of doctrine. 3.1.39.

A confutation of their trifling shift that although we may take upon us to judge of the grace of God according to the present state of righteousnesse, yet the knowledge of persevering to the end abideth in suspence. 3.2.40.

It is proved that the definition of faith taught in this chapter, Sect. 7. agreeth with the Apostles definition: Heb. cap. 11. And the errour of the Schoolmen, that charity is before faith and hope, is confuted by the testimonie of Bernard. 3.2.41.

Hope is alway engendred of faith, and is the undivided companion of faith, so that whosoever lacketh hope, is proved also to have no faith. Also faith is nourished and strengthened by hope, and how necessary are the helpes of hope to stablish faith which is assailed with so many sorts of tentations. 3.2.42.

By reason of this conjoyning and alliance of faith and hope, the scripture doth many times use those two words without difference, and sometime joyneth them together. A confutation of the errour of Peter Lombard, which maketh two foundations of faith, that is to say, the grace of God, and the merit of workes. 3.2.43.

Of the imperfection of faith, and the confirming and encrease thereof. 4.14.7.8.

Of the summe of our faith, which we call the Creede, or Symbole of the Apostles. 2.16.18.

The conclusion of the 16. Chapter, wherein are briefly conteined the benefits that came to us by those things that are spoken concerning Christ in the Symbole of the Apostles. 2.16.19.

See justification of Faith.

Fasting.

Of that part of discipline of the Church, which concerneth the appointing of fastings, or extraordinary prayers: and how Pastours ought to use it. 4.12.14.16.17.

It is to bee provided that no superstition creepe in in fasting. 4.12.19.

The holy and rightfull Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstition of Lent, & the diversity of observing the same Fasting. 4.12.20.21.

Feare.

The faithfull are oftentimes troubled with Feare and distrust by reason of the feeling of their owne weakneſſe. 3.2.17.

Another kinde of feare conceived in a godly heart, either by examples of Gods vengeance againſt the wicked, or by conſideration of his owne miſery: Such feare is ſo much not contrary to faith, that the faithfull are much exhorted to have it. Neither is it any marvell, if there bee in a faithfull ſoule both feare and faith, ſith on the other ſide in the wicked there are both dull negligence and carefulneſſe. 3.2.22.23.

The feare of God proceedeth out of a double feeling, namely, when we honour God as our father, and feare him as our Lord: Neither is it any marvell if one minde have both thoſe affections.

This feare differeth from the feare of the unfaithfull, which they commonly call a ſervile feare. 3.2.27.

Of forſaking our ſelves.

The firſt beginning of framing our life after the rule ſet forth in the law, is to conſider that we are not at our owne liberty, but hallowed and dedicated to God. And therefore we ought to forſake our ſelves, and our owne reaſon, (which as the Philoſophers thinke, ought alone to be obeyed) to the end that wee may be governed by the Word and Spirit of the Lord. 3.7.1.

Alſo that we ought not to ſeeke thoſe things that are our owne, but thoſe things that are according to the will of the Lord, and doe ſerve to advance his glory. And that this is the forſaking of our ſelves, without the which there is a world of vices enclоſed in the ſoule of man, and if there be any ſeeming of vertue at all, the ſame is corrupted with wicked deſire of glory. 3.7.2.

The forſaking or mortifying of our ſelves, is partly in reſpect of men, and partly, yea, and chiefly in reſpect of God. Toward other men, the Scripture commandeth us to doe two things: namely, to preferre them to honour before our ſelves, and with unfained truth to imploy our ſelves wholly to procure their commodities. How the firſt of theſe points is to be performed, is taught in the 3.4.7. *and alſo how the Scripture leadeth us by the hand to the ſecond point, is ſhewed in the* 3.7.5.

See certaine things pertaining to this purpoſe. 3.20.43.

Free-will.

Man was endued with free-will in the firſt eſtate of his creation. 1.15.8. *which he loſt by his fall. Of this the Philoſophers were ignorant, and ſo all ſuch as follow them, giving free-will to man, are utterly deceived.* 1.15.8.

The pliableneſſe or weake power of free-will which was in the firſt man, doth not excuſe his fall. 1.15.8.

It is as well for our profit as for the glory of God, to acknowledge our ſtrength to be but a ſtaffe made of a reed, yea, but a ſmoke. In the meane time we muſt beware, that while we take all uprightneſſe from man, wee doe not thereof take occaſion of ſlothfulneſſe. But rather we ought thereby to bee ſtirred up to ſeeke in God all the goodneſſe whereof we our ſelves are void. The defenders of free-will doe rather throw it downe headlong than ſtabliſh it. 2.2.1.

The Philoſophers determine three powers of the ſoule, Underſtanding, Senſe, and Will or Appetite: and they thinke that the reaſon of mans underſtanding ſufficeth for his good governance: that will is by ſenſe moved to evill, ſo that it doth hardly yeeld it ſelfe to reaſon, and ſometime is diverſly drawne from the one to the other, but yet that it hath a free election, and cannot be ſtopped, that it may follow reaſon, her guide in all things: finally, that vertues and vices are in our powers. 2.2.2.3.

The Eccleſiaſticall Writers, although they acknowledged the ſoundneſſe of underſtanding and the freedome of will to have beene ſore wounded by ſinne, yet have ſpoken too much Philoſophically of this matter. The old Writers did it for this purpoſe, firſt becauſe they were loth to teach a thing that ſhould be an abſurdity in the common judgement of men, and alſo ſpecially, leſt they ſhould give a new occaſion of ſlothfulneſſe to the fleſh being already too much dull to godlineſſe, as appeareth by many ſayings of Chryſoſtome *and* Hierome. *The Greeke Doctors above all other, and ſpecially* Chryſoſtome, *doe exceed meaſure in advan-*

advancing free will. But all the old writers generally, except Auguſtine, doe ſo vary and waver in this point of doctrine, that there can almoſt no certainty be gathered of their writings. They which came after them, fell one after another to worſe and worſe. The definitions of freewill out of Origen, Auguſtine, Bernard, Anſelme, Peter Lombard, and Thomas. 2.2.4.

In what things they doe commonly give freewill to man, and of the three ſorts of mans will. 2.2.5.

Alſo of the common diſtinction of the three ſorts of liberty. 2.2.5.

Whether man be wholly deprived of power to doe good, or whether he have yet ſome power though it be weake: where it is ſpoken of the common diſtinction of grace working and grace working together, and what is amiſſe in the ſame diſtinction. 2.2.6.

Foraſmuch as it cannot otherwiſe bee ſaid that man hath freewill, but becauſe he doth evill of his owne will, and not by compulſion, it had beene very good for the Church that this word freewill had never been uſed, which had raiſed up men to a damnable truſt of themſelues. The old writers alſo do oft declare what they meane by that word, ſpecially Auguſtine, out of whom there are many places alleadged, where he weakneth and mocketh the ſtrength thereof, both when he calleth it Bondwill, and when hee expoundeth the thing it ſelfe as it is at large. 2.2.7.8.

Although the old Eccleſiaſticall writers doe ſometime too much advance freewill, and have ſpoken doubtfully and diverſly in that matter: yet it appeareth by very many of their ſayings, that they little or nothing eſteeming mans power, gave the whole praiſe of all goodneſſe to the holy Ghoſt. Many ſuch ſentences are rehearſed out of Cyprian, Auguſtine, Eucherivs, Chryſoſtome. 2.2.9.

The power of mans will is not to be weighed by the ſucceſſe of things, but by the choice of judgement and the affection of will. 2.4.8.

It is prooved againſt the defenders of freewill that ſinne is of neceſſity, and yet nevertheleſſe ought to be imputed: alſo that it is voluntarie, and yet cannot be avoided. 2.5.1.

A ſolution of another objection of theirs, where they ſay that unleſſe both vertues and vices proceede of free election of will, it were no reaſon that man ſhould either be puniſhed or rewarded. 2.5.2.

Alſo another objection, where they ſay that if this were not the power of our will, to chooſe good or evill, then of neceſſitie either all men ſhould be good, or all men evill. 2.5.3.

Againſt the ſame men alſo it is prooved that exhortations, admonitions, and rebukings are not in vaine, although it be not in the power of the ſinner to obey: and there is ſhewed what effect the ſame do worke both in the wicked and the faithfull. 2.5.4.5.

It is not to bee gathered by the commandements and law of God, that man hath freewill and ſtrength to performe them, for God doth not only command what ought to be done, but alſo promiſeth grace to obey. 2.5.6.7.9.

This is prooved as well in the commandements which require the firſt converſion to God, as alſo in thoſe which ſpeake ſimply of the obſerving of the law: and thoſe which command men to continue in the received grace of God. For the ſame God which requireth thoſe things, doth teſtifie that the converſion of a ſinner, holineſſe of life, ſteadfaſtneſſe of continuance, are his free gifts, and the praiſe thereof is not to be parted betweene God and man. 2.5.8.9.11.

The conditionall promiſes, as, if ye will, if ye heare, and ſuch like, doe noe proove that there is in man a free power of willing or hearing: yet it is prooved that God doth not mocke men in ſo bargaining with them. Alſo what is the uſe of ſuch proteſtations, both toward the godly and toward the ungodly. 2.5.10.

The reprochings, wherein God ſaith to his people that they were the cauſe that they received not all kind of good things at his hand, doe not proove that it was mans power to eſcape the evils wherewith they were afflicted. And there is ſpoken of the uſe of ſuch reprochings as well toward them that obſtinatly goe forward in their faults, as toward the conformeable that are converted to repentance. Alſo whereas the Scripture doth ſometime give to us the office of doing, it doth ſo for no other reaſon but to awaken the ſlothfulneſſe of the fleſh. 2.5.11.

The ſaying of Moſes, The commandement is neere to thee, in thy mouth, and in thy heart, &c. maketh nothing for the defenders of free will, foraſmuch as he there ſpeaketh not of the bare commandements, but of the Evangelicall promiſes of the Law. 1.5.12.

No more doe thoſe places make for them, where it is ſaid, that the Lord looketh and watcheth to ſee what men will doe. 2.5.13.

Alſo thoſe places where good workes are called ours: and we are ſaid to doe that which is holy and pleaſing to the Lord. And here is ſhewed

ſhewed that the onely ſpirit of God worketh all good motions in us, but yet not as in ſtocks. 2.5.14.15.

An expoſition of certaine other places of Scripture, which the enemies of the grace of God doe abuſe, to ſtabliſh free will. 2.5.16.17.18.19.

G

God.

THe Scripture teaching the immeaſurable and ſpirituall ſubſtance of God, doth overthrow not onely the follies of the common people, but alſo the ſubtill inventions of prophane philoſophy, and the errour of the Manichees concerning two originall beginnings, and the falſe opinion of the Anthropomorphites concerning a bodily God. 1.13.1.

In what ſenſe it is ſaid that God is in heaven, and what doctrine is to be gathered thereof. 3.20.40.

What is the name of God to be ſanctified. 3.20.41.

Of the kingdome of God among men, and of the increaſing and fulneſſe thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Goſpell.

Chriſt, although hee were knowne to the Jewes in the time of the Law, was yet ſhewed indeed only by the Goſpell: and the holy Fathers taſted of that grace, which is now offered to us with full abundance: they ſaw the day of Chriſt, albeit with a dim ſight, the glory whereof now ſhineth in the Goſpell, without any vaile betweene us and it. 2.9.1.2.

In the ſame place alſo is ſhewed, that the Goſpell is properly and ſpecially called the publiſhing of the grace given in Chriſt, and not the promiſes that are written by the Prophets concerning the remiſſion of ſins. Againſt the doctrine of Servetus, *which taketh away the promiſes under this pretence, that by the faith of the Goſpell we have the fulfilling of all the promiſes, it is proved that though Chriſt offer to us in the Goſpell a preſent fulneſſe of ſpirituall good things, yet the enjoying thereof lieth hidden under the cuſtody of hope ſo long as we live in this world, and therefore we muſt yet reſt upon the promiſes.* 2.9.3.

A confutation of their error, which compare the law with the Goſpell, none otherwiſe than the deſervings of works with the imputation of free righteouſneſſe. 2.9.4.

John *the* Baptiſt *had an office meane betweene the Prophets expoſitors of the Law, and the Apoſtles publiſhers of the Goſpell.* 2.9.5.

Government.

See politicke Government.

H

Hands.

See laying on of hands.

Holy water of Papiſts.

See Book. 4. *Chap.* 10. *Sect.* 20.

Holy Ghoſt.

Teſtimonies whereby the God-head of the Holy Ghoſt is proved. 1.13.14.15.

The Holy Ghoſt is the bond wherewith Chriſt doth effectually binde us to him, and without it, all that Chriſt hath ſuffered and done for the ſalvation of mankinde, doth nothing profit us. 3.1.1.3.

Chriſt came after a ſingular manner furniſhed with the Holy Ghoſt, to ſever us from the world, and therefore he is called the Spirit of ſanctification. Why he is ſometime called the Spirit of the Father, and ſometime the Spirit of the Sonne. He is called the Spirit of Chriſt, not only in reſpect that Chriſt is the eternall Word, but alſo according to his perſon of Mediator. 3.1.2.

An expoſition of the titles wherewith the Scripture ſetteth forth the Holy Ghoſt: and there is entreated of the beginning and whole reſtoring of our ſalvation: The titles be theſe, the Spirit of adoption, the earneſt and ſeale of our inheritance, life, water, oyle, ointment, fire, a fountaine, the hand of God, &c. 3.1.3.

Faith is the chiefe worke of the Holy Ghoſt, and therefore to it for the moſt part are all thoſe things referred which are commonly found in the Scripture to expreſſe the force and effectuall power of the Holy Ghoſt. 3.1.4.

Humility.

It is not the true humility which God requireth of us, unleſſe we acknowledge our ſelves utterly void of all goodneſſe and righteouſneſſe. 3.12.6.

Of

Of this humilitie there is an example shewed in the Publicane. 3.12.7.

That wee may give place to the calling of Christ, both presumtion and carelessenesse must be far away from us. 3.12.8.

There is no danger lest man should take too much from himselfe, so that hee learne that which wanteth in himselfe, is to bee recovered in God. It is a diveliſh word, although it be sweete to us, that lifteth up man in himselfe: for repulsing wereof, there are recited out of the Scripture many weighty sentences, which do rigorously throw downe man: and also there are recited certaine promises, which doe promise grace to none but to them that doe pine away with feeling of their owne poverty. 2.2.10

Certaine notable sayings of Chrysostome *and* Augustine *concerning true humilitie.* 2.2.11.

I

Idoles.

THe *Scripture setteth out God by certaine titles of addition and markes, not to the intent to bind him to one place or to one people, but to put difference betweene his holy Majestie and idoles.* 2.8.15.

An exposition of the first commandement: where is shewed that worshipping, trust, invocation, and thanksgiving, belong wholly to God, and no whit thereof may be conveyed any otherwhere without great injurie to him, to whose eyes all things are open. 2.8.16.

An exposition of the second commandement: where is spoken of idols and images. 2.8.17.

The Scripture to the intent to bring us to the true God, doth expresly exclude all the gods of the Gentiles, 1.10.3. *and specially all idols and images.* 1.11.1.

God is severed from idols, not only that he alone should have the name of God, but that he alone should be wholy worshipped, and nothing that belongeth to the Godhead should be conveyed to any other. 1.12.1.

The glorie of God is corrupted with false lying, when any forme is appointed to it. 1.11.1

It is proved by texts and reasons, that God generally misliketh all Portraitures and Images that are made to expresse a figure of him, and this prohibition pertained not to the Jewes onely. 1.11.2.

God did in old time so shew his presence by visible signes either to the whole people or to certaine chosen men, that the same signes admonished them of the incomprehensible substance of God. 1.11.3.

It is prooved even of Juvenals *testimonie that the Papists are mad, which defend the Images of God and of Saints with the example of the Cherubs covering the propitiatorie* 1.11.3.

The stuffe it selfe and also the workemanship which is done with the hands of men, doe shew that images are not gods. 1.11.4.

Against the Grecians, which make no graven image of God, yet doe give themselves leave to paint him. 1.11.4.

The saying of Gregorie, *upon which the Papists say that they stand, that images are unlearned ments bookes, is confuted by the testimonie of* Hierom, Habacuc, Lactantius, Eusebius, Augustine, Varro, *and the decree of the* Elebertine *Councell.* 1.11.5.6.7.

The Papists portraitures or images whereby they represent the holy Martyrs and Virgins, are paterns of most wicked riotous excesse and unchastenesse. 1.11.7.12.

The people shall learne much more by the preaching of the word and ministration of Sacraments, than by a thousand wooden crosses. 1.11.7.

The antiquitie and beginning of idolatrie: for that men thinking God not to bee neere them, unlesse hee did shew him selfe carnallie present, raised up signes in which they beleeved that hee was carnally conversant before their eyes. 1.11.8.

After such an invention by and by followeth the worshipping of the image, like as of God or of any other creature in the image: both which the law of God forbiddeth. 1.11.8.9.

Against them, which for defence of abominable idolatrie, doe pretend that they doe not take the images for Gods, it is prooved that neither the Jewes did thinke their calfe to be God, nor the heathen when they made to themselves images did ever thinke the same to bee God, whom no man excuse. 1.11.9.

The Papists are so perswaded as the Heathen and idolatrous Jewes were, that they worship God himselfe under images. 1.11.10. *Neither can they escape away with their distinction of service and worship.* 1.11.11.16. *and* 1.12.2.

When idolatry is condemned, graving and painting are not utterly reprooved, but there is required a true and right use of them both, that God bee not counterfeited with bodily shape, but only those things which our eies may behold. 1.11.12.

Of images in the Temples of Christians. 4.9.9.

Even

Even the Idolaters themselves in all ages, naturally understood that there is one onely God: but this understanding availed no further than to make them to bee unexcusable. 1.10.3.

Idolatry is an evident proofe that the knowledge of God is naturally planted in the minds of all men. 1.3.1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fond expositions of Osiander, *and of other: and here is declared that though the Image of God doe appeare also in the outward man, and doe extend tot he whole excellencie wherewith the nature of man passeth all kinde of living creatures, yet the principall seat thereof is in the minde and in the heart, or in the soule and in the powers thereof.* 1.15.3. & 2.2.1.

The Image of God at the beginning appeared in Adam, *in light of minde, uprightnesse of heart, and the soundnesse of all his parts, which is proved by the repairing of corrupted nature, wherein Christ newly fashioneth us after the image of God, and by other arguments.* 1.15.4.

Indulgences.

See Pardons.

Infants.

See Baptizing of Infants.

Last Judgement.

Of the visible presence of Christ when he shall appeare at the last day. Of the judgement of the quicke and the dead, and that our faith is well & rightfully directed to the thinking upon that day: and of the notable comforting that thereby ariseth in our consciences. 3.25.7.8.

Of the incomprehensible grievousnesse of Gods vengeance against the Reprobate. 5. 25.12.

Judiciall proceedings in Law.

Of the use of judiciall proceedings, Magistrates, and Lawes among Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done without hurting of piety, and of the love of our neighbour. 4.20.17.18.

Desire of revenge is alway to be avoided, whether it be a common or criminall action wherein men strive before a Judge. 4.20.19.

The commandement of Christ, to give thy cloke to him that taketh away thy coat, and such like, prive not but that a Christian may sue before a Magistrate, and use his helpe for the preserving of his goods. 4.20.20.

Paul *doth not utterly condemne suits, but reproveth the unmeasurable rage of suing at law among the* Corinthians. 4.20.21.

Justification of Faith.

Of the justification of faith, and first of the definition of the name, and of the thing it selfe. 3.11.

The article of doctrine concerning the Justification of Faith, is of great importance. 3.11.1.

It is shewed by the Scripture what it is to be justified by workes, and what it is to be justified by faith. 3.11.2.3.4.

A confutation of the errour of Osiander, *concerning essentiall righteousnesse, which taketh from men the earnest feeling of the true grace of Christ.* 3.11.5.6.7. &c. to the 13.

A confutation of Osianders *invention, that whereas Christ is both God and Man, he was made righteousnesse to us in respect of his nature of God-head, and not of his Manhood.* 3.11.8.9.

Against them which imagine a righteousnesse compounded of faith and works, it is proved that when the one is stablished, the other must needs bee overthrowne. 3.11.13. 14.15.16.17.18.

It is proved by the Scripture against the Sophisters, that this is a sure principle, that we are justified by faith onely. 3.11.19.20.

It is proved by testimonies of Scripture, that the righteousnesse of faith is reconciliation with God, which consisteth onely upon the remission of sinnes. 3.11.21.22.

By the only intercession or meane of the righteousnesse of Christ, we obtaine to be justified before God. 3.11.23.

That wee may be throughly perswaded of the free justification, wee must lift up our mindes to the Judgement seat of God: before which, nothing is acceptable but that which is whole and perfect in every behalfe, the dreadfull majestie whereof is described by many places of Scripture. 3.1.2.12.

All godly writers doe ſhew that when men have to doe with God, the only place of refuge for conſcience, is in the free mercy of God, excluding all truſt of works: And this is proved by teſtimonies of Auguſtine *and* Bernard. 3.12.3.

Two things are to be obſerved in free juſtification: the firſt, that the Lord keepe faſt his glory unminiſhed: which is done when he alone is acknowledged to be righteous, for they glory againſt God, which glory in themſelves. 3.13.1.2. *the ſecond, that our conſciences may have quietneſſe in the ſight of his judgement.* 3.13.3.4.5.

What manner of beginning is of Juſtification, and what continuall proceedings. 3.1.4.

A briefe ſumme of the foundation of Chriſtian doctrine taken out of Paul. 3.15.5.

This foundation being laid, wiſe builders doe well and orderly build upon, whether it be to ſet forth doctrine and exhortation, or to give comfort. 3.15.8.

Good works are not deſtroyed by the doctrine of Juſtification of faith. 3.16.1.

It is moſt falſe that mens minds are drawne away from affection of well doing, when we take from them the opinion of deſerving. 3.16.2.3.

It is a moſt vaine ſlander, that men are provoked to ſinne, when we affirme a free forgiveneſſe of ſins, in which we ſay that righteouſneſſe conſiſteth. 3.16.4.

In what ſenſe the Scripture oftentimes ſaith, that the faithfull are juſtified by workes. 3.17.8.9.10.11.12.

The doers of the Law are juſtified. 3.17.13.

He that walketh in uprightneſſe is righteous. 3.17.15.

An expoſition of certaine places, wherein the faithfull doe boldly offer their righteouſneſſe to the judgement of God to be examined, and pray to be judged according to the ſame, and it is proved that this diſagreeth not with the free juſtification of faith. 3.7.14.

The ſaying of Chriſt, If thou wilt enter into life, keepe the Commandements, diſagreeth not with the free juſtification of faith. 3.18.9.

K.

Kingdome of Chriſt.

See Prieſthood.

Knowledge of God.

To know God, is not onely to conceive that there is ſome God, but to underſtand ſo much as behoveth us to know of him, and ſo much as availeth for his glory, and is expedient. 1.2.1.

The knowledge of God ought to tend to this end: firſt, to frame us to feare and reverence: and then that by it guiding and teaching us, we may learne to aske all good things of him, and to account the ſame received at his hand. 1.2.2. & 1.5.8.

The Philoſophers had no other knowledge of God, than that which made them unexcuſable, but did not bring them to the truth. 2.2.18.

This perſwaſion is naturally planted in all men, that there is ſome God. 1.2.3. *and that to this end, that they which doe not worſhip him, may be condemned by their owne judgement.* 1.3.1.

Though all men know by nature that there is a God, yet ſome become vaine in their ſuperſtitions, and other ſome of ſet purpoſe doe malitiouſly depart from God. 1.4.1.

See certaine things pertaining to this matter, in the Title of Creation of the world.

L.

Laying on of hands.

OF laying on of hands in ordering of Miniſters. 4.14.20.

Of the laying on of hands in making of Popiſh Prieſts. 4.19.31.

Law.

The Law, that is to ſay, the forme of Religion ſet forth by Moſes, *was not given to hold the old people ſtill in it, but to nouriſh in their hearts the hope of ſalvation in Chriſt, untill his comming, which is proved by this, that* Moſes *repeateth the mention of the covenant: and by the order of the ceremonies appointed as well in Sacrifices as in waſhings, alſo by the office of Prieſthood of the tribe of* Levi, *and the honour of kingdome in* David *and his poſterity. The Law alſo of the ten Commandements was given to prepare men to ſeeke Chriſt.* 2.7.1.2. *and that is done, when it maketh us unexcuſable,*

being

being on every side convicted of our sinnes, to move us to seeke for pardon of our guiltinesse. 2.7.3.4.

It is proved by the Scripture, and declared that the observing of the law is impossible. 2.7.5.

There are three uses and offices of the morall Law: The first is, that shewing unto us the righteousnesse which onely is acceptable unto God, it may be as a glasse for us, wherein wee may behold our weaknesse, and by it our wickednesse, and finally by them both, our accursednesse: Neither turneth this to any dishonour of the Law, but maketh for the glory of the bountifulnesse of God, which both with help of grace aideth us to doe that which we are commanded, and by mercy putteth away our offences. Neither yet doth this office altogether cease in the reprobate. 2.7.6.7.8.9.

The second office is to restraine the reprobate with feare of punishment, lest they unbrideledly commit the wickednesse which inwardly they alway nourish and love: and also to draw backe the children of God before their regeneration from outward licentiousnesse. 2.7.10.11.

The third office concerneth the faithfull: for the Law although it be already written with the finger of God in their hearts, yet profiteth them two wayes: First by studying upon it they are more confirmed in the understanding of the will of the Lord, and are stirred up and strengthned to obedience, that they goe not out of kinde by the sluggishnesse of the flesh. 2.7.12.13. *For as touching the curse of the Law, it is taken away from the faithfull, that it can no more extend it selfe against them in damning and destroying them.* 2.7.14.

By the ten commandements of the law we learne the same things which we but slenderly taste by instruction of the Law of nature: First that we owe to God reverence, love, and feare, that righteousnesse pleaseth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Law, we are unworthy to bee accounted among the creatures of God, and that our power is unsufficient, yea no power at all to performe the Law. Both these points ingendred in us humility, and abasing of our selves, which teacheth us to flee to the mercy of God, and to crave the helpe of his grace. 2.8.1.2.3.

Forasmuch as God the Law-maker is spirituall, that is to say, speaketh as well to the soule as to the body, therefore the Law likewise requireth not only an outward honesty, but also an inward and spirituall righteousnesse, and a very angelike pureneſſe. 2.8.6. *which is proved by Christs own exposition, when he confuted the Pharisees wrong interpretation, which required onely a certaine outward observation of the Law.* 2.8.7.

There is alway more in the commandements & prohibitions of the Law, than is expressed. Therefore for the right and true expounding of them, it behooveth to weigh what is the intent or end of every of them: Then from that which is commanded or forbidden, we must draw an argument to the contrarie, that wee may understand, that not only an evill is forbidden, but also the good is commanded which is contrarie to that evill. 2.8.8.9.

Why God spake by way of implyed comprehending, in setting forth the forme of his commandements. 2.8.10.

Of the dividing the Law into two Tables: and how therein we are taught that the first foundation and the very soule of righteousnesse is the worshipping of God. 2.8.11.

Of the division of the ten commandements, and how many commandements are to be appointed to the first Table, and how many to the second. 2.8.12.50.

An exposition of the commandements of God: Where is declared that the Lord in the beginning of the Law, to stablish his owne majesty useth three arguments: First by challenging to himselfe the soveraigne power and right of dominion over us, he doth as it were by necessity draw us to obey him: secondly, he alloureth us with the sweetnesse of the promise of grace: thirdly, he moveth us to obedience with rehearsall of the benefit that we have received. 2.8.13.14.15.

The Law teacheth not onely certaine introductions and principles of righteousnesse, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holinesse: which Law is all contained in two points, that is to say, the love of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politicke.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say, that a common weale is not well ordered, unlesse it be governed by the politicke Lawes of Moses. *For this purpose is rehearsed a division of the Lawes*

of Moſes into morall Lawes, ceremonies, and judiciall Lawes, and the end of every one of them being diſcuſſed it is proved that it is lawfull for every ſeverall nation to make politicke Lawes, 4.20.14.15. ſo that they agree with that naturall equity, the reaſon whereof is ſet forth in the morall Law of Moſes. Therefore it is ſhewed by examples that they may alter the ordinances of penalties according to the diverſity of the Countrey, time, and other circumſtances. 4.20.16.

Liberty.

See Chriſtian libertie.

Lying.

And expoſition of the ninth Commandement, wherein the Lord forbiddeth falſhood, wherewith we by lying or back-biting, do hurt any mans good name, or hinder his commodity, 2.8.47.

We many times ſinne againſt this commandement, although we doe not Lye. But in this point there muſt bee a difference wiſely made betweene the ſlandering which is here condemned, and judiciall accuſation or rebuking, which is uſed upon deſire to bring to amendment. 2.8.48.

Life of a Chriſtian man.

The Law containeth a rule how to frame a mans life, and divers places alſo of the Scripture doe here & there declare it, and not without an orderly manner of teaching, although not ſo exquiſite and curious as the Philoſophers doe. 3.6.1.

Herein the Scripture doth two things : it ſtirreth us up to the love of righteouſneſſe, and teacheth a rule how to follow the ſame. The firſt point it worketh by divers arguments and reaſons, 3. 6. 2. *and herein the Scripture layeth much better foundations, than can bee found in all the bookes of the Philoſophers,* 3.6.3.

Againſt them that pretend a knowledge of Chriſt, when there life and manners reſemble not the doctrine of Chriſt. 3.6.4.

Though perfection were to be wiſhed in all men, yet we muſt alſo acknowledge, for Chriſtians the moſt part of men which have not yet proceeded ſo farre. We muſt alway endevour forward, and not deſpaire for the ſmalneſſe of our profiting. 3.6.5.

Out of a place of Paul *theſe are gathered to be the parts of a well framed Life : conſideration of the grace of God, forſaking of wickedneſſe and of worldly luſts, ſobernesſe, righteouſneſſe, godlineſſe, (which ſignifieth true holineſſe) and the bleſſed hope of immortality,* 3.7.3.

Life preſent, and the helpes thereof.

The Scripture teacheth the beſt way how to uſe the goods of this life. 3.10.4.5.

Two faults muſt be avoided : that we doe neither binde our conſciences with too much rigorouſneſſe, nor give looſe raines to the intemperancie of men. 3.10.1.3.

God both in clothing and in food provided not onely for our neceſſity, but alſo for our delight, 3.10.2.

It is moſt neceſſary, that every one of us in all the doings of this life doe looke upon his vocation, that we attempt nothing raſhly, with doubtfull conſcience. 3.10.6.

God diſdaineth not to provide alſo for the neceſſities of our earthly body, & in what ſenſe we aske of him our daily bread. 3.20.44.

Life to come.

God doth by divers myſteries teach us the contempt of this preſent Life, that we may earneſtly deſire Life to come. 3.9.1.2.4.

Such a contempt of this life is required of us, that we neither hate it, nor be unthankfull to God, of whoſe clemencie it is a teſtimonie to the faithfull. 3.9.3.

An admonition to them which are holden with too much feare of death, that Chriſtians ought rather to deſire that day which ſhall make an end of their continuall miſeries, and fill them with true joy. 3.9.5.6.

Of the incomprehenſible excellencie of the eternall felicity (which is the end of the reſurrection) the taſte of the ſweetneſſe whereof we ought here continually to take, but yet to avoid curioſity, whereupon doe ariſe trifling and noyſome queſtions, yea, and hurtfull ſpeculations. And there ſhall bee an equall meaſure of glory to all the children of God in heaven. 3.25.10.11. *In which place alſo is an anſwer to the queſtions which ſome men doe move concerning the ſtate of the children of God after the reſurrection.*

In what ſenſe eternall life is ſometime called the reward of works. 3.18.2.4.

M.

Magistrates.

The office of Magistrates is not onely holy and lawfull before God, but also the most holy and honourable degree in all the life of men, and this is proved by divers titles wherewith the Scripture doth set it forth, and by the examples of holy men which have borne civill power. 4.20.4.

This consideration is a pricke to godly Magistrates, to move them to the doing of their duty, and also it is a comfort to ease the hard travels of their office. 4.20.6.

A confutation of them, which say that though in the old time under the law Kings and Judges ruled over Gods people, yet this servile kind of government doth not agree with the perfection which Christ hath brought with his Gospell. 4.20.5.7.

They erre which exclude the Magistrates from the charge of Religion, forasmuch as their office extendeth to both the tables of the Law. It is proved by Scripture, that they are ordained Protectors and defenders, as well of the worshipping of God as of common peace and honesty, which they cannot throughly performe without the power of the sword. 4.20.9.

A declaration of this question by Scripture, how the Magistrates may be godly, and also draw their sword, and shed the bloud of men, and it is proved, that they are so farre from sinning in punishing of offenders, that this is one of the vertues of a King, and a proofe of their godlinesse. Herein the Magistrates must beware of two faults, namely, extreame rigorousnesse, and superstitious desire of piety. 4.20.10.

It is the duty of subjects towards Magistrates, to thinke honourably of them as of the Ministers and Deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their duty with minds heartily bent to the honouring of them, to declare their obedience toward them, whether it bee in following their decrees or paying of tributes, &c. to pray to God for their safety and prosperitie, to raise no tumults, and not to thrust themselves into the office of the Magistrate. 4.20.23.

Even wicked Princes of evill life, and whoch rule tyrannously (forsomuch as pertaineth to publike obedience) ought to be had in as great reverence and honour as we would give to the best King that might be, 4.20.24.25. because even they also have the publike power not without the providence & singular power of God. Which is proved by divers testimonies and examples of Scripture: and there is shewed with what considerations those subjects ought to bridle their owne impatience which live under such ungodly and wicked Tyrants. 4.20.26.27.28.29.31.

It is not lawfull for private men to rise up against Tyrants, but onely for them which by the lawes of the Kingdome or of the Countrey, are the defenders of the libertie of the people. 4.20.31.

The Lord by his marvellous goodnesse and providence doth sometime raise up some of his servants to punish Tyrants, and sometime also bee directeth thereunto the rage of wicked men, while they intend another thing. 4.20.30.

In the obedience which is due to the commandements of Kings and Rulers this is alway to be excepted, that it draw us not away from the obedience of God. Neither is any wrong done to them when wee refuse to obey them in such things as they command against God: And this is our duty, how great and present perill soever doe hang upon such constancie. 4.20.32.

Man.

Man is by knowledge of himselfe not onely moved to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of Man is a notable shew of the power, wisdome, and goodnesse of God: Wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The unthankfulnesse of men, which feeling tokens of the providence of God both in their soule and body, yet doe not give God praise. 1.5.4.

Two sorts of knowledge of our selves, the one in our first originall estate, the other after Adams fall, and the later is not to be received without considering the first, lest we should seeme to impute corruption to God the Author of nature. 1.15.1.

The knowledge of himselfe is most necessary for man, which consisteth in this (as the truth of God prescribeth) that first considering to what end hee is created and endued with excellent gifts, he should hang altogether upon God, of whom hee hath all things by

gift: then, that weighing his owne miserable estate after the fall of Adam, hee should truly loath himself and conceive a new desire to seeke God, that in him he may recover these good things, of which he himselfe is found utterly void and empty. Wherefore wee must beware that in this point we hearken not to the judgement of the flesh and to the bookes of Philosophers, which while they withholdus in considering only our good things, would carry us away into a most wicked ignorance of our selves. 2.1.1.2.3.

Man can never come to the true knowledge of himselfe, unlesse hee have first beheld the face of God, that is to say, till he have begun to know and weigh by the Word of God, what, and how exact is the perfection of his righteousnesse, wisdome, and power, to the which we ought to be made of like forme. 1.1.2.

Even the most holy men were stricken with feare and astonishment, when God did extraordinarily shew his presence and glory unto them. 1.1.3.

That whole Man is corrupted in both parts of him (that is to say both in understanding, minde, and in heart or wil) is proved by divers titles wherewith the scripture describeth him, specially when it saith that hee is flesh: And there is declared that this word flesh is not referred onely to the sensuall part but also to the superiour part of the soule. 2.3.1.

That men doe in vaine seeke for any good thing in their owne nature, is proved by Paul, which entreating of the universall kindred of the children of Adam, & not rebuking the corrupted maners of some one age alone, but accusing the perpetuall corruption of nature taketh from men righteousnes, that is to say, uprightnesse and pureneſſe, and then understanding, and last of all the feare of God. 2.3.2.

A confutation of the objection concerning certaine Heathen men, which forasmuch as they were all their life long by the guiding of nature bent to the endevour of vertue and honesty, do seeme to warne us, that we should not esteeme the nature of man, altogether corrupt. Therefore it is declared that in the unbelevers God doth not inwardly cleanse the corruption of nature wherewith man is in each part defiled, (as he doth in the elect) but by this providence sometime he bridleth it in them, that it breake not forth into deeds, and restraineth it by divers waies, so much as he knoweth to be expedient for preserving of the universall state of things. 2.3.3.

Those vertues which we read to have beene in heathen Men, are not sufficient proofes of the pureneſſe of nature, for as much as their mind was inwardly not upright, being corrupted with ambition or some other poison, & not directed with desire to set forth the glory of God: and also for as much as those vertues are not the common gifts of nature, but the speciall graces of God, which he diversly and by a certaine measure giveth to prophane Men, as oftentimes to Kings, and sometime to private men. 2.3.4.

See image of God in Man.

Mariage.

An exposition of the seventh commandement, wherin the Lord forbiddeth fornication and requireth chastity and cleanneſſe, which we ought to keepe and preserve both in our minde, and in our eies, and in the apparell of our body, and in our tongue, and in the moderate use of meat and drinke. 2.8.41.44.

Continence is a singular gift of God, which he giveth not to all men, but to some, yea and that sometime for a season: As for them to whom it is not granted, let them alway flee to marriage. which is ordained of the Lord for the remedy of mans necessity. 2.8.41. 42.43.

Maried persons must beware that they commit nothing unbeseeming the honesty and temperance of Mariage: Otherwise they seeme to be adulterers of their owne wives, and not husbands. 2.8.44.

The Papists doe wrongfully call Mariage a Sacrament: And their reasons are confuted. 4.19.34. It is proved that the place of Paul, wherewith they seeke to cloke themselves, maketh nothing for them. 4.19.35.

In the meane they disagree with themselves when they exclude Priests from this sacrament, and do say that it is uncleanneſſe and defiling of the flesh. 4.19.36.

By this false colour of Sacrament, the Pope with his Clergy have drawne to themselves the hearing of causes of Matrimony, and have made lawes of mariage, which partly are manifestly wicked against God, and partly most unjust toward men, which lawes are rehearsed. 4.19.37.

Mediator Christ.

It behooved that Christ, to the end that hee might

might performe the office of Mediator, should be made man, forasmuch as God had so ordained, because it was best for us, sith none other could bee the meane for restoring of peace betweene God and us, none other could make us the children of God, none other could assure unto us the inheritance of the heavenly kingdome, none other could for remedy set mans obedience against mans disobedience. 2.12.1. 2.3.

A confutation of their fantasticall conceit, which affirme that Christ should have become man, although there had needed no remedy for the redeeming of mankind. And it is proved by many reasons and texts, that forasmuch as the whole Scripture crieth out that he was clothed with flesh, to the end that hee might be the redeemer, therefore it is too great rashnesse to imagine any other cause or purpose 2.12.4.

Neither is it lawfull to search further concerning Christ: and those that do search further, doe with wicked boldnesse runne forward to the faigning of a new Christ: And herein Osiander is reprooved, which hath at this time renued this question, and affirmeth that this error is confuted by no testimony of Scripture. 2.12.5.

And the principle is overthrowne which he buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that he might resemble him whom the father had already decreed to clath with flesh: And there is shewed that the image of God in Adam, was the markes of excellency wherewith God had garnished him, which doth also shine in the Angels. 2.12.6.7.

A solution of other objections or absurdities which the same Osiander feareth: namely, that then Christ was borne and create after the image of Adam but as it were by chance: and that the Angels should have lacked their head, and men should have lacked Christ their king. 2.12.6.7.

How the two natures do make one person of the Mediator in Christ: Which is shewed by a similitude taken of the joyning of the soule and body in one man: And then it is prooved by divers places that the Scripture doth many times give unto Christ those things which properly belongeth to the Godhead, and sometime those things which must be referred only to the manhood, and sometime giveth to the one nature that which is proper to the other: which figurative manner of speech is called communicating of propertier. 2.14.1.2. and sometime also giveth to Christ those things which doe comprehend both natures together, but doe severally well agree with neither of them. Which last point the most part of the old writers have not sufficiently marked: Yet it is good to be noted, for the dissolving of many doubts, and for avoiding of the errors of Nestorius and Eutiches. 2.14.3.4.

A confutation of the error of Servetus, which had put in the stead of the Son of God, an imagined thing made of the substance of Gods spirit, flesh, and three elements uncreat: His subtilty is disclosed, and there is proved (which thing he denieth) that Christ was the Sonne of God, even before that he was borne in the flesh, because he is that word begotten of the father before all worlds. 2.14.5.

Also it is proved that he is truly and properly the Son of God in the flesh, that is to say in the nature of man, but yet in respect of his Godhead, and not of his flesh, as Servetus babbleth. 2.14.6.

An exposition of certaine places which Servetus and his disciples doe enforce for defence of their error: There is also another cavillation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the son of God but under a figure. 2.14.7.

Also there is opened the error of all them which doe not acknowledge Christ the Son of God but in the flesh: and there are briefly rehearsed the grosse subtilties of Servetus, wherewith hee hath bewitched himselfe and other, overthrowing that which pure faith beleeveth concerning the person of the Sonne of God. And thereupon is gathered that with the crafty subteltie of that filthy dog, the hope of salvation is utterly extinguished. 2.14.8.

Merit of Christ.

It is truly and properly said that Christ merited for us the grace of God and salvation. Where it is proved that Christ was not onely the instrument or minister of salvation, but also the Author and principall doer thereof. And in so saying, the grace of God is not defaced, because the merit of Christ is not set against mercy, but hangeth upon it. And those things which are Subalterna, fight not as contraries. 2.17.1.

The distinction of the merit of Christ and of the grace of God is proved by many places of Scripture. 2.17.2.

There are alleadged many testimonies of Scripture,

Scripture, out of which it is certainly and soundly gathered, that Christ by his obedience hath truly purchased and deserved favour for us with his Father. 2.17.3.4.5.

It is a foolish curiosity to enquire whether Christ hath deserved, any thing for himselfe: and it is rashnesse to affirme it. 2.17.6.

Merits of works.

The boastings that are made of the Merits of works, doe overthrow as well the praise of God in giving righteousnesse, as also the certainty of salvation. 3.15.1.

Whosoever first applied the name of Merit to good works in the sight of Gods judgement, he did against the pureneſſe of Faith. And though the old fathers used that name, yet they so used it, that they have in many places shewed, that they attribute nothing to works. 3.15.2.

An exposition of certaine places, wherewith the Sophisters goe about to prove that the name of merit toward God is found in the Scripture. 3.15.4.

It is proved by authority of the Apostles and Augustine, *that the rewards of righteousnesse doe hang upon the meere liberality of God.* 2.5.2.

It is proved that this is a false saying, that Christ merited for us onely the first grace, and that afterward we doe merit by our owne workes. 3.15.6.7.

There be certaine things touching Merits, in the title of Justification by Faith.

Ministerie of the Church.

Of the Ministery of the Church, and of them which despise this manner of learning. 4.1.5.

Of the efficacie of the Ministerie. 4.5.6.

God, which might teach the Church either himselfe alone, or by Angels, yet doth it by the Ministerie of men for three causes. 4.3.1.

The Ministerie of the Church is garnished with many notable titles of commendation in the Scripture. 4.3.2.3.

Of Apostles, Prophets, Evangelists, Pastors and Teachers: and what is the severall office of every of them. 4.3.45.

The chiefe parts of the office of Apostles and Pastors are to preach the Gospell, and Minister the Sacraments. 4.3.6.

Pastors are so bound to their Churches, that they may not remove to any other place without publicke authority. 4.3.7.

They are called in the Scripture, Bishops, Priests, Pastors and Ministers which governe Churches. 4.3.8.

No man ought to thrust himselfe into the Church to teach or governe: But there is a calling required. 4.3.10.

The preaching of the word of God, is compared to seed which is scattered in the ground: Whereby wee understand that the whole encrease proceedeth of the blessing of God and the effectuall working of the holy Ghost. 4.14.11.

What manner of men ought to be chosen Bishops, and in what sort and whom they are to bee chosen, and with what forme or ceremony they are to be ordered. 4. 3.11.12.13.14.15.16.

The old Church before the Papacy divided all their Ministers into three degrees, Pastors, Elders, and Deacons. 4.4.1.

Of the commission to remit and retaine sins or to binde or loose, which is a part of the power of the keies, and pertaineth to the Ministery of the word. 4.11.1.

Monkery.

Monasteries in the old time were the seed plots of Ecclesiasticall orders: And there is described out of Augustine *the forme of the old Monkery, and how they were wont at that time to get their living with the Labor of their hands. Whereby appeareth that at this day the manner of Popish Monkery is far otherwise.* 4.13.8.9.10.

Of the proud title of perfection wherewith the Monkes doe set out their kinde of life. 4.13.11. *because they binde themselves to keepe the counsels of the Gospel (as they call them) whereunto other Christian men are not bound. Sect.* 12. *and because they have forsaken all their possessions. Sect.* 13.

As many as go into Monasteries, doe depart from the Church, sith they openly affirme that their Monkery is a forme of second Baptisme. 4.13.14.

The Popish Monkes doe in manners much differ from the old Monkes. 4.13.15.

Some things are to be misliked even in the profession of the old Monkery, and they that were the Authors thereof brought a perillous example into the Church. 4.13.16.

Monks with their vowes doe consecrate themselves not to God but to the devil. 4.13.17.

As all vowes unlawfull and not rightly made, are of no value before God, so they ought to be void to us. 4.13.20.

Therefore they which depart from Monkerie to some honest trade of life, are wrongfully accused of Faith breaking and perjurie. 4.13.21.

Of Mortification.

See forsaking of our selves.

O

Obedience of Children to Parents.

A Nexposition of the fifth Commandement: the end and summe thereof. 2.8.35.

How farre this word honouring extendeth, and there be three parts thereof, Reverence, Obedience, and Thanksgiving. 2.8.36.

Of the promise adjoyned to the fifth Commandement, concerning long continuance of life, and how farre the same pertaineth to us at this day. 2.8.37.

How, and by how divers meanes God sheweth his vengeance upon the disobedient: Yet obedience is not due to Parents and other, but saving the law of God. 2.8.38.

Offences.

What offences are to be avoided, and what to be neglected: what is an offence given, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of Paul *who he weake, to whom we must beware that we give no Offence.* 3.19.12.

Whereas we are commanded to beware that we offend not the weake, the same is meant only in things indifferent: Therefore they doe wrongfully abuse this doctrine, which say, that they beare Masse for the weakes sake. 3.19.13.

Officials.

Of Popish Bishops Officials, as they call them. 4.11.7.8.

Orders Papisticall.

The Sacrament of Order breedeth to the Papists seven other pettie Sacraments, of whose names and differences they themselves be not yet agreed. 4.19.22.

Their fond and ungodly foolishnesse, praysmuch as they make Christ fellow Officer with them in every one of them. 4.19.23.

Of Acoluthes, *Doore-keepers and Readers, whom the Papists doe make Orderers of the Church and Sacraments,* 3.19.24. *and with what ceremonies they consecrate them. Sect.* 27.

Of Exorcists or Conjurers an order of the Popish Church. 4.19.24.

The orders of Psalmists, Doore-keepers and Acoluthes, *are vaine names among the Papists, forasmuch as they themselves doe not execute the Offices, but some boy, or any layman.* 4.19.24.

Of the shaving of the Clergie, and the signification thereof by the doctrine of the Papists. 4.19.25.

They doe wrongfully apply it to Pauls *example, which shaved his head when he tooke a vow, or to the old Nazariter.* 4.19.26.

It is shewed out of Augustine, *whence it first began,* 4.19.27.

Of the three higher Orders: and first of Priest-hood or sacrificership: where is shewed that the Papists have most wickedly perverted the order appointed by God, and doe wrong to Christ, the only and eternall sacrificing Priest. 4.19.28.

Of their blowing at the making of the Popish Priests, and how in that ceremonie they do wrongfully counterfeit Christ: Where is declared that the Lord did many things which he would not have to be examples for us to follow. 4.19.29.

Of the undeleble character, or undefaceable marke of the oyle wherwith Popish Priests are annointed at their creation. And how the same is wrongfully applyed to the children of Aaron. *But these Priests in coveting to be like the Levite, are Apostates from Christ.* 4.19. 30.31.

Originall sinne.

A definition and expounding of Originall sinne. 4.15.10.11.12.

A true definition of Originall, and a declaration of the same definition: Wherein is shewed, that not only punishment came from Adam upon us, but also that the infection distilled from him, remaineth in us, and how it is the sin of another, and also our owne sinne: Finally, that such infection pierced not only into the inferiour desire, but also into the very understanding minde, and bottome of the heart, so that there is no part of the soule free from corruption. 2.1.8.9.

A confutation of them that dare charge God with their faults, becauſe we ſay that men are naturally faulty: and there is proved, that man is corrupt by naturall vitiouſneſſe: (to the end that no man ſhould thinke it to be gotten by evill cuſtome) but yet ſuch as proceeded not from nature, but is an accidentall quality, and not a ſubſtantiall property from the beginning. 2.1.10.11.

Oath.

See ſwearing.

P

Patience.

A part of the forſaking of our ſelves, in reſpect of God, is contentation of minde and ſufferance: Which we ſhall performe, if in ſeeking the commoditie and quiet of this preſent life, wee yeeld our ſelves wholly to the Lord, and doe not deſire, hope for, or thinke upon any other meane of proſpering than by his bleſſing. 3.7.8.

So ſhall it come to paſſe that we ſhall never ſeeke our owne commodities by unlawfull meanes, or with wronging of our neighbours: alſo that we ſhall not burne with unmeaſurable deſires of riches or of honors: finally, if things proſper well with us, we ſhall yet be holden from pride, and if they happen ill, we ſhall yet be reſtrained from impatience. 3.7.9. *Which extendeth to all chances whereunto our preſent life is ſubject, whereof the faithfull doe alwayes acknowledge the hand of God their Father, and not fortune, to be the governour.* 3.7.10.

The Patience of the faithfull is not ſuch as is without all feeling of ſorrow, but ſuch as being upholden by godly comfort, fighteth againſt the naturall feeling of ſorrow. Therefore the patience of the Stoikes is to be rejected: neither is it in it ſelfe any fault to weepe or feare. 3.8.8.9.

A deſcription of that ſtriving which is ingendred in the hearts of the faithfull by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlineſſe, wherewith that ſame feeling muſt be ſubdued and tamed. 3.8.10.

There is a great difference betweene Philoſophicall and Chriſtian patience. Forasmuch as the Philoſophers doe teach us to obey, becauſe we ſo muſt of neceſſity: but Chriſt teacheth it, becauſe it is righteous, and alſo becauſe it is profitable for us. 3.8.11.

Pardons.

The ſo long continuing of pardons declareth in how deepe darkneſſe of errours men have beene drowned, theſe certaine ages paſt. 3.5.1.

What pardons are by the Papiſts doctrine: Whereby is proved that they are a diſhonouring of the bloud of Chriſt: A compariſon of Chriſt and Popiſh pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable ſaying of Leo *Biſhop of Rome, and of* Auguſtine. *And there is ſhewed that the bloud of Martyres is not unlawfull, although it have no place in forgiveneſſe of ſins.* 3.5.3.4.

Either the Goſpell of God muſt lie, or pardons muſt be lying deceits. And there is ſhewed what ſeemeth to have beene the beginning of them. 3.5.5.

Penance, the Popiſh Sacrament.

Of the uſage of the old Church in publike penance: and of the laying on of hands at reconciliation. Alſo how in proceſſe of time the laying on of hands was uſed in private abſolutions. 4.19.14.

The divers opinions of the Schoolemen how Penance is a Sacrament: And there is ſhewed that the definition of a Sacrament doth not agree with it. 4.19.15.16.

It is a lie, and a deceitfull errour which they have invented concerning the Sacrament of Pennace: and it is a wicked and blaſphemous title wherewith they have garniſhed it, a ſecond boord after ſhip-wracke from Baptiſme. 4.19.17.

Perſeverance.

See Booke 2. Chap. 5. Sect. 3.

A confutation of the moſt wicked errour that Perſeverance is given of God according to the Merit of men, ſo as every man hath ſhewed himſelfe not unthankfull for the firſt grace: and in this opinion is ſhewed a double errour. Of the common diſtinction of grace working, and working together: and how Auguſtine *uſed it, qualifying it with an apt definition.* 2.3.11.

Politicke Government.

There is a difference to be made betweene

Policie,

Policy, and the inward government of the Soule. There doctrine is to be reiected which goe about to overthrow Policy as a thing not necessary for Christians, or as a thing that overthroweth the spirituall liberty of the Soule. Also those flatterers are to be rejected, which doe give too much unto it, and doe set it in comparison against the authority of God. 4.20.1.23.

Policy is the gift of God, which bringeth great commodities to mankinde and no small helpe to the defence of the state of religion. Politicke government hath three parts, the Magistrate, The Lawes, and the People. 4.20.3.

Of the three formes of Civill government, Aristocracy *the government of the best choisest men.* Democracy *the government of the people,* Monarchy *the government of one: it cannot simply be determined which of these is the best: yet it commeth to passe by the fault of men, that it is safer and more tolerable to have many to governe, than one to raigne. But all these formes are of God, and diversly disposed by him, therefore it is the duty of private men to obey, and not to make innovation of states after their owne will.* 4.20.8.

Of the immunity that the Romish Clergy take to themselves, which was altogether unknowen to the Bishops of the old Church. 4 11.15.

In matters of Faith, the judgement in the old time pertained to the Church and not to Princes, although sometime princes entermedled their authority in ecclesiasticall matters, but the same was done to preserve and not to trouble the order of the Church. 4.11.15.16.

Of the authority of the sword usurped by the Bishops in the Papacy: and how they have by little and little from so small beginnings growne to so great encrease. 4.11.9.10.

Pope.

It is proved that the supremacy of the sea of Rome is not by the institution of Christ. 4.6.1.2.3.4.

Neither had Peter *any principality in the Church or among the Apostles.* 4.6.5.6.7.

Neither is it profitable nor may be, that one man should beare rule over the whole Church 4.6.8.9.10.

Although Peter *had had a supremacy in the Church, yet it followeth not that the seat of that supremacy ought to be at Rome.* 4.6.11.12.13.

It is proved by many arguments that Peter *was not Bishop of Rome.* 4.6.14.15.

The supremacy of the sea of Rome is not according to the use of the old Church. 4.6.16.17

Of the beginning and encreasings of the Romish Papacy, untill it advanced it selfe to that height, whereby both the liberty of the Church is oppressed, and all moderate government hath beene overthrowne. 4.7.

In the most part of the Councels, the Bishop of Rome, nor his Legates had not the chiefe place, but some other of the Bishops had it at the Councell of Chalcedon: but yet without order. 4.7.1.2.

Of the title of supremacy and other titles of pride wherewith the Pope *boasteth himselfe, and when and how they crept in.* 4.7.3.

Gregorie *pronounceth that the title of universall Bishop was devised by the Devill, and published by the crier of Antichrist.* 4.7.4.

It is proved by the use of the old Church, that it is false which the Bishop of Rome, boasteth that he hath jurisdiction over all Churches. 4.7.5. *Whether ye consider the ordering of Bishops, Sect.* 6. *or ecclesiasticall admonitions and censures, Sect.* 7. *or summoning of Councels, Sect.* 8. *or authority of higher appeales. Sect.* 9.10.

The old Bishops of Rome, in the most part of their Epistles did ambitiously set forth the glory of their sea, but those Epistles at that time had no credit. Also they did thrust in certaine forged things, as though they had been written in thold time by holy men. 4.7.11.20.

Although in the time of Gregorie, *the authority of the Bishop of Rome was greatly encreased, yet it is proved by his writings that it was then farre from unbrideled dominion and tyranny.* 4.7.12. 13. 22.

There was strife for the supremacy betweene the Bishop of Constantinople *and the Bishop of* Rome. 4.7.14.15.16. *untill* Phocas *granted to* Boniface *the third, that* Rome *should be the head of all Churches: which afterward* Pipine *confirmed, when he gave to the sea of* Rome *jurisdiction over the Churches of France.* 4.7.17.

From thenceforth the tyranny of the Sea of Rome *encreased more and more, partly by ignorance and partly by negligence of Bishops: which destruction of the whole order of the Church* Bernard *lamenteth and layeth to the Popes charg.* 4.7.18.22.

The insolency and shamelesnesse of the Bishops of Rome *in setting forth their owne supreme authority.* 4.7.19.20. *which is repro-*

ved

ved by sayings of Cyprian and Gregorie. Sect. 21.

Rome cannot bee the Mother of all Churches, forasmuch as it is no Church. Neither can the Bishop of Rome be head of Bishops, sith he is no Bishop. 4.7.23.24.

It is proved by Paul, that the Pope is Antichrist. 4.7.25.

Although the Church of Rome in old time had had the honour of supremacie, yet the same is not to bee bound to a place. 4.7.26.29.

Of the manners of the Citie of Rome, of the Pope, and of the Cardinals, and their divinity. 4.7.27.28.

The Bishop of Rome first laid hand upon Kingdomes, and then upon the Empire: Which is proved by most sharp reprehensions of Bernard, to bee unmeet for him that boasteth himself the successor of the Apostles. 4.11.11.

Of the gift of Constantine, wherewith he laboureth to hide his robberie. 4. 11. 12. and how there are not yet five hundred yeares past, since the Popes were in subjection of Princes, and by what occasion they have shaken it off, Sect. 13. and how they brought the Citie of Rome into their power but about a hundred and thirty yeares ago. Sect. 14.

Prayer.

True faith cannot be idle from calling upon God. 3.20.

How necessary, and how many wayes profitable is the exercise of praying. 3.20.2. although the Lord will not cease while we crave not, nor needeth any to put him in minde. Sect. 3.

The first rule of well framing our prayer, is that wee be no otherwise disposed in heart and minde, than becommeth them that enter into talke with God. 3.20.4.5.

The second rule is, that in praying we alway feele our owne needinesse, and that earnestly considering that wee want all these things that wee aske, wee joyne with our prayer an earnest and fervent desire to obtaine. 3. 20.6.

Wee ought to pray at all times, and in the greatest quietnesse of our estates, the onely remembrance of our sinnes ought to bee no small provocation to move us to that exercise. 3.20.7.

The third rule of praying well, is that wee forsake all confidence of our owne glory, lest if wee presumptuously take any thing, be it never so little, unto our selves, wee with our vaine pride fall downe from his face. 3.20.8.

The beginning of praying well is the obtaining of pardon, with an humble and plaine confession of offence. 3.20.9.

In what sense the prayers of certaine holy men are to be taken, in which to intreat God, they seeme to alleage their owne righteousnesse. 3.20.10.

The fourth rule of praying well, is that being so overthrowne and beaten down with true humility: wee bee nevertheless encouraged to pray with an assured hope to obtaine: so in our prayers, faith and repentance doe meet together. 3.20.11.

Of the certainty of faith, whereby the faithfull doe determine that God is favourable unto them. And how necessary the same is in prayer: Neither is that certainty weakned, when it is joyned with acknowledging of our owne misery. 3.20.12.

God commandeth us to call upon him: hee promiseth that wee shall bee heard: both these things are necessary, that we may pray in faith. 3.20.13.

There are rehearsed divers promises of God, with the sweetnesse whereof they that are not stirred up to prayer, are altogether unexcusable. 3.20.14.

An exposition of certaine places wherein God seemeth to have assented to some mans prayers which yet were grounded upon no promise. 3.20.15.

These foure rules of praying well, are not examined with so extreame rigour, but that God herein doth beare with many infirmities; yea, many intemperances in them that bee his, which is proved by many examples. 3:20.16.

We must alway pray in the name of Christ onely, 3.20.17. neither were the faithfull ever heard any otherwise. Sect. 18.

They which pray otherwise have nothing left for them at the throne of God, but wrath and terrour. 3.20.19.

It is not against Christs office of Mediator, that we be commanded to pray one for another. 3.20.19.

A confutation of the Sophisters devise, which say that Christ is the Mediator of redemption, and the faithfull are Mediatours of intercession. 3.20.20.

Against them which make dead Saints intercessors to God for them, or doe mingle the

the interceſſion of Chriſt, with the Prayers and merits of dead men. 3.20.21.

This fooliſhneſſe hath proceeded in the Papacy to groſſe monſtrouſneſſe of ungodlineſſe, and to horible ſacrileges. 3.20.22.

A confutation of the arguments wherewith the Papiſts labour to confirme the interceſſion of dead Saints. 3.20.23.24.25.26.

It is unlawfull to direct our prayers to dead Saints, for as much this kinde of worſhipping doth moſt properly belong to God alone. 3.20.27.

Of the ſorts of Prayer, and chiefly of thankſgiving: Alſo of the continuall exerciſe of the faithfull in prayer and thankſgiving. 3.20.28.29.

Of the babling of the Papiſts, and of avoiding all boaſting in Prayers, of departing into ſecret places, and of publike Prayers. 3.20.29.

Publike Prayers muſt be made in the common and native ſpeech of the land. And there is entreated of kneeling and uncovering of the head at Prayer. 3.20.33.

Of the infinite goodneſſe of Chriſt, which hath alſo appointed us a forme of Prayer. And how great comfort commeth unto us thereby. 3.20.24.

A diviſion of the Lords Prayer. 3.20.35.

An Expoſition of the ſame Prayer. 3.20.36.

The ſame in every point is a perfect and upright Prayer. 3.20.48. *whereunto nothing ought to be added, although we may uſe other words in making our Prayers. Sect.*49.

Of the confidence which the name of the children of God doth bring unto us, which even the conſcience of our ſinnes ought not to throw, 3.20.36.37.

Although we ought to pray for all men, and ſpecially for them of the houſhold of faith, yet this withſtandeth not, but that we may pray ſpecially both for our ſelves and certaine other. 3.20.38.39.47.

Of the boldneſſe of aſking which the Lord granteth to his, and the truſt of obtaining. 3.20.47.

It is good that every one of us for exerciſe, appoint to himſelfe certaine peculiar houres to pray, ſo that it be done without ſuperſtitious obſervation 3.20.50.

In all our prayers we ought diligently to beware that we goe not about to bind God to certaine circumſtances. 3.20.50.

Of the perſeverance of patience in the exerciſe of Prayer. 3.20.51.52.

Of Predeſtination.

It is proved that the doctrine of predeſtination is a doctrine of moſt ſweet fruit. There are rehearſed three principall profits thereof: and they are admoniſhed which being moved with a certaine curioſity, do beyond the bounds of Scripture breake into the ſecrets of the wiſdome of God. 3.1.1.2. *and alſo they which would have all mention of Predeſtination to be buried. Sect.*3.4.

What is Predeſtination, and what is the foreknowledge of God, and how the one of them is wrongfully ſet after the other. The example of Predeſtination in all the off-ſpring of Abraham, *in reſpect of other nations, is confirmed by many teſtimonies of Scripture.* 3.21.5.

*Alſo there is ſhewed a ſpeciall Predeſtination, whereby even among the children themſelves he hath made difference betweene ſome and otherſome. Sect.*6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of Scripture. 3.22.

Of them that make a foreknowledge of Merits the cauſe of Predeſtination. Alſo of other men that blame God, becauſe he electeth ſome, and paſſeth over other. 3.22.1.

God as well in election as in reprobation hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both. 3.22.2.3.4.5.6.7.11.

This is proved by Auguſtine, *Sect.* 8. *and the trifling ſubtill device of* Thomas *to the contrary is confuted. Sect.*9.

The promiſes of ſalvation are not directed to all, but peculiarly to the elect. 3.22.10.

Theſe two ſayings doe not diſagree that God by the outward preaching of the Word calleth many, and yet he giveth the gift of faith to few. 3.22.10.

Againſt them which ſo confeſſe election, that yet they deny any to be reprobate of God. 3.23.1.

The reprobate doe in vaine contend with God, for as much as God oweth them nothing, and willeth nothing otherwiſe than righteouſly, and they themſelves may finde juſt cauſes of their damnation in themſelves. 3.23.2.3.4.5.

An anſwer to the wicked queſtion of certaine men, why God ſhould blame men for theſe things whereof hee hath laid a neceſſitie upon them by his Predeſtination. 3.23.6.8.9.

A definition of Predestination. 3.23.8.

A confutation of them which gather of the doctrine of Predestination, that God hath respect of persons. 3.23.10.11.

Against those hogges which under colour of Predestination, doe goe carelesly forward in their sins: and against all them which say that if this doctrine take place, all endevour of well-working decayeth. 3.23.12.

Against them which say that this doctrine overthroweth all exhortations to godly life, it is proved by Augustine, *that preaching hath his course, and yet the knowledge of Predestination is not hinderd thereby.* 3.23.13.

In this point of doctrine we must so temper our manner of teaching the truth, that so farre as we may, we wisely beware of offence. 3.23.14.

Whereas some obey the preaching of the Word of God, and othersome despise it, or bee more blinded and hardned thereby, although this come to passe by their owne malice and unthankfulnesse, yet wee must therewith also know, that this diversity hangeth upon the secret counsell of God, than which it is unlawfull for to search for any further cause. 3.24. 12.13.14.

An exposition of certaine places wherein God seemeth to deny that it commeth to passe by his ordinance, that the wicked perish, but in as much as against his will they wilfully bring destruction upon themselves. And there is shewed that those places make nothing against the doctrine of Predestination. 3.24. 15.16.

The universality of the promises of salvation, maketh nothing against the doctrine of the predestination of the reprobate: and yet not without cause are they framed universally. 3.24.16..

Here also are confuted certaine objections of them which deny this point of doctrine.

Priesthood, Kingdome, and Propheticall office of Christ.

That we may know to what end Christ was sent of his father, and what he brought unto us, three things are cheifly to be considered in him, his Propheticall office, his Kingdom, and his Priesthood: and therefore is given to him the title of Christ (or Messias which signifieth annointed) although he be specially so called in respect of his Kingdome. Albeit that God alway gave Prophets and teachers to his Church, yet it is proved that all the godly looked for full light of understanding, only at the comming of Messias: and that he when he appeared was annointed a Prophet, not onely for himselfe, but also for all his body, 2.15. 1.2.

As touching his Kingdome, first we must note the spirituall nature thereof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one pertaineth to the whole body of the Church, the other is proper to every member: both sorts are declared and plainly set forth by testimonies of Scripture. 3.15.3.

It is declared that the profit of the Kingdome of Christ cannot otherwise be perceived of us, but when we acknowledge it to be spirituall: and the same profit consisteth in two things, namely, that it enricheth us with all good things necessary to eternall salvation, secondly, that it fortifieth us with strength and vertue against the devill and all his assaults. And so Christ reigneth for us rather than for himselfe, wherenpon we are rightfully called Christians: Where it is said, that at the last day he shall yeeld up his Kingdome to God and his father, and such like sayings, the same maketh nothing against the eternity of his kingdome. 4.15.4.5.

As touching his Priesthood, that the efficacie and profit thereof may come to us, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that he is an everlasting intercessor, by whose mediation we obtaine favour, whereby ariseth to godly consciences both boldnesse to pray, and quietnesse: finally that he is so a Priest, that he joyneth us in the fellowship of so great an honour, to the end that the Sacrifices of prayers and praise which come from us, may be acceptable to God. 2.15.6.

Promises.

Not without cause all the promises are concluded in Christ: for as much as every promise is a testifying of the Law of God toward us, and none of us is beloved of God without Christ. Neither was Naaman *the Syrian,* Cornelius *the Captaine, nor the Eunuch to whom* Philip *was carried, without knowledge of Christ, although they had but a very small taste to him, and a faith in some part unexpressed.* 3.2.32.

The Lord, to the end to fill our hearts with love of righteousnes and hatred of wickednes, was not content to set forth bare commandements onely, but addeth Promises of blessings both of this present life and of eternall blessednes, and also threatnings both of present miseries and of eternall death: The threatnings declare the great pureneſſe of God: the Promises doe shew his great love to righteousneſſe, and his wonderfull goodneſſe toward men. 2. 8.4.

Of the Promiſe of Gods mercy to bee extended to a thousand generations. 2.8.21.

Although the Promiſe of the Law bee conditionall, yet they are not given in vaine. 2. 7.4.

Propheticall Office of Chriſt.

See Prieſthood.

Providence of God.

Prophane men, by fleshly understanding doe confeſſe God the Creator, otherwiſe than wee doe by faith: forasmuch as faith doth teach that he is also the governour of all things not by a certaine universall motion, but by a singular providence which extendeth even to the leaſt sparrow. 1.16.1.

They which give any thing to fortune, doe bury the Providence of God, by whoſe secret counſell all ſucceſſes are governed. 1. 16.2.

Things without life, although each of them have their property naturally planted in them, yet doe not put foorth their force, but ſo far as they bee directed by the preſent hand of God: which is proved by the Sunne, before which hee would, both light to be, and the earth to abound with all kinde of good things: which alſo we read to have stood ſtill by the ſpace of two daies, and gone backe two degrees at the commandement of God. 1, 16. 2. alſo by the ſtarres and ſignes of the heaven, which the unbeleevers doe feare. Sect. 3.

The almightineſſe of God is buſied in continuall doing, ſo that it extendeth to every particular act, and nothing hapneth but by his counſell: Which who ſo doe not acknowledge, they defraude God of his glory and doe extenuate his goodneſſe: But wee on the other ſide doe receive double fruit thereof. 1. 16. 3.

It is proved that the providence of God doth not onely behold things that are done, but governeth all ſucceſſes: Whereby is overthrown the fained invention of bare foreknowledge, and of univerſall providence onely: alſo the error of the Epicures is confuted, and of them which give to God a governance onely above the middle region of the aire. Yet there may a certaine univerſall providence bee granted, but ſo, that the ſpeciall providence bee not darkened, which doth governe not onely certaine but all particular doings. 1. 16.4.5.

That not onely the beginning of motion is in the diſpoſing of God, is proved by the plentifulneſſe of one yeere and the barreneſſe of another, for whereas God calleth the one his bleſſing, and the other his curſe and vengeance. 1. 16.5.

The providence of God in governing the world, is chiefly to be conſidered in mankind, and in the divers eſtate of all men, and divers diſpoſing of ſucceſſes 1.16.6.7.

Againſt them which cavill, that this doctrine of the providence of God, is the Stoicke doctrine of fate or deſtiny. 1.16.8.

Whether any thing happen by fortune or chance: Where is rehearſed the saying of Baſilius Magnus, that chance and fortune are words of heathen men: alſo the ſaying of Auguſtine, that he repented that hee had uſed the name of Fortune. Yet thoſe things may be ſaid to happen by fortune in reſpect of us, which being conſidered in their nature, or weighed according to our knowledge, doe ſeeme ſo, although in the ſecret counſell of God they be neceſſarie: Alſo all things that are to come, may be ſaid to be happening, in aſmuch as they bee uncertaine to us. 1.16.8.9.

What things are to bee conſidered, that the doctrine of the Providence of God, may be referred to a right hand, that wee have the profit thereof: and where the cauſes of thoſe things that happen, appeare not unto us, wee muſt beware that wee doe not thinke, that things are rolled by the ſway of fortune: but wee muſt ſo reverence his ſecret judgements, that we eſteeme his will the moſt juſt cauſe of all things. 1.17.1.

Againſt certaine dogges which at this day doe barke againſt the Providence of God, it is proved by the Scripture that whereas God hath ſo revealed his will in the Law, and the Goſpell, that hee illuminateth the mindes of them that bee hit with the Spirit of underſtanding, to perceive the myſteries therein contained, which otherwiſe are incomprehenſible, yet the order of

governing the world is called a bottomlesse depth, because when we know not the causes thereof, yet we ought reverently to honour it. 1. 17. 2.

Such prophane men doe foolishly comber themselves, when they alleadge that if the doctrine of the Providence of God be true, then the praiers of the faithfull in which they aske any thing for time to come are vaine, no counsell is to be taken for things to come, and then men which doe any thing against the Law of God, doe not sinne: These dangerous errours they shall avoid, which in considering the providence of God, shall frame themselves to true modesty. 1. 17. 3.

As concerning things to come, it is proved that the Scripture doth well joyne the advisements of men with the Providence of God: because wee are not hindred by his eternall decrees, but that under his will, wee may both foresee for our selves, and order our owne things: For the knowledge of consulting and taking heede, are inspired into men by the Lord, whereby wee may serve his Providence, in the preserving of our owne life 1. 17. 4.

In all successes of times past the will of God doth governe: and yet the doers of wicked deeds are not excused, because they are accused by their owne conscience, and doe not obey the will of God, but their owne lust. They are indeed the instruments of Gods providence, but so, that they finde the whole evil in themselves, and in God is found nothing but a lawful use of their evilnesse. 1. 17. 5. and 1. 18. 4. Where also the same thing is shewed in the election of King Jeroboam, the tenne Tribes forsaking the house of David, the slaughter of the sonnes of Achab, and in the betraying of the sonne of God.

A godly and holy meditation of the Providence of God, which is taught by the rule of godlinesse first that being certainely perswaded that nothing happeneth by Fortune, wee alwaie cast our eies to God the chiefe cause of all things: then that wee doubt not that his singular Providence watcheth for us, whether wee have to doe with men as well evill as good, or with his other Creatures: To which use wee must apply the promises of God in the Scripture which testifie the same, the examples whereof are rehearsed. 1. 17. 6.

We must also adjoyne those testimonies of Scripture which teach that all men are under the power of God, whether we need to get their good wils to restraine the malice of our enemies: which last point God worketh divers waies, sometime by taking away their wit, sometime when hee granteth them wit, hee fraïeth them that they dare not goe about that which they have conceived: and sometime also when he suffereth them to goe about it, hee breaketh their enterprises; Vpon which knowledg necessarily followeth a thankfulnesse of minde in so prosperous successe of things. 1. 17. 7.

In adversity when we are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of Joseph being afflicted of his brethren, Job persecuted of the Chaldees, and David railed upon of Semei. If we happen to be distressed with any misery without the worke of men this selfe same doctrine is the best remedy against impatience because the Scripture testifieth, that even adversities also doe come from God. 1. 17. 8.

A Godly man principally regarding the prouidence of God, yet will not leave inferiour causes unmarked. Therefore if he have received a benefit of any man, he will heartily know and confesse himselfe to be bound unto him. If he have taken harme or done harme to any other by his negligence or want of heed, he will impute it unto himselfe, much lesse will he excuse his owne offences. In things to come chiefly he will have consideration of inferiour causes, but yet so that in determining he will not be caried away with his owne wit, but commit himselfe to the wisedome of God: neither shall his trust so stay upon outward helps, that hee will carelesly rest upon them if hee have them, nor bee dismaied for feare if hee want them. 1. 17. 9.

A large description of the inestimable felicity of a godly minde which resteth upon the providence of God: and on the other side the miserable carefulnesse wherewith wee must needes bee distressed when the weakenesse of this earthly cottage maketh us subject to so many diseases, sith our life and safety is besieged with infinite dangers at home, abroad, upon the Land, in the water, by men, and by devels. 1. 17. 10. 11.

Those places of Scripture, where it is said that God repented him: maketh nothing against the doctrine of Providence, forasmuch as therein (like as also when he is said to bee angry) the Scripture applying it selfe to our capacity describeth him, not such as hee is, but such as we feele him to bee. Likewise,

where he ſpared the Ninivites, to whom hee had threatned deſtruction within fortie daies, whereas he prolonged the life of Ezechias for many yeeres, to whom he had declared preſent death: becauſe ſuch threatnings containe an unexpreſſed condition. Which is well proved by a like example in King Abimelech, which was rebuked for Abrahams wife. 1. 17. 12. 13. 14.

A confutation of them which coveting to get a praiſe of modeſtie, goe about to maintaine the righteouſneſſe of God with a lying defence, when they ſay: that thoſe things which Satan and all the reprobate doe naughtily, are done by the ſufferance of God, and not by his providence and will. And it is proved by the affliction of Iob, the deceiving of Achab, the killing of Chriſt, the inceſtuous adulterie of Abſolon, and many other examples, that men doe worke nothing but that which he hath alreadie decreed with himſelfe, and doth appoint ſo to be by his ſecret direction. 1. 18. 1.

And this hath place, not onely in outward doings, but alſo in ſecret motions. For it is proved by the hardning of Pharao, and other teſtimonies, that God worketh even in the minds alſo and hearts of the wicked. Neither maketh it any thing to the contrarie, that oftentimes the worke of Satan is uſed therein: for God worketh nevertheleſſe, but after his owne manner, uſing a juſt revenge 1. 18. 2. therefore God is not the Author of ſinnes. Sect. 4.

They are proved guilty of intollerable pride, which refuſe this doctrine under pretence of modeſtie. A confutation of their objection when they ſay that if nothing happen but with the will of God, then hath he in himſelfe two contrarie wils, foraſmuch as he doth appoint thoſe things to be done by his ſecret counſell, which he hath openly forbidden by his lawes. And there is ſhewed, that God doth not diſagree with himſelfe, that the will of God is not changed, that hee doth not faigne himſelfe to will that which he willeth: but whereas there is in God, but one ſimple will, the ſame to us appeareth divers, becauſe for the weakeneſſe of our underſtanding, wee conceive not how hee diverſly both willeth not, and willeth one ſelfe thing to bee done. Finally it is proved by Auguſtine, that man ſometime with good will willeth ſomething which God willeth not, and ſometime willeth that thing with evill will, which God willeth with good will. 1. 18. 3.

The conſideration of Gods power in governing this frame of heaven and earth, and all parts that are in them. 1. 5. 5.

The fellowſhip of men is ſo governed by the providence of God, that he ſheweth himſelfe liberall, merciſull, righteous, and ſevere. 1. 5. 6.

Thoſe things which in the life of men are counted chances, as well of proſperitie as adverſitie are ſo many tokens of the heavenly providence. 1. 5. 7. and ought to awaken us to the hope of the life to come. Sect. 9.

How God worketh in the harts of them that be his, and Sathan in them that be his, but yet ſo that they are not excuſed. 2. 4. 1.

God worketh alſo in the wicked, and even in the ſame worke wherein Satan worketh, and yet is not God ſo ſaid to be the Author of ſinne, neither is Satan or the wicked excuſed, but there is difference betweene the one and the other, both in the end and manner of doing 2. 4. 2. 3.

The old writers oftentimes referred theſe things not to the working of God, but to his foreknowledge or ſufferance, leaſt the wicked ſhould thereby take occaſion to ſpeake irreverently of the workes of God. But the Scripture when it ſaith that God blindeth, hardeneth, and ſuch like, declareth ſomewhat more than a ſufferance: although God doe worke two waies in the reprobate, namely by forſaking them, and taking his Spirit from them, and alſo by delivering them to Satan the miniſter of his wrath. 2. 4. 3. 4.

The miniſterie of Satan is uſed to ſtir forward the reprobate, whenſoever the Lord by his povidence directeth them hither or thither. 2. 4. 5.

Purgatory.

We ought not to winke at the doctrine of Purgatorie, foraſmuch as it is a damnable invention of Satan which maketh void the croſſe of Chriſt, &c. 3. 5. 6.

An expoſition of certaine places of Scripture which the Papiſts doe wrongfully wreſt to the confirmation of their Purgatorie. 3. 5. 7. 8. 9.

An anſwere to the objection of the Papiſts, that it hath beene ancient uſage of the Church that praiers ſhould bee made for the dead. Where is ſhewed that this was done by them in the old time, without the word of God, by a certaine wrongfull imitation, leaſt Chriſtians if they were ſlow in having care of funerals and the dead, ſhould ſeeme

worse than heathen men. Yet herein was a great difference betweene this slipping of these old men, and the obstinate errour of the Papists. 3.5.10.

R

Redeemer Christ.

THe knowledge of God the Creator is unprofitable unto us, unlesse faith doe also follow, setting him forth in Christ a Father and Redeemer to us, and this doctrine from the beginning of the world in all ages hath beene holden among the children of God. 2.6.1.

It is proved by divers arguments and testimonies of Scripture, that the happy state of the Church hath alway beene grounded upon the person of Christ. For both the first adoption of the chosen people, and the preserving of the Church, the deliverance of them in perils, and the restoring after their dissipation, did alway hang upon the grace of the Mediator. And the hope of all the godly was never reposed any other where than in Christ. 2.6.2.3.4.

It is to be diligently considered how Christ hath fulfilled the office of Redeemer, that wee may find in him all things necessary for us, sith (as Bernard saith) he is to us light, meat, oile, salt, &c. 2.16.1.

An exposition how we should say that God was our enemy until he was reconciled to us by Christ, whereas to give Christ to us, and to prevent us with mercy, were signes of the love wherewith he before imbraced us. And there is shewed that the Scripture useth this speech and such other, to apply it selfe to our capacity: and yet it doth not the same falsly. And all this is proved by the authority of Scripture, and the testimony of Augustine. 2.16.2.3.

Regeneration.

Against certaine Anabaptists, which invent a phrenticke intemperance in stead of spirituall Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to bee carefull to bridle the lust of the flesh, but onely to follow the spirit for their guide. 3.3.14.

The rest pertaining to this matter, see in the title of Repentance.

Religion.

Necessity enforceth the Reprobate to confesse that there is some God. 1.4.4.

They are deceived which say that Religion was devised by the subtilty of certaine men to hold the simple people in order. 1.3.2.

The very wicked and godlesse men are compelled whether they will or no to feele that there is a God. 1.3.2. and in what sense David saith, that they thinke that there is no God. 1.4.2.

Remission of Sinnes.

Against them which dreame a perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of Remission of sinnes: and in what sense sinnes are called debts, and how we are said to forgive other that have offended against us. ibid.

Of the distinction of fault and paine, where with most strong testimonies of Scripture the doting errour of the Papists is confuted, namely, that when the fault is forgiven, yet God retaineth the paine, which remaineth to bee redeemed with satisfactions. 3.4.29. 30. and there also is shewed that they cannot scape away with their distinction betweene everlasting paine and temporall paine.

Of certaine places of Scripture wherewith they goe about to confirme their errour; where it is declared that there are two kindes of the judgement of God: the one of Vengeance, the other of Chastisement, which are wisely to bee distinguished asunder. 4.4.31.

The first of these, that is to say, vengeance, the faithfull have alway earnestly praied to escape: the other that is to say, chastisement, they have received with quiet minde, because it hath a testimonie of love. And where it is said that God is angry with his Saints, the same is not meant of his purpose or affection to punish them, but is spoken of the vehement feeling of sorrow wherewith they are striken so soone as they beare any part of his severity: and this is profitable for them. On the other side the reprobate, when they are stricken with the scourges of God doe already after a certaine manner begin to feele the paines of his judgement.

All which things are proved by testimonies of the Scripture, and also by the expositions of Chrysostome *and* Augustine. 3.4.32.33.

God when he had forgiven the adultery of David, *chastised him both for common example, and also to humble him: and for this reason he daily maketh the faithfull (to whom he is mercifull) subject to the common miseries of this life.* 3.4.35.

An exposition of the article of the Creed concerning remission of sinnes. 4.1.20.21.

The keyes were given to the Church, to forgive sins, not only to men at their first conversion to Christ, but to the faithfull all their life long. 4.1.22.

This doctrine is proved by testimonies of Scripture against the Novations, and certaine of the Anabaptists which faine that the people of God are by baptisme regenerate into an angelike life, and afterward there remaineth no pardon for them that fall. 4.1.23.24.25.26.27.

A confutation of them which make a voluntary transgression of the law a sinne unpardonable. 4.1.28.

Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.1.

A confutation of their reasons, which thinke otherwise, but hereby is not signified any space of time wherein faith breedeth repentance: but onely is shewed that no man can earnestly endevour himselfe to repentance unlesse hee know himselfe to be Gods. Of the error of certaine Anabaptists, Iesuits, and such other which appoint to their novices certaine daies for repentance. 3.3.2.

Certaine learned men long before this time, made two parts of repentance, namely mortification, which they commonly call contrition, Vivification which they wrongfully expound to be comfort by the feeling of the mercy of God: whereas it rather signifieth a desire to live well 3.3.3.

They doe also make two other sorts of repentance, the one of the Law, the other of the Gospell: where also are shewed examples of either sort out of the Scripture. 3.3.4.

A true definition of repentance taken out of the Scripture, and here repentance though it cannot be severed, yet ought to be distinguished from faith. 3.3.5.

A plainer declaration of the definition of repentance: where first is shewed, that there is required a turning to God, that is to say, an alteration, not only in outward works, but also in the soule it selfe. 3.3.6. *then that it proceedeth of an earnest feare of God: where also is entreated of the sorrowfulnesse that is according to God.* 3.3.7.

Thirdly, that saying is declared that repentance consisteth of two parts, the Mortification of the flesh, and the quickning of the Spirit 3.3.8.

Both these things doe we obtaine by partaking of Christ, the first by communicating of his death, the second of his Resurrection. Therfore repentance is a new forming of the image of God in us, and a restoring into the righteousnesse of God by the benefit of Christ: and this restoring is not fulfilled in us in one moment. 3.3.9.

But there remaineth in all the Saints, while they live in mortall body, matter of strife with their flesh, and so thought all the Ecclesiastical writers that have been of sound judgement: and specially Augustine, *which calleth this nourishment of evill and disease of lusting in the elect, weaknesse, and sometime sinne: and indeed it is sinne.* 3.3.10.

This is confirmed by the testimony of Paul, *and by the sum of the commandements. Whereas it is said that God clenseth his Church from all sinne, the same is spoken rather of the guiltines of sinne, then of the matter of sinne it self, which ceaseth not to dwell in the regenerate (but ceaseth to raigne in them) though it bee not imputed.* 3.3.11.

A declaration of the seven causes or effects, or parts or affections of repentance, which Paul *rehearseth. Those be study or carefulnesse, excusing, displeasure, feare, desire, zeale, revenge. Whereunto also is added out of* Paul, *and declared by an excellent admonition of* Bernard, *that in such renewing we must keepe a measure.* 3.3.15.

The fruits of repentance are devotion toward God, charity toward men, holinesse and pureneſse in all our life: but all these ought to begin at the inward affection of the heart, from whence outward testimonies may afterward spring forth: where also is spoken of certaine outward exercises of repentance, which the old writers seeme to enforce somewhat too much. 3.3.16.

Turning of the heart to God is the chiefe point of repentance: Sackcloth and Ashes, weeping and fasting, were used of them in the old time before Christ, as tokens of publike repentance: of which the two last may yet bee used

uſed to appeaſe the wrath of God in the miſerable times of the Church. 3.3.17.

The name of repentance or penance is unproperly drawne from his naturall ſenſe, to this outward profeſſion. Publike confeſſion is not alway neceſſary in ſins: but private confeſſion to God may never bee omitted, wherein wee ought to confeſſe not only thoſe things that we have lately committed, but the diſpleaſure of our grievous fall, ought alſo to call us backe to remembrance of our paſſed offences. Of ſpeciall penance which is required of hainous offenders and certaine other: and of the ordinances which the children of God, even the moſt perfect ought to uſe all their life long. 3.3.18.

God doth therefore freely juſtifie them that be his, that hee may alſo with the ſanctification of his Spirit reſtore them into true righteouſneſſe: therefore John, *Chriſt, and the Apoſtles preached repentance and remiſſion of ſinnes. The effect of which ſaying is declared.* 3.3.19.

Chriſtians ought to exerciſe themſelves in a continuall repentance, and he hath moſt profited, that hath learned moſt to miſlike himſelfe. 3.3.20.

Repentance is a ſingular gift of God, unto which he calleth all men, which he giveth to all them whom hee purpoſeth to ſave, and which the Apoſtle pronounceth, that it ſhall never be given to wilfull Apoſtates, whoſe wickedneſſe is unpardonable, that is to ſay, ſuch as have ſinned againſt the holy Ghoſt. 3.3.8.

Although fained repentance doth not pleaſe God, yet he ſometime for a ſeaſon ſpareth hypocrites which make a ſhew of ſome converſion, which he doth not for their ſakes, but for common example, that we may learne more cheerefully to give our minds to unfained repentance: and this is proved by the examples of Achab, Eſau, *and the Iſraelites.* 3.3.25.

The Schoole Sophiſters doe foully erre in thoſe definitions which they make of repentance, and no better doe they divide it, when they part it into contrition of heart, confeſſion of mouth, and ſatisfaction of worke: where is entreated of certaine queſtions which they move: whereupon is eaſily gathered, that they babble of things which they know not, when they ſpeake of repentance. 3.4.1.

When they require thoſe three things in repentance, they muſt needs binde thereunto forgiveneſſe of ſinnes: And if it be ſo, then are we moſt miſerable, for as much as wee can never have quietneſſe of conſcience: which is proved firſt in that contrition of heart, ſuch as they require. 3.4.2.

There is a great difference betweene the doctrine of ſuch contrition, and that contrition which the Scripture requireth of ſinners, that they truly hunger and thirſt for the mercy of God, 3.4.3.

In what ſenſe the old writers thought that ſolemne penance, which was then required for hainous offences, might no more bee eſtſoones done then Baptiſme. 4.1.29.

Reaſon of Man.

Mans underſtanding is not ſo to be condemned of perpetuall blindneſſe, that we leave it no whit of underſtanding in any kinde of thing: but it hath ſome knowledge in as much as he is naturally carried with deſire to ſearch out truth: And yet this deſire by and by falleth into vanity, becauſe the minde of man cannot for dulneſſe keepe the right way to ſearch out truth, and for the moſt part he diſcerneth not of what things it is behovefull for him to ſeeke the true knowledge. 2.2.12.

As touching earthly things it is proved by examples, that the mind of man hath a ſharpe underſtanding, as firſt of houſholds, ſith every man underſtandeth that the fellowſhip of men muſt be holden together by lawes, and comprehendeth in minde the principles of thoſe lawes. 2.2.13.

Alſo in liberall Arts and handy crafts for learning whereof, yea, for amplifying and garniſhing of the ſame, there is in man a certaine aptneſſe, although ſome be more apt than other. But the light of reaſon, and underſtanding of men, is ſo generall a good quality in all men, that yet it is a free gift of Gods liberality toward every man: which thing God ſheweth when he createth ſome Idiots und dull witted: alſo when he maketh one man to excell in ſharp invention, another in judgement, another in quickneſſe of minde, againe, when he powreth into men ſingular motions, according to every mans calling, and according to the time and matter that is to be done. 2.2.14.17.

The invention of Arts, the orderly teacking of deep and excellent knowledge thereof, which appeare to have beene in the old Lawyers, Philoſophers, Phyſitians, being prophane men, doe declare unto us, that the minde of men how much ſoever it be fallen from his firſt uprightneſſe, is yet ſtill garniſhed with excellent gifts of God. 2.2.15.

They are the gifts of the Holy Ghoſt which the

the Lord giveth to whom he will, even to the ungodly for the publike benefit of mankinde: therefore we ought to use them although they be communicate unto us by the ministerie of the wicked, to whom they are but transitorie and fleeting, because they are without the sound foundation of truth. 2.2.16.

It is shewed in the first two points that mans reason seeth nothing that concerneth the kingdome of God and heavenly matters, which are contained in three things, that is to say, to know God, his fatherly favour toward us, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleadged divers testimonies of Scripture. Sect. 19.20.21. In the third it seemeth that he hath some more understanding than in the other, forasmuch as man is instructed by the law of nature to a right rule of life. But such knowledge is unperfect in the unbeleevers, and availeth to no other end, but to make them unexcusable: neither doe they by that naturall light, see the truth in every thing. And here is expounded the saying of Themistius, that understanding, in the universall definition is seldome deceived, but the error is when it descendeth to particular causes, and there is shewed that mans universall judgement in the difference of good and evill, is not alway sound and upright. For it attaineth not those which are the chiefe things in the first table of the law namely, of confidence in God, &c. In the second table, although it have some more understanding, yet it appeareth that it sometime erreth: as when it judgeth that it is an absurditie to suffer too imperious government, and not to revenge wrong: also it knoweth not the disease of desire in the whole observation of the law. 2.2.22.23.24.

It is proved by the Scripture, that the sharpnesse of our reason in all the parts of our life is nothing before the Lord, and our minds doe reape the grace of enlightning, not onely at the beginning, or for one day, but at every moment. 2.2.25.

See under the title of freewill, certaine things pertaining to this matter.

Resurrection of Christ.

Without the resurrection of Christ all it unperfect that wee beleeve concerning his crosse, death, and buriall, thereof wee receive three profits: forasmuch as it hath both purchased us righteousnesse before God, and is to us a pledge of the Resurrection to come, and by his life we are now regenerate into newnesse of life. 2.16.13.

A declaration of the history of the Resurrection of Christ. 3.25.3.

Last Resurrection.

Forasmuch as the faithfull, doe chiefly need hope and patience, least they should faint in the course of their calling: he hath soundly profited in the Gospel which is accustomed to a continuall meditation of the blessed Resurrection. 3.25.1.2.

The article concerning the last Resurrection, containeth a doctrine of great weight: grave and hard to beleeve: for the overcomming of which hardnesse by faith, the Scripture giveth two helpes, the example of Christ, and the almightinesse of God. 3.25.3.4.

A confutation of the Sadducet, which deny the Resurrection: and of the Millenaries which appoint the Kingdome of Christ to endure but a thousand yeeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receive againe the bodies wherewith they are now clothed, but shall have new and other bodies. 3.25.7.8.

Of the manner of the last Resurrection. 3.25.8.

By what reason the last resurrection, which is a singular benefit of Christ, is common also to the wicked and the accursed of God. 3.25.2

S.

Sabboth.

An exposition of the fourth Commandement, the end thereof and the three causes whereupon we must note that it consisteth. 2.8.28.

The first cause is a shadowing of spirituall rest, that is to say, of our sanctification: this is proved by divers places to have beene the chiefe thing in the Sabboth. 2.8.29.

Why the Lord appointeth the seventh day. 2.8.30.31.

This part, forasmuch as it was Ceremoniall is taken away by the death of Christ. 2.8.31.

The two latter causes, that is to say, that there should bee certaine dates appointed for assemblies in the Church, and that there should be given to servants, a rest from their labour, do serve for all ages. 2.8.32.

Of daies of meeting in the Church to heare the word of God and common praiers: where is spoken of observing of the Sunday. 2.8.32. 33. and of superstition to bee avoided in this behalfe. 2.8.34.

Sacraments.

What is a Sacrament. 4.14.1.

For what reason the old Writers used this word in that sense. 4.14.2.13.

A Sacrament is never without a promise going before, which the Lord sealeth by that meane, wherein hee provideth helpe for our ignorance and dulnesse, and also for our weakenesse. 4.14.3.5.6.12.

A Sacrament consisteth of the word and the outward signe: but the sacramentall word is to be taken otherwise than the Papists think 4.14.4.

Sacraments cease not to bee testimonies of the grace of God, although they be given also to the wicked, which doe gather to themselves more grievous damnation thereby. 4. 14.7.

Our faith is so confirmed by Sacraments, that yet it hangeth upon the inward effectuall working of the spirit. 4.14.10.11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the devilish doctrine of the Sophisticall Schooles, that the Sacraments of the new law doe justifie and doe give grace, so that we doe not stop it with deadly sinne. 4. 14.14.

Augustines *good distinction betweene a sacrament and thing of the Sacrament, whereby is proved that though God in Sacraments doe truly offer Christ, yet the wicked receive nothing but the Sacrament, that is to say, the outward signe. 4.14.15.16.*

We must not thinke that there is joyned or fastened to the Sacraments any secret vertue, wherby they by themselves do give us the graces of the holy Ghost. 4.14.17.

In the old time God gave unto his people some sacraments in miracles and some in naturall things. And there is spoken of the tree of life and of the raine-bow. 4.14.18.

Sacraments are on the Lords behalfe testimonies of grace and salvation, and on our behalfe tokens of our profession. 4.14.19.

The Sacraments of the old Church under the law, tended to the same end that our Sacraments doe, that is to say, Christ: whom yet our Sacraments doe more plainly represent wherefore the Schoolemens doctrine is to bee rejected, which say, that the old sacraments did shew a shadow of the grace of God, and ours doe give it presently. 4. 14. 20. 21. 22. 23. &c.

The five falsely called Sacraments.

When we deny those five to be Sacraments, which are invented by men, we strive not about the name but the thing: because the Papists will have them to be visible formes of invisible grace. 4.19.1.

Many reasons are brought, why it is not Lawfull for men to make sacraments. Also there is a difference to bee put betweene sacraments, and other ceremonie. 4.19.2.

The number of seven Sacraments cannot be proved by the authority of the old Church. 4.19.3.

Although the old Church under the law, had moe Sacraments, yet at this day, the Christian Church ought to be content with those two, which Christ hath ordained: and it is not lawfull for men to make other, nor to adde unto those any thing of their owne. 4.18.20.

Sacrifices.

A difference between the sacrifices of Moses his law, and the supper of the Lord in the Christian Church. 4.18.12.

What the name of a Sacrifice properly signifieth: and of the divers kindes of Sacrifices under the law: which may be devided into two sorts, whereof some may be called of thankesgiving, and other some propitiatory or of cleansing. 4.18.13.

Our onely propitiatory sacrifice is the death of Christ. Sacrifices of thankesgiving we have many, as all the duties of charity, praiers, praises, giving of thankes, and all that we doe to the worshipping of God. 4.18.13.16.17.

This manner of sacrificing is daily used in the Church, and in the Supper of the Lord: And thereupon all Christians are sacrificing Priests.

Satisfactions Papisticall.

Of satisfaction, which they make the third thing in penance, of retaining the paine, the fault being forgiven, and such like lies, which all are overthrowne, by setting against the free forgivenesse of sinnes, by the name of Christ. 3. 4.25.

A confutation of the blasphemous errour

of the Schoolemen, that forgiveneſſe of ſinnes, and reconciliation is once done in Baptiſme, but after Baptiſme we muſt riſe againe by ſatisfactions. 3.4.26.

By ſuch errour, Chriſt is ſpoiled of his honour, and the peace of conſcience is troubled, foraſmuch as they can never certainly determine, that their ſinnes are forgiven them. 3.4.27.

In Daniel, *when* Nebuchadnezar *is commanded to redeeme his ſinnes with righteouſneſſe: that ſame redeeming is referred to God, rather than to men, and the cauſe of pardon is not there ſet forth, but rather the manner of true converſion. The ſame is to be ſaid of certaine other places of Scripture.* 3 4.36.

An expoſition of that place in the Goſpell, Many ſinnes are forgiven her becauſe ſhee hath loved much: *Meaning that love is not the cauſe, but the proofe of forgiveneſſe.* 3.4.37.

The old writers of the Church did not ſpeake of ſatisfactions in ſuch ſenſe as the Papiſts doe: for they underſtand that the penitent doe make ſatisfaction to the Church, and not to God. 3.4.38.39.

Scripture, the Word of God, and the authority thereof.

Men doe not ſufficiently know God the Creator, and diſcerne him from feigned gods, by conſideration of his creatures, unleſſe they be alſo holpen by the light of the Word. And God hath kept this order in teaching them that be his, not onely ſince that hee choſe the Jewes for his peculiar people, but alſo from the beginning, even toward Adam, Noe, *and the other Fathers.* 1.6.1.

Either by Oracles, or by Viſions, or by the miniſterie of other, the Fathers had the word which they were certainly perſwaded to be the Word of God, whereby they knew the true God, the creator and governour of all things: which word afterward, that he might provide for men in all ages, he cauſed to be written in the Law and the Prophets, as it were in publike Regiſters. 1.6.2.3. *in which place alſo is proved by teſtimonies of Scripture, that the doctrine of the Word, muſt bee joyned to the conſideration of creatures, leſt we conceive a fickle knowledge of God.*

Of them which ſay, that the authority of Scripture hangeth upon the judgement of the Church, and in how ill caſe we ſhould be, if it were ſo. 1.7.1.

This errour is well confuted by the place of Paul *in the ſecond Chapter to the Epheſians, where he ſaith, that the faithfull are builded upon the foundation of the Apoſtles and Prophets.* 1.7.2.

In what ſenſe Auguſtine *ſaith, that hee would not have beleeved the Goſpell, unleſſe the authority of the Church did move him: which place they doe cavillouſly wreſt to the confirmation of their errour.* 1.7.3.

Although there be many other arguments, which doe prove, yea, doe enforce the wicked to confeſſe, that the Scripture came from God, yet by none other meane than by the ſecret teſtimony of the Holy Ghoſt, our hearts are truly perſwaded, that it is God which ſpeaketh in the Law, in the Prophets, and in the Goſpell. And this is proved by many places of Eſay. 1.7.4.5.

The orderly diſpoſition of the wiſdome of God, the doctrine ſavouring nothing of earthlineſſe, the goodly agreement of all the parts among themſelves, and eſpecially that baſeneſſe of contemptible words, uttering the high myſteries of the heavenly kingdome, are ſecond helps to ſtabliſh the credit of Scripture. 1.8.1.2.11.

Alſo the antiquity of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moſes, *which yet doth not himſelfe invent a new God, but ſetteth forth to the Iſraelites the God of their Fathers.* 1.8.3.4.

Whereas Moſes *doth not hide the ſhame of* Levi *his father, nor the murmuring of* Aaron *his brother, and of* Mary *his ſiſter, nor doth advance his owne children: the ſame are arguments, that in his Bookes is nothing faigned by man.* 1.8.4.

Alſo the miracles which hapned, as well at the publiſhing of the Law, as in all the reſt of time. 1.8.5.

Which miracles, when the prophane writers could not deny, they cavilled, that Moſes *did them by Magicall arts. Which ſlander is confuted by moſt ſtrong reaſons.* 1.8.6.

Alſo whereas Moſes *ſpeaking in the perſon of* Jacob, *aſſigneth the government to the Tribe of* Juda, *and where he telleth before of the calling of the Gentiles, whereof the one came to paſſe foure hundred yeares after, and the other almoſt two thouſand yeares: theſe are arguments, that it is God himſelfe which ſpeaketh in the bookes of* Moſes, 1.8.7.

Whereas Eſay *telleth before of the captivitie*

vity of the Jewes, and their restoring by Cyrus (which was borne an hundred yeares after the death of Esay) and where Jeremie before that the people was led away appointeth their exile to continue threescore and ten yeares, whereas Jeremie and Ezechiel being farre distant in places the one from the other, doe agree in all their sayings, where Daniel telleth before of things to come, for six hundred yeares after: these are most certaine proofes, to stablish the authority of the Bookes of the Prophets. 2.8.8.

Against certaine ungodly scoffers which aske how we know that those are the writings of Moses and the Prophets, which are read in their names: and how we know whether there were any such Moses. 1.8.9.

Also of them that aske, from whence the copies of the Books of the Scripture came to us, forasmuch as Antiochus commanded them all to be burned. And there is spoken of the wonderfull providence of God in preserving them so many ages, among so many enemies, and so cruell persecution. 1.8.10.

The simplicity of the speech of the first three Evangelists, containing heavenly mysteries, the phrase of John thundring from on high with weighty sentences, the heavenly Majesty shining in the writings of Peter and Paul, the sudden calling of Mathew from the boord, the calling of Peter and John from their fisherboats to the preaching of the Gospell, the conversion and calling of Paul, being an enemie to Apostleship, are signes of the holy Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sundry nations, and of so divers minds in embracing the Scripture, and the rare godlinesse of some, ought to stablish the authority thereof among us. 1.8.12.

Also the bloud of so many Martyrs which for the confession thereof, have suffered death with a constant and sober zeale of God. 1.8.13.

Against certaine frentick men, which forsaking the reading of Scripture and learning, doe boast of the Spirit and doe flie to revelations. 1.9.1.2.

A confutation of their objections that it is not meet that the spirit of God, to whom all things ought to be subject, should be subject to the Scriptures. 1.9.2.

Also where they say that we rest upon the letter which slayeth. 1.9.3.

The Lord hath joyned with a mutuall knot the certainty of his doctrine and of his Spirit. 1.9.3.

Such as the beholding of the heaven and earth, and other creatures doth depaint out God unto us, such doth the Scripture set him forth, that is to say, eternall, full of goodnesse, clemencie, mercy, righteousnesse, judgement and truth: and also to the same end. 1.10.1.2.

What is to be thought of the power of the Church in exposition of Scripture. 4.9.13.

The Romish Doctors doe wrongfully abuse this colour to the confirmation of their errours and blasphemie. 4.9.14.

Of singing in the Church.

Voice and singing availe nothing in prayer, without affection of the heart. 3.20.31.33.

Of the usage of singing in Churches. 3.20.32.

Single life.

Their shamelesnesse which doe set forth the comelinesse of single life for a thing necessarie, to the great reproach of the old Church. By what degrees this tyranny crept into the Church: and how it cannot be defended by the pretence of certaine old Canons. 4.12.26.27.28.

Priests were forbidden to marry by wicked tyranny, and against the Word of God, and against all equity. 4.12.23.

An answer to the adversaries objection, that the Priest must by some marke differ from the lay people. 4.12.24.

The blasphemie of the Pope, saying that mariage is defiling and uncleannesse of the flesh. 4.12.24.

It is found to defend the forbidding of mariage with the examples of the Levitical Priests, which when they should goe into the Sanctuary, lay asunder from their wives. 4.12.25.

Sinne.

A confutation of Plato's saying, that men sinne not but by ignorance: also of their opinion which say, that in all sinnes there is an advised malice and frowardnesse. 2.2.22.23.25.

Against the false imagination of the Sophisters concerning veniall sinnes, which they call desires without a determined assent, which doe not long rest in the heart: it is proved that every sinne, even the lightest desire deserveth death

death, and is deadly, except in the Saints which obtaine pardon by the mercy of God, 2.8.58.59.

A confutation of their fond diſtinction betweene deadly and veniall ſinnes, and of their ſlander when they ſay that we make all ſinnes equall. 3.4.28.

How it is to be expounded, that God viſiteth the iniquity of the Fathers upon the children unto the third and fourth generation: and whether ſuch revengement be unſeemely for the righteouſneſſe of God. 2.19.20.

Sinne againſt the Holy Ghoſt.

The true definition of ſinne againſt the holy Ghoſt, and examples thereof out of the Scripture. 3.3.22.

It is not one or another particular falling, but a generall forſaking, the deſcription whereof is declared by the Apoſtle. Neither is it any marvell if God will be alwayes unappeaſeable to them that have ſo fallen. 3.3.23. *foraſmuch as he promiſeth pardon onely to them that repent, which they ſhall never doe. And though the Scripture doe ſay that ſome ſuch have groned and cryed, yet that was not repentance or converſion, but rather a blinde torment by deſperation.* 3.3.24.

Of the Soule.

That the Soule or Spirit of man is not only a breath, but an immortall ſubſtance, although it were created, is proved by conſcience, by the knowledge of God, and by ſo many excellent gifts wherewith the minde of man is endued, yea, and by thoſe things which it conceiveth in ſleepe and alſo by many arguments taken out of the Scripture. 1.15.2. *Finally, by this that is ſaid, that man was created after the image of God. Sect.* 3.

Againſt them that under the colour of nature doe deny the providence and governance of God, uttering it ſelfe in the marvellous and in a manner innumerable powers of the ſoule. 1.5.4.5.

A confutation of the errour of the Manichees, *and of* Servetus, *that the ſoule is a derivation of the ſubſtance of God: alſo of the errour of* Oſiander, *which acknowledgeth no image of God in man without an eſſentiall righteouſneſſe.* 1.15.5.

Concerning the immortality of the Soule, in a manner none of the Philoſophers hath certainly ſpoken: but they doe binde the powers thereof to this preſent life, whereas the Scripture doth ſo give to it the chiefe rule in governance of life, that it alſo ſtirreth up man to the worſhipping of God. Alſo of the diverſity of ſoules, and of the diviſion of the powers of the ſoule according to the Philoſophers. 1.15.6.

Another diviſion more agreeable with Chriſtian doctrine, that is to ſay, that the powers of the ſoule are underſtanding and will: and the office and force of either of them in mans firſt eſtate. 1.15.7.8.

That there yet remaineth ſomewhat of the ſeed of religion yet imprinted even in the corruption of the ſoule. 1.15.6.

Of their errour which thought that whole man periſheth by death, and that the ſoules at the laſt ſhall riſe againe with the bodies. 3.25.6.

Of the ſtate of the ſoules from death to the laſt day. 3.25.6.

A deſcription taken out of Bernard, *of the miſeries of a faithfull ſoule, being conſidered as it is in it ſelfe and of it ſelfe: and on the other ſide, of the aſſured glorying of a faithfull ſoule in Chriſt, which blotteth out all her unworthineſſes.* 3.2.25.

Superſtition.

The ſimplicity of the ſuperſtitious doth not excuſe them, becauſe their blindneſſe is found to bee mingled with vanity, pride, and obſtinacie. 1.4.1.3.

When ſuperſtition goeth about to pleaſe God, it mocketh him with lying colours. 1.4.3.

The ſuperſtitious doe not approach unto God, but againſt their will, and with ſervile feare. 1.4.4.

Whoſoever doe corrupt the true religion, although they follow the conſent of antiquity, or the cuſtome of any Citie, yet they depart from the one and true God. 1.5.12.

It is proved by the etymologie of the words Superſtition, Religion, Euſebeia *or godlineſſe, what difference is betweene Religion and Superſtition.* 1.12.1.

The craft of ſuperſtition, when granting the chiefe place to the one God, it beſetteth him with a rout of ſmaller gods. 1.12.1.3.

Supper of the Lord.

Of the Bread and Wine the ſignes in the holy Supper: and it is declared by his owne

words at his Supper, why the Lord willed that we should use them. 4.17.1.

We gather a great fruit of confidence and sweetnesse out of this Sacrament, which testifieth that we are so growne together into one body with Christ, that whatsoever is his, we may lawfully call it ours. 4.17.2.

This is declared by the words of the Supper. 4.17.3.

The chiefe office of the Sacraments is not to give unto us the body of Christ without any higher consideration, but rather to seale that promise wherein hee testifieth that his flesh is verily meat. 4.17.4.

The Supper maketh not Christ then first to begin to be the bread of life, but that we should feele the force of that bread. He once gave his flesh for the life of the world, and daily giveth it to them that be his. We must beware that wee doe not too much abase or advance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4.17.5.

So thought Chrysostome *and* Augustine, *and in what sense* Augustine *saith, that in beleeving we eat the flesh of Christ.* 4.17.6.

They doe not say enough, which passing over the mention of flesh and bloud, doe thinke that wee are made partakers onely of the spirit of Christ. The mysterie of the Supper is so great, that neither the tongue can expresse with speaking, nor the heart comprehend with thinking the greatnesse thereof. 4.17.7.

How farre the perfect communicating of Christ extendeth. Where is declared that Christ, which from the beginning was the life giving word of the father, made the flesh which hee tooke upon him to be also life giving to us. 4.17.8.9.

The faithfull doe truly eat of the same flesh, how great distance of place soever there be betweene them and it. 4.17.10.

The mystery of the Supper consisteth of two things, the bodily signes, and the spirituall truth: Which spirituall truth containeth three things. signification, matter, and effect. 4.17.11.

Of the transubstantiation of bread and wine into the body and bloud of Christ, which the Crafts-men of the court of Rome have forged. 4.17.12.13. *&c.* & 20.

They are without testimonie of antiquity. And in what sense the old writers said, that in the consecration is made a secret turning. Also the signification of the Supper agreeth not unlesse the substance of the outward signes remaine. 4.17.14.

The bread is a Sacrament to none but to men to whom the word is directed. And here are confuted certaine arguments of the teachers of transubstantiation. 4.17.15.

Of some men, which though they doe at one word grant that the substance of the signes remaineth, yet placing the body of Christ in bread and under bread, they fall backe into the locall presence, and feigne a being every where. 4.17.16. 17.18.20.

A confutation of their objections. 4.17. 21.22.23. *&c.*

It is proved that this doctrine is not maintained, neither by the testimonie of Augustine, *nor by authority of Scripture.* 4.17.28. 29.30.31.

A confutation of certaine other of their objections, and chiefly of this that they say, that whatsoever we teach of spirituall eating, is against the true and reall eating: where also is declared that the body of Christ is in the Supper offered to the Iusidels, but they receive it not. 4.17.33.

Neither can the saying of Augustine *bee drawne to this purpose, that the Sacraments are nothing appaired by the infidelity of men. Which is proved by divers other testimonies of the same man.* 4.17.34.

How the body and bloud of Christ is given to us in the Supper, and what manner of presence of Christ wee ought to hold therein. 4.17.18.19.32.

Of the exposition of the words of Christ in the Supper. 4.17.20.20.21.

The body of Christ is contained in quantity, and comprehended in heaven untill the last day, as it is proved by the Scriptures. 4.17.26.27.

Of the Papists carnall adoration, and concomitance, and consecration of the host (as they call it) and carrying it about in pompe. 4.17.35.36.37.

The mysterie of the Supper ought to stirre us up to giving of thanks, to exercise us in remembring the death of Christ, to kindle us to holinesse of life, and chiefly to charity. 4.17.37.38.

In the Papacie the Supper (the true ministration whereof is not without the word) is turned into a dumbe action. And here is spoken of the laying up of the Sacrament to bee extraordinarily distributed to sicke men. 4.17.39.

The doctrine of the Papists, when they

goe

goe about to prepare men to the worthinesse of eating the body of Christ, doth in cruell wise torment consciences: And the devill could not by any readier way destroy men. Of the best remedy to avoid this destruction. They erre which in the Supper doe require of the faithfull perfection of faith. 4.17.41.42.

As touching the outward usage of the ministration of the Supper, there are many things indifferent: And how it ought to be administred most comely. 4.17.43.

Of the small assembly at this day at the partaking of the Supper, which is a token of contempt, wherewith the holy Fathers in old time were much displeased: And how the custome which commanded men to communicate once every yeare, was a most certaine invention of the devill. 4.17.44.45.46.

It is proved by authority of the Scripture, and by the usage of the old Church, foure hundred yeares before the death of Gregory, and by many other arguments, that the constitution which tooke away from lay men the cup of the Lord, came out of the Devils work-shop. 4.17.47.48.49.50.

Of the concomitance of the bloud in the flesh of Christ, which is a popish invention. 4.17.47.

The Supper of the Lord is prophanely abused, if it be given to all men without choice. Of the duty of ministers in rejecting the unworthy. 4.12.5.

A briefe summe of those things which wee ought to know concerning the two Sacraments. And why the Supper is ostentimes ministred, and Baptisme but once. 4.18.19.

Swearing.

An exposition of the third commandement, in which these three things are contained, that we neither thinke nor speake any thing of God, nor of his word and honourable mysteries, nor yet of any of his workes, otherwise than reverently. 2.8.22.

A definition of Swearing: where is declared that it is a kinde of worshipping of God. And therefore we must beware that our oaths containe not any dishonour to the name of God, which is done in forswearing: or any contempt of it, which is done in superfluous oaths, or in which the name of any other than God is used. 2.8.23.24.25.

It is proved by Scripture against the Anabaptists: that all oaths are not forbidden us, that Christ in the Gospell changed nothing as touching the rule of Swearing, set forth in the law. 2.8.26. Which is proved by his owne example: and not onely publike, but also private oaths are permitted, keeping the moderation which the Law commandeth. 2.8.27.

T

Temples.

OF Temples of Christian men for assemblies of the congregation. 3.20.30.

It is proved by the authority of the old Church, and the reasons of Augustine, that it is not expedient, that there should bee any images in Christian Temples. 1.11.13.

The preaching of the Word and the Sacraments, are lively images which onely are fit to be in Christian Temples. 1.11.7.13.

The wickednesse of the Nicene Synode which was holden by the commandement of Irene the Empresse, and the filthy follies thereof in allowing images in Temples, and the worshipping of them. 1.11.14.15.16.

Of the garnishing of Temples and holy things in the old Church. 4.4.8. & 4.5.18.

Temptations.

Of divers kinds of Temptations: and in what sense it is said that God tempteth us. 3.20.46.

Testament, old and new.

Of the likenesse of the old and new Testament: Where is declared, that they are all one in substance and matter, but onely doe differ in ministration. The likenesse standeth chiefly in three points. 2.10.1.2.

The first point is, that the old Testament did not hold the fathers in earthly felicity, but had chiefe regard to the life to come. Which is proved by Paul, which saith, that the promises of the Gospell are contained under it. 2.10.3.

The same also is proved by the Law and the Prophets: First, by considering the words of the covenant: I am your God. 2.10.7.8.

Againe, I will be the God of your seed after you. Sect. 9. Also by the life of the holy Fathers, as Adam, Abel, Noe. Sect. 10. Abraham. Sect. 11. Isaac, Jacob, Sect. 12.13. 14. And by many testimonies of David. Se. 15. 16.17.18. Of Job, Sect. 19. Generally of all the

Later Prophets. Sect.20. But namely of Ezechiel. *Sect.21. of* Esay *and* Daniel. *Sect. 22. A conclusion of this point with rehearsing certaine testimonies out of the new Testament. Sect.23.*

The second point is that the old Testament did not stand upon the merits of men, but upon the free mercy of God. The third point is that the covenant of the fathers with God, did then stand upon like knowledge of Christ the Mediator.2.10.4.

Also in signification of Sacraments the Israelites under the law were equall with the Christian people.2.10.5.6.

Their are foure differences of the old Testament from the new, wherunto we may adde a fift. The first is, that although in the old time also the Lords will was to direct the soules of his people to the heavenly inheritance: Yet to the end that they might be the better nourished in the hope thereof, he gave it to them to be holden, and after a certaine manner tasted under earthly benefits. But now the grace of the life to come, being more clearely revealed by the Gospell, hee directeth our mindes the straight way to the meditation thereof, leaving the inferiour manner of exercising which hee used among the Israelites. 2.11.1.

Therefore the old Church is compared to an heire under age, which is governed by Gardians.2.11.2.

For this reason, the Father so much esteemed this life, and the blessings thereof.2.11.3.

The second difference is in figures wherewith the old Testament did shew forth the image and shadow of spirituall good things. The new Testament giveth the present truth and perfect bodie. There is also a reason shewed why the Lord kept this order: And a definition of the old Testament.2.11.4.

In this sense it is said, that the Jewes were by the introduction or schooling of the Law led unto Christ: before that hee was delivered in the flesh. 2. 11. 5. which appeared in the most excellent Prophets that were endued with Singular grace of the Spirit. Sect.6.

The third difference is taken out of the one and thirtieth Chapter of Jeremy, *and the third Chapter of the second Epistle to the Corinthians, that the old Testament is literall, and the new Testament is spirituall: the old bringeth death, the new is the instrument of life.2.11.7.8.*

The fourth difference is, that the Scripture calleth the old Testament, the Testament of bondage, because it engendreth feare in ment minds: but the new is called the Testament of liberty, because it raiseth them up to confidence and surety. The three latter differences are comparisons of the law and the Gospell. The first containeth also the promises made before the law. The Fathers lived so under the law and the old Testament, that they stayed not there, but alwaies aspired to the new, yea and embraced a certaine communicating thereof.2.11.9.10.

The fift difference is, that before the comming of Christ, the Lord had severed one nation, in which he would keepe the covenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, wherewith the excellencie of the new Testament is set forth above the old: a thing so incredible, that it seemed yet new to the Apostles themselues, being exercised in reading of the Prophets, and endued with the holy Ghost. 2.11.11.12.

A conclusion of this matter, and an answer to divers objections of some men, which say that this variety in the Church, this divers manner of teaching, so great change of usages and ceremonies, is a great absurdity. Where is declared that the constancy of God appeareth in this changing, and he hath done nothing but wisely, righteously, and in mercy, when he governeth his Church, after one sort in childhood, and after another sort in riper age, and also when hee did keepe close in one people the shewing forth of his grace before the comming of Christ, which afterward he powred forth upon all Nations.2.11. 13.14.

Theft.

An exposition of the eight Commandement: where is entreated of divers kinds of Theft, and some which although men judg otherwise yet are accounted Thefts before God. And so hee that doth not performe that which by the office of his calling hee oweth to other, is a theefe.2.8.43.

What we ought to doe, that wee may obey this commandement, is shewed by divers examples according to the diversity of persons and offices.2.8.46.

Traditions.

For as much as the Lord, willing to teach

a rule of true righteousnesse, hath drawne all the parts thereof to his owne will, thereby it appeareth, that all the good workes which men deviſe of their owne wits, are nothing worth before him: But the true worſhipping ſtandeth upon obedience only, which is the beginning, mother, and preſerver of all vertues. 2. 8. 5.

Of Traditions of men, that is to ſay, ordinances proceeding from men, concerning the worſhipping of God: And of the ungodlineſſe and neceſſity of them. 4. 10. 1. 2. 5. 6. 7. 8.

A diviſion of Papiſh conſtitutions, which they call Traditions of the Church, into ſuch as containe ceremonies, and other which are ſaid to pertaine to diſcipline. The wickednesſe of both ſorts, becauſe they place the worſhip of God in them, and conſciences are bound with preciſe neceſſity of them. 4. 10. 9.

For them the commandement of God is made void. 4. 10. 10.

A true marke for mens Traditions, which ought to be rejected of the Church, and of all godly men. 4. 10. 16.

A confutation of the pretence which ſome men uſe that defend Papiſh Traditions to be of God, becauſe the Church cannot erre, and is governed by the holy Ghoſt. 4. 10. 17.

It is a meere mockery to ſay, that the Apoſtles were authours of the Traditions, wherewith the Church hath heretofore beene oppreſſed. 4. 10. 18. 19. 20.

The example of the Apoſtles, when they commanded the Gentiles to abſtaine from things offered unto Idols, from ſtrangled, and from bloud, is falſly alleaged to excuſe the tyranny of the Popes Lawes. 4. 10. 21. 22.

The Lords kingdome is taken from him, when he is worſhipped with the lawes of mens Traditions: which is proved by examples and teſtimonies of Scripture to have alwaies beene a moſt hainous offence in the ſight of God. 4. 10. 23. 24.

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W

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It maketh not to the contrary hereof, which many alleadge, that there is not in the new Teſtament any teſtimony or example which proveth that warre is a thing lawfull for Chriſtians. But Magiſtrates ought to take great heed, that in taking of weapon in hand, they nothing at all follow their owne luſts. As War, ſo garriſons alſo, leagues and civill fortifications are things lawfull for Chriſtians to uſe. 4. 20. 12.

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Will of Man.

Whether the Will of man be in every part thorow defiled and corrupted, so that it bringeth forth nothing but evill: Or whether it yet retaine some liberty of choice. Where is declared the common saying taken out of the Philosophers, that all things by naturall disposition covet that which is good. And there is shewed that the liberty of will cannot be proved thereby. 2.2.26.

The soule hath not onely a weake power, but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subject to the dominion of sinne, it is proved by testimonies of Scripture and of Augustine, *that the will of man is bound with most straight bands.* 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that he cannot move, much lesse apply himselfe to goodnesse, but is necessarily drawne or led unto evill, howbeit not by compulsion but voluntarily. Which is proved by Augustine *and* Bernard. *A large declaration of the difference betweene compulsion and necessity.* 2.3.5.

Sith the Lord both beginneth and perfiteth good in our hearts, sith hee worketh in us to will, that is to say, the good will, sith he createth a new heart, taketh away the stony heart, and giveth a fleshie heart, it followeth, that the Will of man is utterly corrupted, and hath no goodnesse at all. 2.3.6.

It is clearly proved by reasons and divers testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginning, so as it may afterward doe some good of it selfe. But because it is his only worke that the Will conceiveth a love of goodnesse, that it is enclined to the study thereof, that it is stirred and moved to endevour to follow it, and againe, that the choice, study, and endevour doe not faint, but proceed to effect; finally, that man goeth constantly forward in them, and continueth to the end. 2.3.7.8.9.

Therefore it is proved by the authority of Scripture, and of Augustine, *that this which hath beene taught these many ages, that God so moveth our Will, that it is afterward in our owne choice to obey or disobey his motion, and other like sayings are utterly false.* 2.3.10.11.12.13.14.

Also in doings, which of themselves are neither righteous nor unrighteous, and belong rather to the bodily than the spirituall life, the will of man is not free, but by the speciall motion of God is inclined to clemencie, mercie, wrath, feare, and other divers affections, when it pleaseth him to make way for his providence. Which is proved by Scripture, by daily experience, and by the authority of Augustine. 2.4.6.7.

Workes.

A comparison of the pureneſſe of God with all the righteouſneſſe of men. 3.12.4.5.

All the off-spring of Adam *being divided into foure kindes of men, it is proved that they have no holineſſe or righteouſneſſe: First, in them which are endued with no knowledge of God, in whom although there doe sometime appeare excellent qualities (which are the gifts of God) yet there is in them nothing pure.* 3.14.1.2.3.4.5.6.

The same is shewed in them which being profſed by Sacraments, are Christians onely in name, denying God in their deeds: Also in hypocrites, which with vaine false colours doe hide the wickedneſſe of their heart. 3.14.7.8.

Finally, it is proved that even the children of God truly regenerated by his Spirit, cannot stand by any righteouſneſſe of their owne workes before the judgement of God, because they can bring forth no good worke that is not sprinkled with some uncleanneſſe of the flesh, and therefore damnable. Moreover, although they could bring forth any such worke, yet one sinne is enough to blot out the remembrance of all former righteouſneſſe. 3.14.9.10.11.

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When we intreat of works wee must thrust two pestilences out of our mindes: that wee put no trust in the righteouſneſſe of our owne works, and that wee ascribe no glory unto them. 3.14.16.

The Scripture setteth out and declareth foure kinds of causes in stabliſhing our salvation: And it is proved that in them all, there is no regard of works. 3.14.17.

Where sometimes the Saints doe bolden themselves with remembrance of their owne innocencie and uprightneſſe: how the same is to be taken: and how it doth in no wiſe abate any thing from the free righteouſneſſe in Christ. 3.14.18.19.20.

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Where the Scripture ſaith that the good workes of the faithfull doe move God to doe them good, the order is therein rather expreſſed than the cauſe. 3.14.21.

Why the Lord in the Scripture calleth good workes ours, and promiſeth reward to them. 3.15.3.

A confutation of the Sophiſters invention, concerning Morall workes, whereby men bee made acceptable to GOD, before that they be graffed in Chriſt. 3.15.6. *and* 17.4.

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We may note in the Scripture two acceptances of man with God, of which the latter although it have reſpect to the good workes of the faithfull, yet is alſo the free mercy of God. 3.17.4.5.

When it is ſaid that God doth good to them that love him, heere is not rehearſed a cauſe why he ſhould doe them good, but rather the manner of what ſort they be by his grace. 3.17.6.

An expoſition of certaine place wherein the Scripture giveth to good workes the name of righteouſneſſe. And there is ſhewed that thoſe places are not againſt the doctrine of juſtification of faith. 3.17.7.

One good worke or many doe not ſuffice for righteouſneſſe before God, although one ſinne ſuffice to condemne. And here the principle hath no place, the contraries have all one rule. 3.18.10.

Why the Lord ſaid that hee rendereth to workes that which he had freely given before Workes. 3.18.3. *And therein hee helpeth our weakeneſſe leaſt wee ſhould bee diſcouraged.* 3.18.4.6.7.

Hereupon hangeth the righteouſneſſe of the good Workes which the faithfull doe, that by pardon they are allowed of God. 3.18.5.

World.

See creation of the World.

The End of the Table.

TO THE CHRISTIAN and Studious Readers of this Booke,

AVGVSTINE MARLORATE. wiſheth health.

WHoſoever ſhall read and peruſe theſe two Tables following, and eſpecially the latter, may marvell what I meant (after ſo many impreſſions and corrections of this worke) to collect and gather all the places of holy Scriptures therein alleaged: and a great part of the authorities therein expounded, whereas if any fruit or profit thereof were to be had, the ſame long before might have been done: and eſpecially about three yeares paſt, when the Author himſelfe was ſo diligent therein: who beſides the many and profitable additions (which it containeth) hee himſelfe ſetting the ſame in order, with his owne hands, and reducing it to a moſt exact perfection did then ſet and publiſh it forth, in ſuch ſort, that in Foure Bookes, being divided into Chapters and divers Sections, hee hath right worthily and in familiar manner, comprized the ſumme of the whole Chriſtian Religion. And certainly I cannot deny but it would have been very good and commodious, if that any one man would have taken the paine, faithfully and truly to have collected thoſe places: which thing I thought once to have done by the advice of the Imprinter, ſaving that my charge and

office

office did elſewhere call me, as alſo when I had peruſed and ſet it in an other order than it was before, and had even finiſhed it, I was compelled to omit it, or at the leaſt to ſurceaſe for the time. And after that this Booke being put forth both in Latine and French, was ſet to ſale in every place, becauſe I ſaw no man who then did take the paine to reduce the places of Scriptures to a Table, and underſtanding how profitable the ſame would be to all men: I could not chuſe but after my power, and as leaſure ſerved in thoſe troubleſome times, to imploy my whole care and travell therein. And becauſe all things ſhould bee done and come forth more certaine and in better order: I would not give credit, nor truſt to the numbers which the Imprinter had before ſet and made: for when I had diligently conferred them all, I found many falſe, many omitted, and ſome diſorderly ſet: And ſurely that hapneth very ſoone to ſuch as are not beſt skilfull in examining and peruſing the places of holy Scripture to bee ſoone deceived. Wherefore all things diligently reſtored, and that ſupplied which ſeemed to want, I did ſo order the places of Scripture collected out of the old and new Teſtament, that if there were any, through forgetfulneſſe, or by any other meanes omitted or overskipped: (as it cannot bee but that in a great harveſt ſome one eare of corne ſhall eſcape the reapers hand) I durſt warrant ſo few ſhall be found, that this Table being brought to triall, you ſhall not finde one much more plentifull or larger. Nevertheleſſe I doe pray and requeſt the Readers, that if they doe finde any, they ſhall adverтiſe the Imprinter, whereby the ſame may better bee examined and corrected. And this is to be noted, that ſuch whole verſes as I have compriſed in this Table, they were not wholly but in part alleaged, much leſſe expounded in the Inſtitution: which thing I did upon good conſideration. For oftentimes it hapneth that in divers places of the Inſtitutions, ſome authorities are alleaged, which are proved but by ſome part of the verſe. And becauſe in noting the places and numbers, we muſt uſe repetitions (which for the moſt part bring a loathſomneſſe to the Reader) I thought it better to put in the whole verſe, then by often diviſions, to uſe vaine and ſuperfluous repetitions. And as concerning the commodity which the Reader may gather by this my travell (beſides that which by uſe and experience I am taught by theſe Tables, which for mine owne private ſtudie and exercite I wrote upon the Inſtitutions heretofore ſet forth) I durſt to affirme this much that they which are not exerciſed in entreating the holy Scripture, and yet deſirous to ſerve the Church of God, doe diligently endevour themſelves thereunto, they ſhall finde a large and plaine way, both with dexteritie to expound the writings of the Prophets and Apoſtles, as alſo aptly to apply the authorities here alleadged, and ſuch like to the edifying of the Church, which is the very end of the whole. And although wee want not good Commentaries to diſcover unto us the naturall ſenſe of the Scripture, which we doe now ſtudie and apply: yet becauſe they who wrote the ſame, and who with good ſucceſſe have travelled therein, were contented with the plaine and ſincere expoſition of the text: none could tell by the uſe of the ſaid Commentaries onely, (unleſſe they were well practiſed in the principles of religion) how and to what common place they ought to apply the argument then in hand. But who can bee ſo contented to uſe this Table, whenſoever he ſhall finde the places which he entreateth, he ſhall ſee how and to what end the ſame is to be applied, whether to the confirmation of true doctrine, or to the confuting of the adverſaries, or to the reconciling of ſuch places as ſeeme to be repugnant. And this ſhall be very commodious and profitable, not onely for the amplifying of any argument, but alſo to ſatisfie them, which are deſirous to bee confirmed in the principall points of Chriſtian Religion. For it is manifeſt how ſimple and ſlender is their oration and ſpeech, which bring and alleadge nothing elſe, but as they read in the Commentaries: where the Authors themſelves (being moſt worthy and well learned) doe chiefly deſire brevitie, becauſe the readers ſhould uſe and ſtudie the common places themſelves, to the end they ſhould the more largely bee applied to thoſe things which in the Commentaries are but briefly expounded. Againe, for as much as we have not alwaies in readineſſe, what good Authors haue written upon the Scripture: and very few Commentaries upon ſome Bookes, and namely upon this Inſtitution, are to be found or had: This Table expounding the obſcure and hard authori-

ties

ties, ſhall greatly further and helpe the readers. For they ſhall either finde ſome ready interpretation, or ſome entrance whereby to ſearch and finde out the true ſence. And as touching the tranſlation, I truſt it ſhall not ſeeme ſtrange to the reader, in that I have rather followed the ſelfeſame words, as they bee in the Bible, than as they bee alleaged by *Calvin* in this his Inſtitution. For hee being a man moſt excellently well learned, and of great reading (as by his workes it doth appeare, how ready and familiar the Scriptures were to him) had not alwaies the bookes in readineſſe, or lying open before him, when hee wrote: neither was it neceſſary that whatſoever hee did anouch out of the old or new Teſtament, hee ſhould expreſſe or write it in the ſelfe ſame words: for it is ſufficient, that the ſenſe be faithfully retained, and the true propriety of the word obſerved, and ſo to eſchew the cavillings of all men, ſaving ſuch as will finde fault in that, which in the leaſt part cannot be followed nor obſerved. Being therefore perſwaded, that neither hee himſelfe will be offended, nor the Reader miſlike, if the ſentences in the Bible, bee tranſlated according to the Hebrew, as concerning the old Teſtament, and according to the Greeke, as touching the new Teſtament: I have adventured to avouch the authorities of Scriptures in another order (as concerning the words) than they are alleaged in this booke of Inſtitutions. And therefore ſometimes that which is recited in the third perſon, this Table doth expreſſe in the ſecond, and ſo contrariwiſe: but yet ſo, that the ſenſe and meaning is alwaies reſerved, which thing every man ſhall eaſily perceive, if diligently and without haſty judgement, hee doe conferre every thing together: for elſe curious heads doe looſe that fruit, which by adviſed reading they might have and receive. And as concerning the names and numbers of the bookes, and of the Chapters of the old Teſtament, we have not followed the common tranſlation, but that which is moſt agreeable to the Hebrew. And therefore we doe advertiſe the readers, that they doe not take the firſt booke of the Kings, for the firſt of *Samuel*: nor the ſecond of Kings for the ſecond of the ſame Prophet: which is ſo done by them, who heretofore have quoted the Chapters in this imprinted booke, becauſe they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common tranſlation: and by that meanes, as it may evidently appeare to all men, ſome bookes of the old Teſtament are not lightly intituled: and the Pſalmes otherwiſe and in another order divided, than did the Hebrewes. And foraſmuch as all the principall points of religion are in this Booke copiouſly and faithfully expounded, we may eaſily refute the falſe opinions of the Adverſaries. Whoſoever ſhall come to the reading thereof, either with the minde to learne or a deſire to profit: there is no doubt, but he ſhall very much profit himſelfe, and helpe others: whoſe conſciences he may ſo ſtrengthen and aſſure, as they neede not to quaile in any point, becauſe they be aſſured, that their Faith is grounded upon the firme foundation of the Prophets and Apoſtles, who wrote and ſpake, being inſpired by the holy Ghoſt, who hath willed and commanded his moſt precious and deare word, to be read, heard, and handled, in all feare and reverence, without adding thereunto, or taking from the ſame: leaſt wee be worthily reproved of our folly. Let us therefore, in all ſimplicity and feare of God, read ſo wholſome and neceſſary things, and daily proceed therein, in the grace and knowledge of God, who onely is the Saviour, head and Doctor of the Church: To whom now and for ever be all glory. Calend. Maij. 1562.

THE

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Another Table in which are contained the places of the Bible according to the course of the Old and New Testament.

If at any time you doe finde two numbers in the margent, the first signifieth the Chapter of the Bible, the second sheweth the verse of the same Chapter: but if you finde one number alone, then that signifieth the verse onely. The first number put after the text signifieth the Booke of the Institutions, the second the Chapter, and the third the Section.

GENESIS.

1. IN the beginning God created Heaven and earth. 1.14.20
And the spirit of God was upon the deepe. 1.13.14. & 1.13.22.

3 *And God said let light be made and light was made.* 1.13.7.& 1.13,& 1.16.2.

11 *Let the earth shoot forth greene flourishing hearbs, and bearing seed according to his kinde.* 1.16.2.

26 *Let us make man to our image and likenesse.* 1.13 24.& 1.15.3.

27 *And God created man to his image and similitude, he created them to the image of God, male and female.* 1.11.14.& 1.15.3. & 2.1.1.

28 *And rule you over the fishes of the sea, and over the fowles of the heaven, and over every beast that moveth on the earth.* 1.14.22.

31. *And God saw all things that he had made, and they were exceeding good. And Evening and Morning was made the sixth day.* 1.14.22.& 3.23.8.

2.1 *Therefore heaven and earth was finished, and all the garnishing of them.* 1.14.4.

2 *God did throughly finish the seventh day his worke that he had made, and he rested the seuenth day from all the worke that he had done.* 1.14.2.& 2.8.30.

7 *The Lord God therefore did fashion man of the slime of the earth, and inspired into his figure the breath of life, and man was made into a living soule.* 1.15.5.& 2.14.8.

9 *And the tree of life was in the middest of Paradise, and the tree of the knowledge of good and evill.* 4.14.18.

17 *In what day soever you shall eat thereof, you shall die with death.* 2.3.7.

18. *It is not good for man to be alone, let us make him a helpe like to himselfe.* 4.13.3.

23 *This, now bones of my bones, and flesh of my flesh, she shall be called woman, because she was taken of man.* 2.12.7.& 4.19.35.

3.4 *The serpent said to the woman, yee shall not die.* 1.14.15.

6 *Therefore the woman saw that the tree was good to eat, and beautifull to the eye, and pleasant to looke upon, and shee tooke of the fruit thereof, and did eat and did giue to her husband which did eat.* 2.1.4.

25 *I will put hatred betweene thee and the woman betweene thy seed and the seed of her, she shall bruise small thy head, and thou shalt lay wait to entrap his heele.* 1.14.8. & 2.13.2.

17 *In thy labours thou shalt eat thereof all the dayes of thy life.* 3.14.13.& 2.10.10.

22 *Now therefore lest hee stretch forth his hand, and take also of the tree of life, and*

eat

tate thereof and live for ever, let us cast him out. 4.14.12.

4.4 And the Lord had regard to Abel and to his gifts. 3.14.8.

7 And her desire shall be subject unto thee, and thou shalt be Lord over it, or thou shalt rule over it. 2.15.26.

8 And when they were in the field, Cain rose up against his brother Abel and slue him. 2.10.10.

10 The voyce of the bloud of thy brother cryeth unto me from the earth. 3.2.7.

13 My iniquity is greater than that I may get pardon. 3.4.4.

6.3 My Spirit shall not abide in man for ever, because he is flesh, &c. 3.14.1.

5 But the Lord seeing that there was much wickednesse of men on the earth, and that every thought of their hearts was bent to evill at all times. 2.1.25.

6 Then it repented the Lord that he had made Man on the earth. 1.17.12.

18 I will make my covenant with thee. 4.14.6.

Noah made all things that the Lord had commanded him. 2.10.10.

8.21 The understanding & thought of mans heart, be prone to evill from their youth. 2.2.25. & 2.2.27. & 3.14.1.

9.2 And the feare and dread of you be upon all beasts of the earth, and upon all birds of the aire, with every thing that moveth upon the earth, all the fish of the Sea be given to your hands. 1.14.22.

8 Behold, I doe ordaine my covenant with you and with your seede after you. 4.14.6.

13 I will put my Bow in the clouds, and it shall be a signe of the league betweene me & betweene the earth. 4.14.18.

24 But Noah being awaked from his wine, when he had learned what his youngest son had done unto him. 2.10.10.

25 He said, cursed be Chanaan, be shall bee a servant of servants to his brethren. 1.11.8.

27 Let God inlarge Iaphet, and let Sem dwell in Tabernacles, and let Chanaan be his servant. 1.11.8.

12.4 Therefore Abraham went forth as the Lord had commanded him. 2.10.11.

10 But there was a dearth in the Land, and Abraham went downe into Egypt that he might dwell there. 1.10.11.

13 Say therefore I pray thee, that thou art my sister. 1.10.11.

17 But the Lord did punish Pharao and his house for Sara the wife of Abraham. 2.8.19.

13.7 And there rose a strife betweene the shepheards of the flocke of Abraham, and the shepheards of the flockes of Loth. 2.10.11.

11 And the one of them were separated from his brother. 2.10.11.

14.13 And behold one that escaped told it to Abraham the Hebrew. 2.10.11.

18 But Melchisedec King of Salem, bringing fourth bread and wine (for he was the first Priest of the Almighty,) &c. 4.18.2.

15.1 Feare not Abraham, I am thy defender, and thy reward is very great. 2.1.11. & 3.25.10. & 4.10.11. & 4.16.24.

5 Looke up upon the heavens and number the stars if thou canst, and he said unto him, so shall thy seede be. 3.18.2.

17 Therefore when the Sunne was set, there rose a darke mist, and there appeared a smoking furnace, &c. 4.14.18

18 I will give unto thy seed this country, from the flood of Egypt unto the great flood Euphrates. 4.16.11.

16.2 Behold the Lord hath shut me up, that I should not bring forth: goe thou into thy handmaid, if peradventure at the least, &c. 3.2.31.

5 And Sarai said to Abraham, thou dealest unjustly with me. 2.10,11.
I gave my hand-maid into thy bosome. 3.2.31.

9 And the Angel of the Lord said unto her. returne unto thy Mistris. 2.14.16

15 Agar brought forth a sonne to Abraham. 2.10.11.

17.2 I will make my agreement betweene me and thee, & I wil multiply thee wonderfull much. 3.18.2.

5 I have ordained thee a Father of many Nations. 2.10.11.

7 And I will put my covenant betweene mee and thee: and betweene thy seed after thee in their generations by an everlasting truce, that I may be thy God, and the God of thy seede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4. 16.3.

10 Every male of you shall be circumcised. 4.14.20. & 4.16.3.

11 And you shall circumcise the flesh of your uncircumcision, and it shal be a signe of the league betweene me and you. 4.16.24

12 The childe of eight daies shall bee circumcised amongst you, every male in your generations. 4.16.5. & 4.16.60 & 4.16.30.

13 And

13 *And my covenant shall be in your flesh for an everlasting league.* 4.17.22.
14 *The male, the flesh of whose uncircumcision not hath beene circumcised, that Soule shall bee wiped out from amongst his people, because hee hath broken my covenant.* 4.6.9.
21 *I will ordaine my covenant with* Isaac. 4.14.5.
18.1 *The Lord appeared unto him in the valley of* Mamre. 1.14.5.
2 *There were three men appeared unto him standing by him,* 1.14.9.
10 *Returning, I will come unto thee about this time, and thy wife* Sarai *shall have a sonne.* 3.18.2.
23 *If there shall be 50. just in the city, shall they perish also? and wilt thou not spare that place for 50. just, if they shall be in it?* 3.20.15.
27 *Because I have begun once, shall I speake unto my Lord being dust and ashes?* 1. 1.2.
19.1 *And two Angels came to* Sodome *in the evening* 1.14.9.
20.2 *And he said of* Sarai *his wife, she is my sister.* 2.10.11.
3 *Whether or no wilt thou die for the woman which thou broughtest? for she hath a husband.* 2.17.14
18 *For God did shut up every wombe of the house of* Abimelech, *for* Sarai *the wife of* Abraham. 2.8.19.
21.1 *And* Sarai *conceived, and bare a sonne to* Abraham *in her age.* 2.10.11.
10 *Cast out this handmaid and her sonne.* 2. 20.11. & 4.2.3.
12 *All things that* Sarai *shall say unto thee, hearken unto her, because in* Isaac *shall thy seed be called.* 3.2.25.
24 *And* Abraham *said, I will sweare.* 1.8.27
25 *And* Abraham *blamed* Abimelech, *for the well of water which his servant tooke away by force.* 2.10.11.
22.1 *The which after they were done, God tempted* Abraham. 3.8.4. & 3.20.46.
2 *Take thou thy only sonne* Isaac, *whom thou lovest, and goe into the land of visions, and offer him in sacrifice.* 2.10.11.
3 *Therefore* Abraham *rising by night saddled his Asse, carrying with him two young men and his sonne* Isaac, *and when they had cut wood for sacrifice, he went into the place which God had commanded him.* 3. 18.2.
8 *My Sonne, God will provide to himselfe an offering of Sacrifice.* 1.16.4
12 *Now I know that thou fearest the Lord, and hast not spared thy onely sonne for me.* 3.8.4
26 *I have sworne by my selfe (saith the Lord) because thou hast done this thing, and hast not spared thy onely sonne. &c.* 3. 18.2
17 *I will blesse thee, and multiply thy seed as the starres of heaven, and as the sand that is by the shore of the Sea.* 3.18.2.
18 *And all the nations of the earth shall bee blessed in thy seede, because thou obeyedst my voyce.* 2.13.1. & 4.14.21.
23.4 *I am a stranger and pilgrime among you give me the right of buriall with you, that I may bury my dead.* 3.25.8.
7 Abraham *arose, and did worship the people of that Country, that is to say, the sonnes of* Heth. 1.12.3.
12 Abraham *did worship before the Lord and the people of that Country.* 1.12.3.
19 *And* Abraham *buried his wife* Sara *in the double cave of the field, which cave was right over against* Mamre, *this is* Hebron *in the land of* Canaan. 3.25.8
24.2 *He will send his Angell before thee.* 1 14.6. & 1.14.11.
12 *Lord God of my master* Abraham, *help mee this day and deale mercifully with my master* Abraham. 1.14.11.
25.27 Isaac *loved* Esau, *because hee did eate of his venison.* 3.2.31.
26.1 *A dearth being risen in the land, after the barrennesse which happened in the daies of* Abraham, Isaac *went to* Abimelech *king of* Palestine *in* Gerar. 2.10.12.
4 *And I will multiply thy seede as the starres of heaven, and I will give to thy posterity all these regions, and all nations shall bee blessed in thy seede.* 2.13.1.
7 *And hee answered, shee is my sister, for hee feared to confesse that she was associated unto him in marriage.* 2.10.12.
15 *For this, the Palestines envying him, they dammed up the wels that the servants of his father* Abraham *had digged, at that time filling them up with earth.* 2.10.12
10 *But there also was a brawling of the shepheards of* Gerar *against the shepheards of* Isaac. 2.10.12.
31 *And rising in the morning, they swore one to the other.* 2.8.27.
35 *Which both did offend the minde of* Isaac *and* Rebecca. 2.10.12,
27.9 *Goe thy waies forth to the flocke and bring*

bring unto me two good Kids, &c. 3.2.31.
14 *He went and brought, and gave unto his mother.* 2.10.14
27 *So soone as he smelled the smell of his garments, blessing him, hee said, behold the smell of my sonne as the smell of a full field the which the* Lord *hath blessed.* 3.11.23.
38 Esau *with a great howling wept.* 3.3.24. 3.25.
39 *Thy blessing shall exceede in the fatnesse of the earth, and in the dew of heaven.* 3.3.25.
28.5 Isaac *therefore let* Iacob *depart.* 2.10.12.
11 *And he saw in his sleepe a Ladder standing on the earth, and the top thereof touching heaven.* 2.9.2.
12 *And also the Angels of God going up and downe by the way.* 1.14.12
13 Iacob *therefore rising early, tooke the stone which he did lay under his head, & he reared it up for a remembrance, powring oyle thereupon.* 1.11.15.
22 *I will offer the tenths unto thee of all things that thou shalt give me.* 4.13.4
29.20 Iacob *served for* Rachel *seven yeers* 2.10.11
23 *And in the evening he brought in* Leah *his daughter to* Iacob. 2.10.12.
27 *Fill up the weeke of daies of this coupling and I will give her unto thee for the worke by which thou shalt serve me in the seven other yeares.* 2.10.12.
30.1 *But* Rachel *seeing that shee was unfruitfull, she envied her sister, and said unto her husband, give me children otherwise I will dye.* 2.10.12.
2 *Whether or no am I a God that hath taken from thee the fruit of thy wombe?* 1.16.7.
31.19 *And* Rachel *stole away the idols of her father.* 1.11.8.
23 *Who tooke his brethren unto him, and following after him seven daies, he tooke him in the mount* Gilead. 2.10.12.
40 *Day and night I was oppressed with heat and cold, and sleepe was farre from mine eies.* 2.10.12.
53 *Therefore* Iacob *swore by the feare of his father* Isaac. 2.9.27.
32.1 Iacob *went on the journey that hee had taken in hand, and the Angels of the Lord met him,* 1.14.5.
7 Iacob *feared wonderfully, &c.* 2.10.12.
10 *I am not worthy of the least of all thy compassions, and all the truth which thou hast shewed unto thy servant: for with thy staffe have I passed over* Iordan. 3.22.14. & 3.20.26.
11 *Deliver me from the hand of my brother* Esau, *because I feare him very much, least he comming, doe strike the mother with her sonnes.* 2.10.12. & 3.20.14.
28 *For if thou were strong against God, how much more shalt thou prevaile against men.* 1.14.5.
29 Iacob *asked him, tell me what is thy name hee answered, why doest thou seeke after my name the which is marvellous? and he blessed him in that place.* 1.13.10
30 *And* Iacob *called the name of that place* Phanuel, *saying, I saw the Lord face to face, and my soule is safe.* 1.13.10.
33.3 *And he going forth worshipped prostrate on the earth seven times, untill his brother drew nigh.* 2.10.12.
34.5 Iacob *understood that he had ravished his daughter* Dina. 2.10.12.
25 Simeon *and* Levi *the brethren of* Dina *went into the citty boldly with their swords and all the male being slaine, &c.* 2.10.12. & 4.1.24.
29 *You have troubled me, and have made me be hated of the Chananites and Perisites inhabiters of this Country.* 2.10.12.
35.18 *But her soule departing for griefe, and death being now at hand, she called, &c.* 2.10.12.
22. Reuben *went, and slept with* Bala *the Concubine of his father, that was not unknowne unto him.* 2.10.12. & 4.1.24.
37.28 *And the Madianites Merchants passing by, they drew him out of the Cesterne, they sold him to the Ismaelites for twenty peices of silver money.* 4.1.24.
32 *They tooke his coate, sending them which bare it to his father, &c.* 2.10.12.
38.18 *Therefore the woman conceived at one copulation, &c.* 2.10.12. & 4.1.42.
42.6 *The brethren of* Ioseph *came and did reverence unto him.* 1.12.3.
36 *You have made me to be without children:* Ioseph *is not alive any more,* Simeon *is holden in chaines, and you carry* Benjamin *away: all these evils hath fallen on me.* 2.10.12.
43.14 *My omnipotent God make him favourable towards you, and that he let loose with you your brother that he holdeth in chaines and this* Benjamin: *for I shall be as one destitute without children.* 2.4.6

9 *The dayes of the Pilgrimage of my life bee 130. yeares: few and evill.* 2.10. 12. *And they came not unto the dayes of my Fathers, in which they were Pilgrimes.* 2.10.13.
29 *Thou shalt keepe promise and shalt deale pittifully with mee, that thou bury me not in* Egypt. 2.10.13.
30 *But I will sleepe with my Fathers: and thou shalt carry me from this Countrey, and put thou me in the sepulchre of my Ancestors.* 2.10.13. & 3.25.8.
31 *Who swearing,* Israel *worshipped the Lord, turning to the head of the bed.* 1 11.15.
48.14 *And* Israel *stretching out his right hand, put it on the head of* Ephraim. 4. 3.16.
16 *The Angell which hath delivered me from all evils, blesse these boyes.* 1.14.6. *And let the names of my Fathers* Abraham *and* Isaac *be called upon them* .3.20.25.
19 *But his younger brother shall be greater than hee, and his seed shall grow into nations.* 5. 22.5.
49.5 Simeon *and* Levi *brothers, warlike vessels of iniquity.* 1.8.4.
9 Iuda *the whelpe of a lion: my sonne, thou ascendest to the prey, being still thou diddest lie as a Lion, and as a shee Lion who shall raise thee?* 1.8.4.
10 *The Scepter shall not bee carryed away from* Iuda, *neither the Captaine from his home, untill hee come that is to be sent, and hee shall bee that the Gentiles looke for.* 1. 8.7.
18 *I will looke for thy salvation O Lord.* 2. 10.14.
50.20 *You have imagined evill of me, but God will turne that into good, that hee might exalt me as you see presently.* 1.17.8.
25 *When God shall visit you, carry away with you my bones from this place.* 2.10.13.

Exodvs.

2.12 *When he looked here and there, and saw that no body was present, he hid the Egyptian which he stroke or killed, in the sand.* 4.20.10.
3.2 *And the Lord appeared unto him in a flame of fire from the middest of a bramble bush.* 4.17.21.
6 *I am the God of thy Father, the God of Abraham, the God of* Isaac, *the God of* Iacob. 2.8.15. & 2.10.9.
8 *I have come downe that I may deliver them from the hands of the Egyptians, and that I may bring them out of that country.* 4. 20.30.
10 *But I came, that I might send thee to* Pharao, *that thou mightest leade away my people.* 4.8.2.
14 *Which is, sent me unto you.* 1.13.13.
21 *I will give favour unto this people before the Egyptians, and when you goe forth you shall not goe forth empty.* 1.17.7.
4.3 *And the Lord said, throw it on the earth, he threw it, and it was turned into a Snake.* 4.17.15.
11 *Who hath made the mouth of man, or who hath framed the dumme and deafe, the seeing and the blinde? not I?* 1.13.14.
21 *See thou doe all things openly before* Pharao *which I have put into thy hands, I will harden his heart, and he shall not let the people goe.* 2.4.4. & 3.14.13. *I will harden his heart, and he shall not let the people goe.* 1.18.2.
25 Sephora *tooke therefore a sharpe stone, and circumcised the uncircumcision of her sonne.* 4.15.22
6.7 *And I will take you unto me for a people, and I will be your God.* 2.10.8.
23 Aaron *tooke* Elizabeth *to wife the daughter of* Aminadab *the sister of* Nahason, *which bare unto him* Nadab, *and* Abihu, *and* Eleazar, *and* Ithamar. 2.13.3.
7.1 *And the Lord said unto* Moses, *behold I have ordained thee the God of* Pharao, *and* Aaron *thy brother shall be thy Prophet* 1.13.9.
3 *But I will harden his heart, and I will multiply my signes and wonders in the land of* Egypt. 1.18.2. & 2.4.3. & 2.4.4.
10 Aaron *tooke his rod before* Pharao *and his servants, and it was turned into a Snake.* 4.17.15.
11 Pharao *called his Wisemen and Inchanters, and they made unto him likewise certaine wonders through Egyptiacall inchantements.* 1.8.9.
12 *And they in like manner cast forth their rods, which were turned into Dragons, but the rod of* Aaron *devoured their rods.* 4. 17.15.
8.15 *But* Pharao *seeing that quietnesse was given him, he made his heart worse.* 1. 18.2.
10.1. *And*

10. 1 *And the Lord said unto* Moses, *go in unto* Pharao, *for I have hardened his heart, and the hearts of his servants, that I may make these tokens on him.* 2.4.4.

11.3 *The Lord will give favour to his people before the Ægyptians. And* Moses *was a great man in the Countrey of Ægypt before the servants of* Pharao *and all the people.* 2.4.6.

12.5 *It was a Lambe without spot, a bee Lambe of a yeere old.* 4.16,31.

26 *And when your children shall say unto you, what religion is this?* 4.16.30.

43 *This is the religion of passing over, every stranger shall not eate thereof.* 4.17. 22.

46 *Neither shall you breake the bones thereof.* 1.16.9.

13.12 *Sanctifie to mee every first borne that doth open the wombe amongst the children of* Israel, *as well of men as of beasts, for they be all mine.* 4.16.31.

14.19 *And the Angel of the Lord lifting up himselfe, which did goe before the campe of* Israel, *went after them.* 1.14.6.

21 *And when* Moses *had extended his hand against the sea, the Lord tooke it away, a mighty winde blowing and burning all the night, &c.* 4.15.9.

26 *And the Lord said unto* Moses *stretch out thy hand over the sea, that the waters may returne to the Ægyptians and upon the chariots and horsemen of them.* 4. 15.9.

31 *The people feared the Lord and beleeved in him, and in his servant* Moses. 4.8. 2.

15.3. *The Lord is a champion omnipotent in his name.* 1.13.24.& 4.17.23.

16.7 *And in the morning you shall see the glory of the Lord, I have heard you murmuring against the Lord. But we what be wee that you doe murmure against us privily.* 1.8. 5.

14 *And when the dew was ascended that was fallen, behold, upon the upper part of the earth there appeared a little thing in a manner of the likenesse, &c.* 4.17.34.& 4. 18.20.

17.6 *Behold, I will stand there before thee upon the rocke* Horeb, *and thou shalt strike the rocke, and water shall proceede therefrom, that the people may drinke.* 4.17.15. & 4.17.21.& 4.18.20.

15 *And* Moses *did build an Altar, and called the name thereof* Iehova Nassi. 1.13.9.

18.16 *And when there shall be any disputation amongst them, they shall come unto me, that I may judge betweene them, and that I may shew the Commandements of God, and his Lawes.* 4.11.8.

19.5. *You shal be unto me as the treasure and best of all the people, for all the earth is mine.* 4.16.13.

6 *And you shall bee unto me a kingly Priesthood, and a holy people.* 2.7.1.

16 *And now the third day was come, and it waxed bright in the morning, and behold, thundring began to bee heard, and lightnings to flash, and thicke clouds to cover the hill, and the sound of the Trumpet did make a noyse very vehemently, and the people did feare which were in the tents.* 1.8. 5.

20.3 *Thou shalt not have strange Gods before me.* 1.13.24.

4 *Thou shalt not make to thy selfe a graven image, neither any likenesse that is in heaven above the earth, neither that is in the earth beneath, neither of those things that be in the waters beneath the earth.* 1.11.1.& 1.11.12.& 1.13.24.

5 *Thou shalt neither worship them nor serve them: I am thy mighty Lord God jealous, visiting the iniquity of the Fatheirs upon the children, to the third and fourth generations of them that hate me.* 1.12.1.

6 *And being mercifull unto thousands of them that love mee and keepe my Commaudements.* 2.10.9.

13 *Thou shalt not kill.* 4.20.10.

24 *In which shall bee the memorie of my name, I will come to the and blesse thee.* 4. 1.5.

21.13 *But hee that hath not lyen in wait but that God hath given him into his hands &c.* 1.16.6.& 1.18.3.

17 *Hee that shall curse his Father or Mother, shall dye the death.* 2.8.36.

22.1 *If any man shall have stolne an Oxe, or a Sheepe, and shall have killed him or sold him, he shall restore five Oxen for one Oxe. and foure Sheepe for one Sheepe.* 4.20. 16.

8 *If the theefe bee not found, the master of the house shall be brought to the Judges, and hee shall sweare that he hath not &c.* 4. 20.4.

11 *An oath shall be betweene them, that hee hath not stretched out his hand to the thing of his neighbour.* 2.8.26.

26 *Thy tenths and first fruits thou shalt not be*

be slacke to pay. 3.7.5.

23.1. Thou shalt not admit a lie, neither shalt thou joyne thy hand, that thou shouldest beare false witnesse for the wicked. 2. 8.47.

4 If thou shalt meet the Oxe or Asse or thy enemy going astray, bring him backe unto him. 2.8.56.

5 If thou shalt see the Asse off him that hateth thee lie under his burden, thou shalt not passe by but shalt lift it up together with him. 2.8.56.

12 That thy Oxe and thy Asse may take rest, and that the son of thy hand-maiden may be refreshed, and the stranger. 2.8.32.

13 And yee shall not sweare by the name of outward Gods neither shall it bee heard out of your mouth. 2.8.25.

19 Thou shalt carry the first of thy fruits into the house of the Lord thy God. 3.7.5.

20 Behold I will send my Angell, which may goe before thee, and may keepe thee in the way, and may bring thee into the place which I have prepared. 1.14.6.

24. 17 And Moses entring the middest of the cloude, ascended into the hill, and was there forty daies and forty nights. 1.8.5. & 4.12.10.

25. 17 Also thou shalt make a mercy seate of fine gold, two cubites and a halfe long, and one cubite and an halfe broad. 1.11.3.

18 Thou shalt also make to golden Cherubines beaten out on both sides of the Oracle. 1.11.3.

20 Thou shalt cover both the sides of the mercy seat, stretching out their wings, and covering the Oracle, and their faces one to another, to the mercy seat wards, by the which the Arke is covered: in the which thou shalt put the testimony that I shall give thee. 1.11.3.

40 Looke in and doe according to the example which was shewed thee in the mountaine. 2.7.1. & 4.14.20.

28.9 And thou shalt take two Onix stones, and thou shalt grave on them the names of the children of Israell. 3.20.18.

10 Six names in one stone, and the other six on the other stone, according to the birth of them. 3.20.18.

12 And Aaron shall carry the names of them before the Lord upon either shoulder, for a remembrance. 3.20.18.

21 And the stones shall bee according to the names of the children of Israel, 12. according to their names, graven as signets, every one according to his name, and they shall be for the twelve Tribes. 3.20.18.

29.9 And thou shalt gird them with girdles, both Aaron and his sonnes, and thou shalt put on them onets, and they shall be Priests to me by a perpetuall religion, &c. 4. 2.9.

36 And thou shalt offer a calfe every day for reconciliation, and thou shalt cleanse the Altar, &c. 2.17.4.18.13.

30.10 And Aaron shall make a reconciliation upon the hornes thereof once a yeare, with the bloud that is offered for sinne. 2. 15.6.

30 Thou shalt annoint Aaron and his sonnes and thou shalt sanctifie them that they may minister unto mee in the Priests office. 4. 19.31.

31.3 And I have filled Basiéel with the spirit of God, with wisedome, understanding, and knowledge in each worke. 2.2.16

13 Se that you keepe my Sabboth because it it a signe betweene mee and you in your generations. 2.8.29.

32.1 Arise, make us gods that may goe before us, for why, we know not what hath happened to this man Moses, that brought us out of the land of Egypt. 1.11.8.

4 And they said, these be thy gods, O Israel, which brought thee out of the Land of Ægypt. 1.11.9.

27 Let every man put his sword by his side, and goe to and fro from gate to gate through the hoste, and slay every man his brother and friend, and neighbour. 4.20.10.

32 Either pardon them this fault, or else if thou doe it not, wipe mee out of the booke which thou hast written. 3.20.35.

33.19 I will have mercy on whom I will, and I will be favourable unto whom it shall please me. 2.5.17. & 3.11.11. & 3.22.6. 8. & 3.24.15.

20 Thou canst not see my face, for man shall not see me and live. 1.11.3.

34.6 The Lord passing before him, he said: the Lord, the Lord, strong, mercifull, and gratious, patient, and of much mercy. 1. 10.2.

7 Which doest pay the iniquity of the fathers to the children, and upon the childrens children, unto the third and fourth generation. 2.8.29.

28 Therefore Moses was there with the Lord forty daies and forty nights, hee eate neither bread, nor drunke water. 1.8. 5. & 4.12.20.

26. And

29 And when Moses came downe from the mount Sinai, the two tables of Testimonie were in his hands (and hee wist not that the skinne of his face did shine bright after that God had talked with him) 1.8.5.
35.2 You shall worke six daies, the seventh day shall be unto you the holy Sabboth of the Lords rest. 2.8.29.
30 Behold, the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah. 2.2.16.
40.34 And a cloud did cover the Tabernacle, the majestie of the Lord glittering and shining. 1.8.5.

Leviticvs.

1.2 WHosoever of you shall offer a sacrifice unto the Lord, ye shall offer it of cattell, as of Beeves and of sheepe. 4.14.20.
4 And hee shall put his hand upon the head of the sacrifice, and it shall bee acceptable and profitable for his attonement. 4.3.16.
5 And hee shall offer up the calfe before the Lord. 4.18.11.
4.2 A soule when it shall sinne through ignorance in any of the commandements of the Lord, &c. 4.1.28.
5.13 And the priest shall make an attonement for him as touching his sinne, that he hath sinned in one of these points, and it shall be forgiven him, &c. 2.17.4.
8.6 And all the multitude being gathered together before the doore of the tabernacle, he washed Aaron and his sonnes. 4.3.15.
11.44 Be you holy because I am holy. 4.19.25.
16.2 Speake unto Aaron thy brother, that he enter not each time into the Sanctuarie that is betweene the vaile before the propitiatory, &c. 2.15.6.
21 And Aaron putting both his hands upon the living goate, confessed all the iniquities of the children of Israel, &c. 3.4.10.
18.5 The which things if a man doe, he shall live in them. 2.8.4. & 2.17.5. & 3.14.13. & 3.17.3.
6 None shall come neere any of the next of his blood that he should reveale there shamefulnesse. 4.19.13.
19.2 Be you holy, because I the Lord your God am holy. 2.8.14. & 3.6.2. & 4.19.25
12 Thou shalt not forsweare in my name: neither shalt thou defile the name of thy God. I am the Lord, &c. 2.8.24.
16 Thou shalt not bee a false accuser nor a whisperer among the people. 2.8.47
18 Thou shalt not seeke avengement, neither shalt thou be mindefull of the wrong of thy Cittizens to thee. 2.8.56. & 4.20.19.
31 You shall draw away your promises from them that worke with spirits, neither enquire you any thing of southsayers that you should be polluted by them. 4.1.5.
20.6 The soule which followeth after conjurers and southsayers, and goeth a whooring after them, I will put my face against him, &c. 1.8.5.
7 Sanctifie your selves and bee you holy, because I your Lord God am holy. 4.19.25.
9 He which curseth his father or mother shal die by death. 2.8.36.
26.3 If thou shalt walke in my waies, and shall keep my commandements and do them 2.5.10.
4 I will give you raine in his time. 1.16.5. & 2.8.4.
12 I will walke amongst you, I will be your God, and you shall be my people. 2.10.8.
20 Your strength shall be consumed, in vaine, the earth shall not bring forth her fruite, neither the trees, &c. 3.20.44
23 Yet if by these you will not receive my discipline, but will walke contrary unto me, 1.17.8.
26 Afterwards I shall have broken the staffe of your bread, in such sort, that ten women may bake bread in one oven, and they shall deliver them by weight, &c. 3.20.44.
33 But you I will disperse amongst the nations, and I will draw out a sword after you, and your land shall be a desert, &c. 2.11.1.
36 And such of you as shall remaine, I will cause feare in your hearts. 1.18.2. & 2.4.6

Numbers.

6.5 ALl the while of his separation, the rasor shall not passe over by his head. 4.19.26.
18 Then the Nazarite shall be shaven before the doore of the Tabernacle of promise, by the lockes of his consecration, and he shall take his haire and put it upon the fire. 4.19 26.
9.18 All the daies that the cloud did stand upon the Tabernacle, they did erect their tents there according to the commandement of the Lord. 4.15.9.
11.9 And when the dew did fall by night upon the campe, the Manna did fall together with it. 1.8.5.

18 Be you sanctified, to morrow you shall eate flesh. 3.20.51.
31 A winde going out from the Lord brought quailes from beyond the sea. 1.16.7.
33 As yet the flesh was betweene their teeth, neither as yet was chawed, and behold the wrath of the Lord was stirred among his people, &c. 3.20.51.
12.1 Mary and Aaron spake against Moses for his wives sake, which was an Ethiopian. 1.8.4.
14.43 The Amalekites and Chananites are before you, by whose sword you shall fall, for because you would not stay your selves upon the Lord, neither will the Lord bee with you. 2.5.11.
15.32 It came to passe when the children of Israel were in the desert, and had found a man gathering sticks on the Sabath. 2.8.29
16.24 Command all the people that they be separated from the Tabernacles of Chore Dathan, and Abiron. 1.8.5.
20.10 The multitude being gathered before the rocke, he said unto them, hearken you rebels and infidels, whether or not shall we bring you water out of this rocke. 1.8.5.
26 And when you shall have stripped the father from his garment, cloth Eleazer his sonne with it. 4.3.15.
21.8 Make a brasen serpent, and put him for a signe, whosoever being stroken and looke upon him, shall live. 4.18.20.
9 Moses made therefore a brasen serpent, and set him for a signe, the which when they that were stroken did behold, they were healed. 2.12.4.
23.10 Let my soule die the death of the righteous, and let my last end be like theirs. 2. 10.14
19 God is not as man, that he should lie, nor as the sonne of man that hee should bee changed. 1.17.12.
28.2 Those bee the sacrifices that you should offer, two Lambes of two yeares old without spot, daily for a continuall sacrifice. 4 1.5.

Deuteronomium.

1.16 Heare them, and judge you that is right, whether he be a citizen or a stranger. 4.20.4.6.9.
39 Your little ones whom you said should be carryed captives, and your sonnes which this day knew not good from evill, they shall enter in. 4 16.19.
2.30 The Lord thy God will harden his spirit, and will make his heart obstinate, so that he shall be delivered into thy hands. 1. 18.2. & 2.4.3. & 2.4 4.
4.2 You shall not adde to the word which I speake unto you, neither take there from. 4.9 2.
7 Neither is there a nation so great, which hath the gods so at hand, as our God is at hand at every of our requests. 3.24.15.
9 Keepe thy selfe therefore and thy soule carefully, that thou forget not the words that thy eyes have seene and let them not depart out of thy heart all the daies of thy life, &c. 2.8.5.
11 And you came unto the foote of the hill, which did burne to heaven, there was therin darkenesse, clouds, and mists. 1.11.3.
15 Keepe your soules therefore carefully, you saw not any likenesse in that day that the Lord spake unto you. 1.11.2.
16 Least that being deceived, you should make unto your selves some graven similitude, or image of male or female. 2.8.17.
17 The likenesse of every beast that be upon the earth, or of flying birds under the heavens. 2.8.17.
5.14 That thy servants and handmaid may rest as well as thou. 2.8.32.
27 Thou shalt not kill. 4.20.10.
6.5 Love the Lord thy God with all thy heart, and with all thy strength. 2.7.5. & 2.8.51. & 3.19.4.
13 Thou shalt feare the Lord thy God, and serve him onely, and thou shalt sweare by his name. 2.8.25.
16 Thou shalt not tempt the Lord thy God, as thou temptest him in the place of temptation. 4.13.3.
25 Hee will have mercy upon us, if wee doe keepe and doe all his commandements before our Lord God as he hath commanded us. 3.17.7.
7.6 Because thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldest bee unto him a peculiar people of all the people which be on earth. 2.8.14.
7 Not because you did exceed in number the rest of the nations, is the Lord joyned unto you and hath chosen you, when as you be the least of all nations. 3.22.5.
8 But because the Lord loved, and did keepe his oath that he swore to your fathers, &c. 3.22.5.
9 And thou shalt know, because the Lord he is the strong God and faithfull, keeping covenant

venant and mercy with them that love him, and with them that keepe his comandement. 3.17.5.

12 If after you shall heare these judgements, you shall keepe and doe them, the Lord thy God will keep the covenant and mercy with thee, which he swore to thy fathers. 3.17.1

13 And he will love thee, and blesse and multiply the fruit of thy wombe, and the fruit of thy land, &c. 3.17.1.

8.2 And thou shalt remember all thy journey by the which the Lord thy God led thee forty yeares by the desert, that hee might afflict thee and prove thee. 3.20.46.

3 That hee might shew thee that man liveth not onely by bread, but by every word that goeth out of the mouth of the Lord. 1.16.7. & 3.20.44.

9.6 Know then therefore, the Lord thy God gave not thee this good country for to possesse for thy righteousnesse sake, when as thou art a people of a most hard necke. 3.21.5.

10.12 And now Israel, what doth the Lord thy God require of thee, but that thou shouldest feare the Lord thy God, &c. 2.8.51.

14 Lo, behold the heaven, and the heaven of heavens, the earth, and all that be in them be the Lord thy Gods. 2.11.11. & 3.21.5.

15 And yet notwithstanding the Lord was joyned unto thy fathers, and loved them, and chose their seede after them, &c. 3.21.5.

16 Circumcise therefore the uncircumcision of your hearts, and harden not your necke any more. 2.5.8. & 3.3.6. & 4.16.3. & 4.16.21.

20 Thou shalt feare the Lord thy God and shalt serve him onely, thou shalt cleave unto him, and shalt sweare by his name. 2.8.25.

11.26 Lo, I put before your sight this day a blessing and a cursing. 3.17.1.

12.13 Beware thou offer not thy burnt offrings in every place that thou shalt see. 4.2.9.

14 But in that place that thy Lord God hath chosen, in one of thy tribes there thou shalt offer thy offrings, and thou shalt doe what soever I command thee. 4.2.9.

28 Keepe and hearken to all that I command thee, that it goe well with thee, and thy children after thee, for ever, &c. 2.8.5.

32 Thou shalt not adde nor diminish any thing 4.10.17.

13.3 The Lord your God proved you that it might appeare, whether you loved him or not withall your heart, and withall your soule. 3.20.46.

14.2 Thou art a holy people to the Lord thy God, and he chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth. 2.8.14.

16.10 And thou shalt celebrate the holy day of weekes unto the Lord thy God a willing offering of thy hands, which thou shalt offer according to the blessing of the Lord thy God. 2.18.8.

19 Thou shalt not respect persons, nor take bribes, because bribes doe blinde the eies of the wise, and doe change the words of the just. 4.20.9

17.8 If thou shalt perceive hard and doubtfull judgement betweene bloud and bloud, and cause and cause, &c. 3.4.4.

9 Thou shalt come unto the Priest of the Levites, and to the judge that shall be at that time, and thou shalt seeke of them, &c. 3.4.4 & 4.8.2.

11 And they shall teach thee according to that law, and thou shalt follow their judgment. 4.8.2.

12 Whosoever shall bee proud, not willing to obey the government of the Priest, which that time serveth before the Lord thy God by the sentence of the Iudge, that man shall dye, and thou shalt take away evill from Israell. 4.8.2.

16 And when he shall be ordained, he shall not encrease his horse, neither shall he carry the people backe into Ægypt 4.20.9.

18.11 Neither he which seeketh the truth at the dead. 3.5.6.

13 Thou shalt bee perfect and without spot with thy Lord God. 2.8.51.

15 The Lord thy God will raise up a Prophet unto thee of thy nation, and of thy brethren like unto me, him thou shalt heare. 4.1.5.

19.19 They shall give unto him, as hee had thought to have done unto his brother. 4.20.16.

21 If a man shall beget a contumelious and stubborne sonne, which will not be ruled by his Father or Mother, and shall contemne to obey being chastened, &c. 2.8.36.

23 He is cursed of God that hangeth on a tree. 2.7.15. & 2.16.6.

23.5 And hee will turne his curse into a blessing, because he did love thee. 3.21.5.

14.13 But by and by thou shalt restore unto him his pledge before the Sunne set, that sleeping in his garment hee may blesse thee, and that thou mayst have righteousnesse before the Lord thy God. 3.17.7.

26.18 Behold the Lord hath chosen thee this day,

day, that thou shouldest be unto him a peculiar people, as he told thee, and that thou mightest keep all his precepts. 2.8.14.
27.26 Cursed be he that doth not abide by the words of this law, and doth not throughly doe them in worke. 2.7.5.& 2.7.15.& 2.16.6.& 3.11.19.& 3.12.1.& 3.14.13.& 3.17.1.& 3.17.9.
28.1 If thou shalt heare the voice of the Lord thy God, that thou doe and keepe all his commandements that I command thee this day, the Lord thy God will make thee excelleuter than all the nations that dwell on the earth. 1.17.8.& 2.5.10.
2 All these blessings shall come upon thee, and shall overtake thee if thou shalt hearken to those precepts. 2.8.4.
12 The Lord shall open his best treasure, the heaven, and he shall give raine unto thy land, &c. 1.16.5.
29 And alwaies thou shalt suffer reproch, and thou shalt bee oppressed by violence, neither hast thou any to deliver thee. 4.20.25.
36 The Lord shall leade thee and the King which thou doest ordaine over thee, into a nation which thou doest not know, neither thy father, &c. 2.11.1.
65 For the Lord shall give unto thee a fearefull heart, and failed eies, and a soule consumed with griefe. 2.4.6.
29.2 Yon have seene all that the Lord did before you in the land of Egypt, &c. 2.2.20.
4 And the Lord gave not unto you an understanding heart, and seeing eyes, and eares which might heare, untill this present day 2.2.20.
18 Lest there bee amongst you a man or woman, or family, or tribe, whose heart this day is contrary from the lord our God, that it should goe and serve, &c. 3.17.5.
19 And when he hath heard the words of this oath, he blesse himselfe in his heart, saying: Peace shall be unto me, and I will walke in the wickednesse of my heart: and so he take with drunkennesse thirst. 3.17.5.
20 And the Lord shal not forgive him, but then most of all shall his rage fume, & his zeale against that man, and all the curses shall light upon him that are written in this book, &c. 3.3.7.
29 The secret things belong unto our Lord God, but those that bee manifest unto us and our children for ever, that wee may doe every thing of this law. 1.17.2.&.3.21.3.
30.2 And thou shalt returne unto him, and thou shalt be obedient vnto his government, as I have commanded thee this day, with thy children, &c. 3.3.6.
3 The Lord thy God shall bring thee backe from thy captivity, and he shall have mercy of thee, and hee shall gather thee together againe from amongst all the nations amongst whom he had scattered thee. 4.1.24.
6 The Lord thy God will circumcise thy heart, and the heart of thy seed that thou maist love the Lord thy God, &c. 2.5.8.& 2.5.12.& 3.3.6.& 4.16.3.
10 If thou shalt for all this heare the voice of the Lord thy God, and shall keep his precepts and ceremonies which bee commanded in this law, &c. 1.7.5.
11 The commandement that I doe command thee this day is not above thee, neither a farre off. 2.5.12.
13 Neither is it set beyond the sea, that thou shouldest say: who of us shall goe over the sea & fetch it us, that we may heare it? 2.5.12
14 But the word is very neere unto thee, in thy mouth and heart, that thou majest do it. 2.5.12.& 3.24.3.
15 Consider that this day I have put before thy sight life and good, and contrariwise, death and evill. 3.17.1.
19 I doe call heaven and earth this day to witnesse, that I have put before you, life and good, blessing and cursing: choose therefore life that thou mayest live and thy seed. 2.5.4 & 2.7.3.
32.5 They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation 1.8.6.
8 When the almighty devided the nations, when he separated the sonnes of Adam, hee appointed the bounds of the people, &c. 2.11.11.& 3.21.5.
15 The well beloved is waxen fat: he hath kicked, being swollen up with fat, hath forsaken God his maker, &c. 3.8.5.
17 They have offered up to devils, and not to God. 4.13.17.
21 They have provoked mee with that which was not God. 1.13.15.
35 Vengeance is mine, and I will reward, &c 2.8.56.& 4.20.19.
49 Set your hearts upon all the words that I testifie unto you this day, that you may command them unto your children, that they may observe and doe all the words of the law. 2.7.3.
33.3 All holy men be in his hand. 2.10.9.
29 Blessed art thou O Israel, who is like thee

O people which are saved in the Lord &c. .2.10.8.

34.5 *And* Moses *the servant of the Lord dyed in the Land of* Moab, *the Lord commanding,* 4.6.11.

IOSHVA.

1.7 *Swarve not from it, neither to the right hand nor to the left, that thou maiest understand al things that thou doest?* 4.9.12

8 *The volume of this Law shall not depart from thy mouth, but thou shalt meditate therein day and night, &c.* 4.9.12.

2.1 *Who going forth, entered the house of a woman harlot, named* Rahab, *&c.* 3.24.11

9 *I have knowne that the Lord hath delivered unto you the Land, for why, the feare of you hath fallen upon us, and all the inhabitants, of the land hath fainted.* 2.4 6.

11 *And wee hearing these things, feared wonderfully, and the heart of us fainted, neither was there any courage left in us at the entrance of you: For the Lord your God, hee is God in heaven above and in earth beneath.* 2.4.6.

5.14. *I am the chiefe of the host of the Lord.* 1.14.5.

7.19 *And* Iosua *said to* Achan, *my sonne, give glory unto the Lord God of* Israel, *and confesse and shew unto me what thou hast done* 2.8.24.

10.13 *As the Sunne and Moone stood still.* 1. 1.16.2.

11.20 *It was the judge of the Lord that their hearts should bee hardned, and that they should fight against* Israel. 1.18.2.

24.2 *Your fathers dwelt beyond the flood, from the beginning, even* Terah *the father of* Abraham, *and the father of* Nachor *and they served strange gods.* 1.11.8.& 3. 24.2.

3 *I tooke your father* Abraham *from the borders of* Mesopotamia, *and I brought him into the land of* Chanaan, *&c.* 3.24.2.

IVDGES.

2.1 *And the Lord went up from* Gilgal *to a place of, &c.* 1.14.2.

18 *And when the Lord had raised up them judges, in those daies, he was moved with compassion, and did heare the grones of their afflictions, &c.* 3.3.25.& 3.20.15.

19 *Yet after the judge was dead, they were turned, and they did much worse than their fathers did, following strange gods,* 3.3.25

3.9 *And they cryed unto the Lord, which raised unto them a Saviour, and he delivered them.* 3.20.15.& 4.30.

12 *And the children of* Israel *began againe to doe evill in the sight of the Lord.* 3.20.15

15 *And afterwards they cryed unto the Lord which raised them up a Saviour, &c.* 3. 20.15.

6.11 *The Angel of the Lord came and sate under the Oke.* 1.14.6.

14 *And the Lord looked upon him and said: Goe in this thy strength and thou shalt deliver* Israel *from the hand of the* Midian. 1. 13.10.& 1.14.5.

24 *But the spirit of the Lord clothed* Gideon, *who sounding a trumpet, called together the house of* Abiezer, *that it should follow him.* 2.2.17.

27 *I will put this fleece of woll in the threshing place, if deaw shall be only in the fleece and dryneſſe on al the ground, &c.* 4.14.18

8.27 *And* Gedeon *made thereof an Ephod, and put it in his city* Ephra, *and all* Israel *went a whooring there after it, which was the destruction of* Gedeon *and his house.* 4.10.25.

9.20 *But if forwardly, let fire come forth from* Abimelech, *and consume the inhabitants of* Sechem, *and the towne of* Mello, 3.23.15.

11.30 Iephthe *vowed a vow unto the Lord, saying: if thou shalt deliver the sonnes of* Ammon *into my hands, &c.* 4.13.3

13.10 *Behold, the man appeared unto mee which I did see before,* 1.14.6.

16 *To whom the Angell answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offring, offer that unto the Lord.* 1.13.10

28 *Why doest thou inquire after my name that is marvellous?* 1.13.10

19 *Therefore* Manoah *tooke a kid of the Goats and meat offrings, & put it upon the ground offring it unto the Lord.* 4.10.25.

22 *Wee shall dye the death, because wee have seene the Lord.* 1.13.10.& 1.14.5.

23 *If the Lord would kill us, hee would not have received a burnt offring and meate offerings at our hands.* 1.11.10. 16.28.

16.28 *O Lord my God be mindefull of me, and give me now mine old ſtrength, that I may revenge me of my enemie.* 3.20.15.

21.15 *In thoſe dayes there was no king in Iſrael, but every one did that that ſeemed right in his owne eies.* 4.20.9.

Ruth.

3.13 *IF he will not have thee, I will take thee without any doubt: The Lord liveth.* 2.8.27.

I Samvel.

1.13. *BVt* Anna *ſpake in her heart and only her lips did move, and her voice was not all heard, wherefore* Heli *thought ſhe was drunken.* 3.20.33.

2.6 *The* Lord *doth kill and quicken, he doth lead into hell and bringeth backe againe.* 3.20.62.

9 *He will keepe the feete of his Saints: and the wicked ſhall keepe ſilence in darkeneſſe.* 2.18.18.

10 *And he will give rule unto his king: and he will exalt the horne of his annointed.* 2.6.2.

25 *And they heard not the voice of their father, becauſe the Lord would kill them.* 1.18.3.& 3.24.14.

34 *And this ſhal be a ſigne unto thee, that ſhal come upon thy two ſons,* Hophni *and* Phinehas: *they ſhall die both in one day.* 1.18.1

6.9 *And you ſhall ſee, and if ſo it go up by the way of his coaſts againſt* Bethſames, *he did us this great evill, &c.* 1.16.9.

7.3 *If you do turne unto the Lord with all your hearts, put away the ſtrange gods from amongſt you,* Balaam *and* Aſtaroth, *and prepare your hearts unto the Lord, &c.* 3.3.5.

6 *And in that day they faſted, and they ſaid there: we have ſinned againſt the* Lord. 4.12.17.

17 *He built their an altar to the Lord.* 4.10.25.

8.7 *They have caſt off thee, but mee that I ſhould not rule over them.* 4.20.6.

11 *This ſhall be the right of your king which ſhall rule you, hee ſhall take your ſonnes and put them in his chariots. &c.* 4.20.26.

10.6 *And the ſpirit of the Lord ſhal come upon thee, and thou ſhalt prophecie with them, and thou ſhalt be changed into another man.* 2,2.17.& 1.3.4.

9 *Therefore when hee had turned his backe to goe from* Samuel, *God gave him another heart, and all theſe ſignes chanced in that day.* 3.2.12.

26 Saul *alſo went home to* Gibeah, *and with him part of the army, whoſe heart God had touched.* 2.2.17.

11.6 *Then the ſpirit of the Lord came upon* Saul, *when he heard theſe words, &c.* 2.4.6.

15 *And all the people aroſe in Gilgall, and made* Saul *their king before the Lord, &c.* 1.8.6.

12.22 *And the Lord will not forſake his people. for his great names ſake, becauſe the Lord ſwore he would make you his people.* 3.21.5.

14.44 *And* Saul *ſaid, God doe ſo, and more alſo unto mee, thou ſhalt dye the death* Ionathan. 2.8.24.

15.11 *It repenteth me that I have made* Saul *king, becauſe he hath forſaken me, and hath not done as I commanded him: and* Samuel *was ſad, & cryed unto the Lord all night* 1.17.12.& 3.20.5.

22 *Whether will the* Lord *have burnt ſacrifice and offerings, and not rather that the voice of the* Lord *ſhould be obeyed, &c.* 4.10.17.& 4.18.9.

23 *For rebellion is as the ſinne of witchcraft and not to truſt in the* Lord *as the ſinne of idolatry, for that thou haſt caſt away the word of the Lord, &c.* 3.4.33.& 4.10.17.

29 *For the triumpher in* Iſrael *will not ſpare, neither will hee bee changed by repentance, neither is he man that he ſhould repent.* 1.17.12.

30. *But he ſaid, I have ſinned, but honour me I pray thee, before the ſeniors of my people &c.* 3.3.4.

35 *But* Samuel *did bewaile* Saul: *and it repented the Lord that hee had made* Saul *king over* Iſrael. 3.20.15.

16.1 *And the Lord ſaid unto* Samuel, *how long wilt thou bewaile* Saul? *ſeeing I have curſed him, at that he ſhall not raigne, &c.* 3.20.15.

13 Samuel *tooke therefore his horne of oyle, and annointed him in the middeſt of his brethren.* 1.8.7.& 2.2.17.

14 *And an evill ſpirit did vexe him from the* Lord. 1.14.17.& 2.4.5.

18.10 *And after another day, the evill ſpirit of God entred* Saul. 1.14.17.& 2.4.5.

19.9 *And the evill ſpirit of the Lord was upon*

upon Saul, and he sate in his house, and held a Javelin in his hand, &c. 2.4.5.
23.26 And Saul and his men went on the one side of the hill, and David and his men on the other side. 1.16.9
27 And a messenger came unto Saul, and said: make haste and come, because the Philistims have invaded thy countrey. 1. 16.9.
24.7 The Lord keepe mee, that I doe not this thing unto my Lord the annointed of the Lord. that I should lay my hand upon him, which is the annointed of the Lord. 4.20.28.
11 But mine eie hath spared thee: for I said, I will not stretch out my hand against my Lord, because hee is the annointed of thy Lord. 4.20.8.
26.9 And David said unto Abishai, kill him not: for who shall stretch forth his hand against the annointed of the Lord, and bee blameless? 4.20.28.
12 All of them did sleepe, because the drousinesse of the Lord fell upon them. 1. 18.2.
23 The Lord shall reward every man according to his righteousnesse and faithfulnesse, for the Lord hath delivered thee into my hands, &c. 3.17.14.
41.13 And they tooke their bones, and buried them in a grove at Jabes, and they fasted seven daies. 4.12.17.

II Samvel.

5.8 THerefore it is said in a proverbe the blinde and lame shall not enter into the temple. 4.16.31.
7.14 The which if he shall doe any thing wickedly, I will correct him with the rod of men and in the plagues of the sonnes of men. 3.4. 32.
17 Because thou O Lord God of the hosts of Israel, hast revealed unto thy servant, saying: I will build a house to thee, &c. 3.20.13.
28 Now therefore O Lord God, thou art God, and thy words are true, thou hast spoken unto thy servant these good things. 3.20.14.
10.12 Be thou a stout man, & let us fight for our people, and for the city of our God, and the Lord will doe that seemeth good in his owne eies. 1.17.9.
11.4 David having sent Messengers, brought her, who when she came unto him, he slept with her. 4.1.24.
15 He wrote in a letter: put Vria in the front of the battle where the greatest skirmish is, and forsake him, that being strucken he may dye. ibid.
12.12 Thou didst it privily, but I will doe this in the sight of all Israel. 1.18.1.
13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David: the Lord hath put away thy sinne, thou shalt not dye. 3.3.4. & 3.4.10. & 3.4.31. & 4.1.14.
14 Notwithstanding for because thou madest the enemies of the name of God blaspheme for this thing, the sonne that is borne unto thee shall dye. 3.4.33.
16.10 The Lord hath commanded him that he should curse David, and who is it that dare say, why hast thou done so? 1.17.8. & 1.18.1. & 1.18.4.
22 Therefore they spread Absolon a tent upon the top of the house, and he went in unto the concubines of his father before all Israel. 1. 18.1. & 1.18.4.
17.7 And Hushai said unto Absolon, it is not good counsell that Achitophel gave this time. 1.7.7.
14 The profitable counsell of Achitophel is scattered abroad by the becke of the Lord, that the Lord might bring upon Absolon evill. 1.17.7. & 2.4.6.
22.20 And he brought me forth into largenes, he delivered me because it pleased him. 3. 5.17.
21 The Lord hath given unto me according unto my righteousnesse, and according unto the cleannesse of my hands. 3.17.5.
24.1 And the wrath of the Lord was againe kindled against Israel, and he moved David against them in that he said unto Iacob: goe number Israel and Iuda. 1.14.18.
19. But the heart of David stroke him after he had numbred the people: and David said, &c. 3.3.4.
20 And going forth, he worshipped the king, groveling with his face toward the earth. 1.12.3

I. Kings.

1.16 BEthsabe bowed her selfe and worshiped the king. 1.12.3.
21 It shall come to passe, when the Lord my king shall sleepe with his Fathers, my sonne

and I ſhall be counted offenders. 3.11.3.

2.5 Thou knowest what Ioab the ſonne of Servia hath done unto mee, and what hee hath done to the two captains of the hoſte of Iſrael. 4.20.10.

6 Thou ſhalt doe therefore according to thy wiſdome, and thou ſhalt not bring his gray haires peaceably unto the grave. 4.20.10.

8 Thou haſt alſo with thee Shimei the ſonne of Gera the ſonne of Gemini, of Bahurim, which curſed mee with an evill curſe, &c. 4.20.10.

8.23 Which keepeſt covenants and mercies with thy ſervants which walke before thee with all their hearts. 3.17.5.

46 If they ſin againſt thee (for there is not a man that ſinneth not) and being angry thou ſhalt deliver them unto their enemies, &c. 2.7.5. & 3.14.9. & 4.1.15.

47 And if they ſhall repent them with all their hearts in the place of their captivity, &c. 4.1.25.

58 That hee may bow our hearts unto him, that wee may walke in all his waies, and that we may keepe his commandements and ceremonies, &c. 3.3.9.

11.12 Notwithſtanding, in thy daies I will not doe it for David thy fathers ſake. But I will rent it out of the hand of thy ſonne. 2.6.2.

23 God ſtirred him up an adverſary, &c. 1.18.1.

31 I will rent the kingdome out of Salomons hands, and I will give unto thee ten tribes 1.18.1.

34 Neither will I take the whole kingdome out of his hand, but I will ordaine him a captaine all the daies of his life for Davids ſake, &c. 2.6.2.

39 And I will for this, afflict the ſeede of David, but not for ever. 2.6.2.

12.10 And the young men ſaid unto him which were brought up together with him, ſpeake thus unto this people, &c. 1.17.7.

15 And the king hearkened not unto the people, before the Lord was adverſary unto him, &c. 1.17.7. & 1.18.4. & 2.4.6.

20 Neither did any follow the houſe of David, but the tribe of Iudah only, &c. 1.18.4

28 Councell being taken, hee made two golden calves, and ſaid unto them: goe not further up to Ieruſalem, behold thy gods Iſrael which brought thee, &c. 4.2.8.

30 And this thing turned to ſinne, for the people went to worſhip even to day. 4.20.32

31 And hee made a houſe in high places, and prieſts of the raſcals of the people which were not the ſonnes of Levi. 4.2.8.

15.4 But for Davids ſake the Lord his God gave him a light in Ieruſalem, that hee ſhould raiſe up his ſonne after him, and that hee ſhould ſtabliſh Ieruſalem. 2.6.2.

18.10 The Lord thy God liveth, there is no nation or kingdome into the which my Lord hath not ſent, &c. 2.8.27.

41 And Elias ſaid to Achab: come up and eat and drinke, becauſe their is a ſound of much raine. 2.20.3.

42 But Elias came up unto the top of Carmel, and hee put his face grovling on the earth betweene his knees. 2.20.3.

43 And he ſaid unto his boy, goe up and looke toward the ſea: who when he went and ſaw and had beholden, he ſaid, there is nothing: and hee ſaid unto him againe returne ſeven times. 2.20.3.

19.8 And hee walked in the ſtrength of that meate forty daies and forty nights, even unto the hill of God Horeb. 4.12.20.

18 I have left unto my ſelfe in Iſrael ſeven thouſand men, whoſe knees have not bowed before Baal. 4.1.2.

21.12 They proclaimed a faſt, and ſet Naboth amongſt the cheife of the people. 4.12.17.

28 And the word of the Lord came unto Elias the Thisbite, ſaying. 3.3.25.

29 Haſt thou not ſeene Achab humbled before me? becauſe he was humbled before me, I will not bring the evill in his dayes, &c. 3.3.25. & 3.20.15.

22.6 The king of Iſrael gathered therefore about foure hundred Prophets. 4.9.6.

21 A ſpirit went forth and ſtood before the Lord and ſaid, I will deceive. 1.14.17. & 1.17.7. & 1.18.1.

22 And he ſaid, I will goe out and I will bee a lying ſpirit in the mouth of all his Prophets. 4.9.6.

27 Thus ſaith the king, ſend this man into priſon, and maintaine him with the bread of tribulation, and with the water of griefe untill I returne in peace. 4.9.6.

II Kings.

5.17 And Naaman ſaid as thou wilt: but I pray thee grant unto mee thy

thy servant, that I take the burden of two Asses of earth: for hereafter thy servant will offer no burnt offering nor sacrifice to strange gods, but unto the Lord. 3.2.32.
18 This is the only thing that thou shalt pray unto the Lord for thy servant, when my Lord shall goe into the Temple, &c. 3.2.32.
19 And he said unto him, depart in peace, he went therefore from thence a furlong of ground, 3.2.32.
6.15 Out alas master, what shall we doe? 1.14.11.
16 There be mo with us than with them. 1.14.12.
17 Lord open the eyes of this boy, that hee may see. And the Lord opened the eies of the ladde, and he saw and behold, a mountaine ful of horses and chariots of fire round about Elizei. 1.14.7,8,11.
31 The Lord doe so, and soe unto me, if the head of Elizei the sonne of Saphat shall stand upon him this day. 2.8.24.
10.7 And when letters came unto them they tooke the sonnes of the king, and slue seventy men, &c. 1.18.4.
10 Know now that there shall fall unto the earth nothing of the word of the Lord the which the Lord hath spoken, &c. 1.18.4.
16.10 And when he had seene the altar that was at Damascus, he sent to Vria the Priest the patterne thereof, and the likenesse, according to the worke theirof. 4.10.23.
17.24 The king of Assyria brought mee from Babylon and from Cutha, &c. 4.10.23.
25 And when they began to dwell there, they feared not the Lord, and the Lord sent Lions unto them that they might kill them. 4.10.23.
32 Thus they feared the Lord, and appointed out Priests out of themselves for the high places, &c. 3.2.13. & 4.10.23. & 4.15.23.
33 And when they feared the Lord they did serve also their Gods, according to the manner of the people from whence they were brought, &c. 3.2.12.
34 Even unto this present day they follow the ancient custome, they feare not the Lord neither keepe his ceremonies, &c. 3.2.13.
19.4 And make prayer for the rest that bee found. 3.20.14.
35 It came to passe in that night, the Angel of the Lord came and strake in the campe of the Assyrians one hundreth fiveescore and five thousand. 1.14.6.
20.1 Set thy house in an order, for thou shalt die and not live. 1.17.12.
2 Then Ezechias turned his face to the wall, and he prayed to the Lord. 3.3.4.
3 I beseech thee, Lord remember I pray thee, how I have walked before thee in truth and in a perfect heart, and I have done the thing that thou likest of. 3.14.19. & 3.20.10.
5 Behold, I have healed thee, the third day thou shalt goe up to the Temple of the Lord. 1.17.12.
9 Wilt thou that the shadow goe forwards two degrees, or that it goe backward so many. 4.14.18.
11 And Isaias called upon the Lord and he brought backe the shadow by the lines by the which it went downe into the clocke of Achaz. 1.16.2.
21.4 And he built Altars in the house of the Lord, of the which the Lord spake, I will put my name in Ierusalem. 4.10.23.
16 Moreover Manasses shed innocent bloud overmuch, till he filled up Ierusalem unto the mouth, &c. 3.24.11.
22.1 And hee did the thing that pleased the Lord, and he walked in all the waies of his Father David, and declined not neither on the right hand, nor left. 4.10.23.
8 And Helcias the high Priest said unto Saphan the Scribe, I have found the booke of the Law in the house of the Lord and Helcias gave it to Saphan the Scribe, and he read in it. 1.8.8.

1. Chronicles.

28.2 And the footestoole of the Lord our God. 4.1.5.

2. Chronicles.

19.6 See what you doe, said hee: you doe not execute the judgement of man but of the Lord. 4.20.4. & 4.20.6.

The second of *Esdras*, otherwise called Nehemiah.

And after that I had heard these things, I sate downe and wept, and I bewailed many dayes, and did fast and pray before the face of the God of heaven. 4.12.16.

5 I pray the Lord God of heaven, mighty, great, and terrible, which keepest covenant and mercy to them that love thee. 3.17. 5.

7 We have beene carryed away by vanity, and have not kept thy Commandements, ceremonies, and judgements, which thou commandest unto thy servant Moses. 3.4. 11.

9.14 And declarest unto them thy Sabboth to be sanctified. 2.8.29.

Ioel.

1.6 NOw on a day when the children of God came before the Lord, Sathan was also amongst them. 1.14.17.& 1 14.19.& 1.18.1.& 2.4.5

12 The Lord said therefore to Sathan, behold, all things that he hath be in thy hands, only stretch not out thy hand upon him. 1. 17.7.

17 And he speaking, there came another and said the Chaldees made three hands and invaded thy Camels, and carryed them away, and killed the boyes with the sword, and I only have fled that I may tell it thee. 2. 4.2.

21 The Lord hath given, the Lord hath taken away, the name of the Lord be blessed. 1.17 8.& 1.18.1.& 1.18.3.& 2.4.2.

2.1 And Sathan came amongst them that he might stand in the sight of the Lord, 1.14. 17.& 1.14.19.& 1.18.1.

4.17 Whether shall a man be justified in comparison of God, or shall a man be purer than his maker? 3.12.1.

18 Behold, they which serve him be not stedfast: And he found wickednes in his Angels 3.12.1.& 3.17.9.

19 How much more, they which dwell in houses of clay, which have an earthly foundation, shall be consumed even as a moth. 1.15. 1.& 1.15.2.& 3.12.1.

17 Blessed is the man that is corrected of the Lord: reprove not therefore the correction of the Lord. 3.4.32.

9.2 I know for a truth that it is so: and that man shall not bee justified in comparison of God. 3.12.2

20 If I would justifie my selfe, my mouth shall condemne mee: If I would shew my selfe innocent, hee should make mee manifest to bee wicked. 3.12.5.

10.15 And if I shall be wicked, it is woe with me: and if I be just, I will not lift up my head, being filled with affliction and misery. 3.14.16.

12.18 He looseth the choller of Kings, and he girdeth their raines with a cord. 4. 20.28.

20 He changeth the speech of the faithfull, and taketh away the learning of the ancient. 2.4.4.

13.15 Although he shall kill me, I will trust in him. 2.10.19.& 3.2.21.

14.4 Who can make cleane of uncleane? not thou only which art alone. 1.1.5.& 3.12. 5.

5 Short be the daies of men, the number of his monthes is with thee: thou hast ordained the limits thereof, which cannot be passed. 1.16.9.

17 Thou hast sealed up my wickednesse as in a bag, and thou hast had care of my iniquity. 3.4.29.

15.15 Behold, amongst his Saints, there is none immutable, and the heavens bee not cleane in his sight. 3.12.1.

16 How much more abhominable and unprofitable is man, which drinketh iniquity as water. 3.12.1.5.

19.25 I know that my Redeemer liveth, and that I shall rise out of the earth in the latter day. 2.11.19.& 3.25.4.

26 And I shall be compassed about againe with my skinne, and I shall see God againe in my flesh. 2.10.19.

27 Whom I my selfe shall see, and my eyes shall behold, and none other, &c. 2. 10.19.

21.13 They lead their dayes in happinesse, and in a moment they goe downe to the grave. 2. 10.17.

25 Behold, the Moone doth not shine in his sight, and the Starres be not cleane. 3.21. 1.

26.14 Lo, these be part of his waies: but how little a portion heare wee of him? and who can understand his fearefull power? 1.17. 2.

28.12 Where is wisdome found, and what place is there of understanding? 1.17.2.

21 It is hid from the eies of all living, from the foules of the aire it is also kept close. Ibid.

23 But God understandeth the way thereof, and he knoweth the way thereof. Ibid.

28 And hee said unto man, behold the feare of the Lord is wisdome, and to depart from evill is understanding. 1.17.2.& 3.2. 26.

34.30 Who

34.30. *Who causeth an hypocrite to raigne for the sinnes of the people.* 4.20.25
36.27. *Who restraineth the drops of raine, and powreth downe showers in manner of streames.* 1.5.5.
41.2. *And who gaue mee first that I should giv him again? all that is under the heaven be mine.* 3.14.5

PSALMES.

1.1 *THe man is blest that hath not led his life according to the counsell of the wicked, neither that hath abiden in the way of sinners.* 3.17 10.
2 *But his will is in the Law of God, and in his law will be meditate day and night.* 2. 7.13
2.2 *The Kings of the earth stood together, and the Princes assembled in one, against the Lord, and against his annointed.* 2.16.3
3 *Let us breake their b nds asunder, and let us throw from us their yoke.* *Ibidem.*
4 *Hee that dwelleth in heaven shall laugh them to scorne, the Lord shall have them in derision.* 1.5.1.& 2.16.3
8 *Aske of mee and I will giue thee the Gentiles for an inheritance, and for thy possessions the ends of the earth.* 2.11.11.
9 *Thou shalt rule them with an iron rod, and thou shalt breake them as an earthen vessell.* 2.15.5.& 4.1.19
12 *Lay hold of discipline, least that the Lord bee angry, and you perish from the right way.* 2.6.2.& 4.20.5.& 4.20.29
3.5. *I slept and slumbred, and rose up againe, because the Lord tooke upon him to keepe me.* 3.2.37.
4.7 *The light of thy countenance hath beene sealed upon us.* 1.11.14.
5.4 *I will bee early present before thee and I will wait: for thou art a God that loveth not iniquity.* 3.20.12.
8 *I will enter into thy house in the multitude of thy mercie, and I will worship at thy holy temple in thy feare.* 3.2.22.& 3. 20.11.
6.1 *O Lord reproue me not in thy fury, and correct me not in thine anger.* 3.3.32.
7.6 *Arise O Lord in thine anger, and bee thou exalted in the quarters of mine enemies, &c.* 3.20.15.
9 *Iudge mee O Lord according to my righteousnesse, and according to the innocency of my cause.* 3.17.14.
8.3 *Thou hast made perfect thy praise by the mouth of infants and sucklings.* 1. 16.8.
5 *What is man that thou art mindfull of him or the sonne of man that thou doest visit him?* 1.5.3.& 2.13.2.
9.10 *And they may trust in thee, that have knowne thy name.* 3.2.31.
10.13 *Hee said in his heart, God hath forgotten, he hath turned away his face that he should not see at the end.* 1.4.2.
11.4 *The Lord in his holy temple.* 1.5.1.
12.2 *They have spoken vaine things every man to his neighbour: deceitfull lips, &c.* 4.14.8.
7 *The words of the Lord are pure words: as silver tried in a furnace of earth fined seven fold.* 3.2.15.
14.1 *The foolish man said in his heart, there is no God.* 1.4.2.
3 *The Lord looked from heaven upon the children of men, to see if there were any that understood and sought after God.* 3. 14.1.
4 *There is not that doth good, no not one.* 2.3.2.
15.1 *Lord who shall dwell in thy tabernacle? or who shall rest in thy holy hill?* 3.17.6.& 3.24.8.
2 *Hee that walketh without spot, and worketh righteousnesse, which speaketh the truth in his heart.* 3.6.2.
16.2 *Thou art my God and hast not neede of my goods.* 2 8.53.
3 *To thy Saints that be in earth: all my delight is in them.* 1.11.14.& 2.8.53.& 3 7.5.
5 *The Lord is the portion of my inheritance and cup, thou art he that doest restore unto me my inheritance.* 2.11.2.& 3.25. 10.
10 *Thou shalt not leave my soule in hell, neither shalt thou suffer thy holy one to see corruption.* 3.25.3.
17.1 *Heare O Lord righteousnesse: giue eare unto my prayer.* 1.17.14.
3 *Thou hast proued my heart and visited it by night, thou hast tried me by fire, and hast not found in me iniquity.* *Ibid.*
15 *I will appeare in righteousnesse before thy presence, I shall be satisfied when thy glory shall appeare.* 2.10.17.& 3.25.10.
18.1 *I will loue thee O Lord my fortitude.* 3. 20.28.
20 *And he brought me into largenesse: hee made me safe, because he would.* 3.17.5.

21 And the Lord shall give unto me according to my righteousnesse, and according to the pureneſſe of my hand shall he give unto me. 2.17.5. & 3.17.14.
29 Because thou doest save the humble and thou shalt bring low the eies of the proud. 3.12.6.
31 The word of the Lord is tryed by fire, he is a defender of all that trust in him. 3.2.15.
19.1 The heavens shew forth the glory of God. 1.5.1. & 1.6.4.
8 The law of the Lord is pure converting soules: the testimony of the Lord is faithfull, giving wisedome to the simple. 2.7.12. & 4.8.6.
13 Who understandeth his faults, cleanse me from my secret sinnes? 3.4.16. & 3.4.18. 3.17.2.
20.3 Let him remember all thy offerings, and let him make thy burnt offerings fat. 3.20.18.
10 Lord save the King, and heare us when we call upon thee. 2.6.2.
22.1 O God my God, why hast thou forsaken me? 2.19.11.
5 Our Fathers trusted in thee: they trusted and thou didst deliver them. 3.20.26.
26 I will pay my vowes in the sight of them that feare him. 4.3.4.
23.4 For although I shall walke in the middest of the shadow of death, I will feare no evill because thou art with me. 1.17.11. & 3.2.21. & 3.2.28
6 And thy mercies shall follow me all the dayes of my life. 2.8.12.
24.3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place? 3.6.2.
4 Who hath innocent hands and a cleane heart, who hath not lift up his minde unto vanity, nor hath not sworne to the deceit of his neighbour. 3.6.2.
6 This is the generation of them that seeke him. 3.24.8.
25.1 Vnto thee, O Lord, have I lift up my soule. 3.20.5.
6 Remember O Lord thy tender mercies and loving kindenesse which be for ever. 3.20.9.
7 Remember not the faults and ignorances of my youth, but according to thy kindenesse remember thou me. 3.3.18. & 3.20.9.
10 All the waies of the Lord are mercy and truth to them that seeke after his will, &c. 3.20.7. & 3.17.2.
11 For thy name sake, O Lord, thou shalt bee mercifull unto my sinne, for it is great. 3.17.2.
18 Looke upon my affliction and travell, and forgive all my sinnes. 3.20.9
26.1 Judge mee O Lord, for I have walked in my innocency: and trusting in the Lord I shall not slide. 3.17.14.
2 Prove mee O Lord, and try me, examine my reines and heart. 3.21.46.
5 I have hated the congregation of the wicked, and I will not sit with the ungodly. 3.17.14.
8 O Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory. 1.11.14.
9 Destroy not my soule with the wicked, and with men of, &c. 3.17.14.
27.1 The Lord is my light and my health whom shall I feare? 1.17.11.
3 If campes shall stand against me, my heart shall not feare. 1.17.11.
10 My father and Mother hath forsaken mee, but the Lord hath taken me up. 3.20.36.
14 Hope in the Lord and be strong and hee will comfort thy heart, and trust in the Lord. 3.2.17.
28.8 The Lord is the strength of his people, and the strength of the salvation of his annointed. 2.6.2. & 2.6.3.
29.3 The voice of the Lord is upon the waters, the God of majesty hath thundred, the Lord (is) upon great waters. 1.6.4.
30.6 Weeping may abide at evening, but joy commeth in the morning. 1.10.8.
7 And in my prosperity, I said, I shall never bee moved: for thou O Lord of thy goodnesse didst give strength unto my beauty, thou turnedst thy face from me, and I was troubled. 2.8.2.
31.1 I have trusted in thee O Lord, I shall not bee confounded for ever: deliver me in thy righteousnesse. 3.11.12.
6 I commend my spirit into thy hands, thou hast redeemed mee, O Lord God of truth. 3.20.26.
16 My lots are in thy hands. 1.17.11.
23 I said in the heate of my minde, I am cast out from the face of thine eies. 3.3.4.
32.1 Blessed are they whose iniquities be remitted, and whose sinnes are covered. 3.4.29.3, 11.11. & 3.14.11. & 3.17.10.
5 I have made my faults knowne unto thee, and I have not hid mine unrighteousnesse.

I have said, I will confesse against my selfe unto the Lord mine iniquities, &c. 3.4.9.
6 *For this shall every one that is holy in time convenient, &c.* 3.20.7. & 3.20.26.
33.6 *The heavens were established by the word of the Lord, and by the spirit of his mouth all the powers of them.* 1.13.15. & 1.16.1.
12 *Blessed is the people whose God is the Lord, a people whom he hath chosen for an inheritance unto himselfe.* 2.10.8. & 3.2.28. & 3.21.5.
13 *The Lord looked from heaven and saw all the children of men.* 1.16.1.
18 *Behold the eies of the Lord bee upon them that feare him, and upon them that trust on his mercy.* 3.20.40.
22 *O Lord let thy mercy be upon us as wee trust in thee.* 3.20.12.
34.7 *This poore man cryed, and the Lord heard him, and he saved him from all his tribulations.* 3.20.26.
8 *The Angel of the Lord pitched round about them that feare him, and he shall deliver them.* 1.14.6. & 1.14.8. & 3.20.23.
15 *Depart from evill and doe good.* 3.3.8.
16 *The eies of the Lord bee upon the just, and his eares to their prayers.* 1.16.7. & 3.20.3. & 3.20.10.
17 *The countenance of the Lord is upon them that doe evill, that hee may roote from the earth their memorie.* 1.16.17.
22 *The death of the wicked is evill.* 2.10.14. & 2.10.18.
23 *The Lord redeemeth the soules of his servants.* 2.10.16.
36.1 *The wicked man said to himselfe that he might doe evill: there is no feare of God before their eies.* 1.4.2.
2 *For hee hath done deceitfully in his owne sight, that his iniquity may be found to hatred.* 1.4.2.
6 *Thy mercy O Lord, reacheth unto the heavens, and thy truth unto the clouds.* 3.2.7.
7 *Thy judgements are wonderous deepe.* 1.17.2. & 3.23.5.
10 *With thee is the fountaine of life, and in thy light we shall see light.* 2.2.20.
37.7 *Be subject to the Lord and intreat him.* 3.2.37.
22 *For because those that bee blessed of him, shall possesse the earth: but they that bee cursed of him shall perish.* 2.1.2.
38.1 *O Lord in thy wrath reprove me not, neither in thine anger correct me.* 3.4.32.
5 *Mine iniquities have gone over my head, and as a heavy burthen they have weighed upon me.* 3.4.16.
39.10 *I was dum and opened not my mouth, because thou diddest it.* 1.17.8.
13 *I am a stranger and a pilgrime with thee as all my fathers were.* 2.10.15.
14 *Let no pause, that I may come to my selfe before I depart, and be no more.* 3.20.16.
40.4 *And hee put in my mouth a new song, a verse to our God: many shall see and feare, and they shall trust in the Lord.* 3.20.26. & 3.20.28.
6 *Many hast thou made, O Lord, thy marvellous workes, and there is none that is like to thee in thoughts.* 1.5.9. & 1.17.1.
7 *Thou wouldest not sacrifice and offering, but thou madest unto me eares.* 3.22.10.
8 *Then I said, behold, I come: it is written of me in the Chapter of the Booke.* 2.16.5.
9 *I desired to doe thy good will, O my God, and thy law is in the middest of my heart.* 2.16.5.
11 *I have shewed forth thy truth, and salvation. I have not hid thy loving kindnesse & truth from the great congregation.* 3.2.7
12 *Thy loving kindnesse and truth have alwaies preserved me.* 3.2.7.
41.5 *Heale my soule, for I have sinned against thee.* 3.10.12.
42.3 *My soule thirsted after the strong God, even the living God: when shall I come and appeare before the face of God?* 4.17.21.
5 *I passed to the house of God with the voyce of mirth and praise, &c.* 3.4.9.
6 *Why art thou sad my soule? and why doest thou trouble me? trust in the Lord.* 3.2.16
43.5 *Why art thou sad, O my soule? and why dost thou trouble me? trust in the Lord.* 3.2.16.
44.4 *Neither did they possesse the land by their owne sword, and their owne arme did not save them, but thy right hand and thy arme and the light of thy countenance, because thou didst favour them.* 3.21.5
21 *If wee have forgot the name of our God, and have stretched forth our hands unto a strange God.* 3.20.27.
22 *Shall not God search this out? For hee knoweth the secrets of the heart.* 3.20.27.
13 *For thy sake be we slaine all the day long, we be esteemed as sheepe for the slaughter.* 3.25.3.
45.7 *Thy seat, O God, endureth for ever, the rod of thy kingdome is a rod of direction.* 1.13.2.
8 *Thy*

8 Thou hast loved righteousnesse and hated iniquity, therefore God thy God hath annointed thee with the oyle of gladnesse above thy companions. 2.15.5. & 4.19.18. & 4.20.10.

18 And all the daughters of Tyrus with the rich of the people, shal doe homage before thy face with gifts. 1.11.15.

46.2 God is our refuge and strength, our helper in time of tribulation. 3.2.37.

3 For all that wee will not feare, whilest the earth is troubled, and the mountaines bee carried into the heart of the sea. 3.2.37.

6 God is in the middest thereof, it shall not be moved. 4.1.3.

47.3 The Lord is high and terrible, a great King above all the earth. 1.13.24.

5 He hath chosen us into his inheritance, the beauty of Iacob whom he had loved. 3.21.5.

48.9 As wee have heard, so we have seene in the City of the Lord of power, in the City of our God: God hath built it for ever. 1.11.14.

11 According unto thy name O God, such is thy praise throughout the earth, thy right hand is full of righteousnesse. 3.20.41, & 4.16.32.

49.7 They that trust in their owne strength, and glory in the multitude of their riches. 2.1.17.

8 He can by no meanes redeeme his brother, he shall not pay his ransome to God. 2.10.17.

11 When he shall see wise men die, and ignorant persons and fooles perish. 2.10.17.

12 The building of them from generations to generations, they called their names by their Lands. 2.10.17.

13 And Man when he was in honour, knew not thereof: hee was compared unto foolish beasts, and hee was made like unto them 2.10.17

14 This way unto them is the stumbling block of them, and afterwards they delight themselves in the honour theirof. 2.10.17.

15 As sheepe they be put into hell: death feedeth upon them: and the righteous shall rule over them in the morning. 2.10.17.

50.15 And call upon mee in the day of trouble: and I will deliver thee, and thou shalt honour me. 3.20.13.28. & 4.17.37.

23 He that offereth up praises, he doth glorifie me: and this is the way by the which I wil shew him the salvation of God. 4.18.17.

51.3 Have mercy upon me, O God, for thy goodnesse sake, &c. 3.4.9.

6 Thou that maist bee acknowledged pure, when thou hast judged. 1.18.3. & 3.11.11. & 3.23.2.

7 Behold, I was fashioned in iniquity, and my mother conceived me in sin. 2.1.5. & 3.3.18 & 3.20.9. & 4.16.17.

12 Create in me O God, a cleane heart, and renue a right spirit within me. 2.2.25.27. & 2.3.9.

17 Open thou my lips, O Lord, and my mouth shall shew forth thy praise. 3.20.28.

19 The sacrifice of God is a broken spirit, a contrite and broken heart, O God thou wilt not despise. 3.20.16.

21 Then thou shalt be delighted with offrings with the sacrifice and burnt offering of righteousnesse, then they shall lay calves upon thine Altar. 4.18.17.

52.10 But I will be like the greene Olive tree in the house of the Lord. 2.20.17.

53.4 There is not one that doth that which is good. 2.3.2.

55.23 Cast thy burden upon the Lord, and hee shall uphold thee, hee will not suffer the righteous to fall for ever. 1.17.6. & 2.10.17

24 Thou in the meane time O God, shalt throw downe these blond thirsty and deceitfulones, into the pit of destruction. 2.10.17

56.5 I have trusted in God I feare nothing that flesh may doe unto me. 1.17.11.

10 So often as I call upon thee mine enemies give backe: in this I am assured, that thou art my God. 2.20.11.

12 I will make vowes unto thee O God: I will shew forth thy praise. 4.13.4.

59.11 Thy goodnesse O Lord may prevent me, bring it to passe O God, that I may see thy works on mine enemies. 2.3.12.

60.14 In God we shall doe valiantly, and he shall tread downe our enemies. 3.20.46.

62.9 Powre out your hearts before him, for God is our refuge. 3.20.5.

10 The sonnes of men be vaine, the sonnes of men be liers: if they were put in a paire of ballance, they would be lighter than vanity it selfe. 2.3.1.

63.4 Thy loving kindnesse is more to be wished for, than life it selfe. 3.2.28. & 3.17.14

65.1 Vnto thee, O God, is praise in Sion, unto thee shall the vow be payed. 3.20.29.

3 Thou heerest prayers, because of this shall all flesh come unto thee. 3.20.13.

5 Blessed is hee whom thou chooseſt, hee shall dwell in thy courts, &c. 3.21.5.

68.19 Thou

68.19 *Thou art gone upon high and hast led captivity, &c.* 1.13.11
21 *Vnto the Lord God belong the issues of death.* 3.25.4.
36 *Thou art terrible O God out of the holy places: the God of Israel he giveth strength to the people.* 1.11.4.
69.3 *I am suncke downe into the deepe mire, in the which there is no bottome, &c.* 4.7.13.
5 *That I am constrained to repay that I took not.* 2.16.5.
22 *For they gave mee in my meate gall: and when I thirsted they gave mee vineger to drinke.* 4.17.15.
29 *Let them bee wiped out of the booke of the living, and let them not be written amongst the just.* 2.10.18. & 3.24.9.
71.2 *For thy righteousnesse sake rescue me, and deliver me.* 3.11.12.
72.8 *Hee shall rule from sea to sea, and from the flouds unto the ends of the earth.* 2.11.1
11 *And all kings shall worship him, and all nations shall serve him.* 4.5.17.
73.2 *It wanted but a little but my feet were ready to fall, my steps had almost slidden.* 2.10.16. & 3.9.6.
17 *Vntill I entred the secret places of God, and I understood what should become of them at the last.* 2.10.16. & 3.9.6.
26 *My flesh and heart is consumed, but God is the rocke of my heart, and my portion for ever.* 2.11.2.
74.2 *Be mindfull of thy flocke which thou didst purchase long agone: and of thine allotted inheritance which thou hast redeemed: the mount Sion in which thou wast wont to dwell.* 3.20.14.
9 *Wee see not our signes, there is not one prophet more, nor any with us that knoweth how long.* 2.15.1.
75.7 *For neither from the East, nor from the West, nor from the South doth preferment come.* 1.16.6
77.10 *Whether or not hath God forgotten to be mercifull? will hee shut up his mercy in displeasure?* 3.21.7.
11 *At last I thought, this is my infirmity, the right hand will chang the course of the most high.* 3.2.31
78.8 *And let them not be as their fathers, a disobedient and rebellious nation, a generation that set not their hearts aright, and whose spirits never beleeved God truely.* 2.5.11.
36 *They flattered him with their countenances, but they lyed unto him with their tongues.* 3.3.25.
37 *Their heart was not right toward him. neither were they faithfull in his covenant,* 3.3.25.
49 *He cast upon them the fiercenesse of his anger, violence, indignation, and vexation, by the sending out of evill spirits.* 1.14.7
60 *That he might leave the Tabernacle Silo, the Tabernacle where hee dwelt amongst men.* 2.6.2.
67 *And he put away the Tabernacle of* Ioseph *and chose not the tribe of* Ephraim. 2.6.2. & 3.21.6.
70 *And he chose* David *his servant, from the folds of sheepe tooke he him.* 2.6.2.
79.9 *Helpe us, O God of our salvation, for the glory of thy name, and deliver us, and be mercifull unto our sinnes, for thy name sake.* 3.20.14.
13 *And we thy people and sheepe of thy pasture shall praise thee for ever: and from generation to generation will set forth thy praise.* 3.7.10.
80.2 *Thou which sittest betwixt the Cherubins shew thy brightnesse.* 1.13.24. & 2.8.15. & 4.1.5.
4 *Turne us againe O God, and cause thy face to shine that we may be saved* 3.2.28.
5 *O Lord God of hosts, how long wilt thou be angry against the prayer of the people?* 3.20.16.
18 *Let thy hand be with the man of thy right hand, with the sonne of man, whom thou hast made strong for thy selfe.* 2.6.2.
81.11 *I am the Lord thy God which have brought thee out of the land of Egypt.* 3.2.31
82.1 *God standeth in the assembly of gods, he playeth the judge in the middest of gods.* 4.20.4. & 4.20.6. & 4.20.29
3 *Revenge the poore and fatherlesse, let loose the miserable and afflicted.* 4.20.9.
4 *Deliver the feeble and needy from the hands of the wicked.* 2.20.9.
6 *I have said, you are gods, and you are all sonnes of the most high.* 1.14.5. & 4.20.4.
84.2 *O Lord of hosts, how amiable are thy Tabernacles.* 4.1.5.
3 *My soule longeth and fainteth for the courts of the Lord, my heart and my flesh cry unto the living God.* 2.11.2.
8 *They shall goe from strength to strength, each of them shall appeare before God in Sion.* 4.7.21.
86.2 *Keepe my life because I am one that doth*

doth good to other: O God keepe thou thy servant. 3.20.10.
5 For thou O Lord, art good and mercifull, of great kindnes unto all that call upon thee 3.2.29.
11 Direct me Lord in thy waies, then shall I walke in thy truth: constraine my hart that it may feare thy name. 3.2.27.& 2.3,9
88.17 Thy furies have passed over me, and thy terrors have destroyed me. 3.4.34.
89.4 I have made a Covenant with my chosen I have sworne to David my servant. 4.1.17
5 Thy seede will I establish for ever, and will set up thy throne from generation to generation. 4.1.17.
31 If his children forsake my law, and walke not in my judgements. 3.4.32.& 4.1.27.
22 If they breake my statutes, and keepe not my commandements. 3.4.32.
33 I will visit their transgressions with the rod, and their iniquities with whips. 3.4. 32.& 4.1.27.
34 And my loving kindnesse will I not take from him, neither will I falsifie my truth. 3.4.32.& 4.1.27.
36 I have once sworne by my holinesse, I will not faile David. 2.15.3.
37 His seede shall be for ever: and his throne shall be before me as the Sunne. 2.15.3.
38 It shall abide sure as the Moone, which is a sure witnesse in heaven. 2.15.3
90.4 A thousand yeares is before thee as yesterday which is past, yea as a watch in the night. 3.2.42.
7 For wee are consumed by thine anger, and by thy wrath are we troubled. 3.4.34.
9 For all our daies were spent, thou being angry we ended our yeares sooner than a thought. 3.25.12.
11 Who knoweth the power of thine anger? as every man feareth thee, so is the indignation of thy anger fearce towards them. 3.25.12.
91.1 The man sitting in the secret of the most high, shall abide under the shadow of the almighty. 1.17.6.& 3.8.42.
3 For hee will deliver thee from the snare of the hunter, and from the noisome pestilence. 1.17.11.
11 For he will command his Angels for thy sake, that they keepe thee in all thy waies. 1.14.6.& 2.8.42.& 3.20.23
15 He will call upon me, therefore I will heare him, I will be present with him in affliction I will deliver him, and will make him glorious. 3.20.14.
92.6 How great are thy workes O Lord, wonderfull profound be thy councels. 2.10.17.
7 A dullerd doth not know this, neither doth a foole understand it. 1.5.9.
13 The just shall flourish as the Palme, and shall grow as a Cedar in Lebanus. 2.10.17
14 Those that bee planted in the house of the Lord, shall flourish in the courts of our God. 2.10.17.
93.1 The Lord is king, and is clothed with majesty, hee hath I say, put on strength, and hath girded himselfe, the world also shall bee so established that it cannot bee moved. 1.6.3.
5 Holinesse becommeth thy house O Lord, for ever. 1.6.4.
94.11 The Lord knoweth that the thoughts of man are vaine. 2.2.25.& 3.14.1.
12 Happy is the man O Lord, whom thou hast chastened, and whom thou hast instructed in thy law. 3.4.34.
19 In the passions of many thoughts within me thy comforts recreated my soule. 3.20.7
95.7 If to day ye shall heare his voice. 3.2.6.
8 Harden not your hearts as in Meribah, and in the day of Massa in the wildernesse. 2.5.11.
96.10 Say among the nations, the Lord raigneth, and the world shall be stablished that it shake not, &c. 1.6.3.
97.1 The Lord raigneth: let the earth rejoyce: and let the multitude of the ises bee glad. 1.6.3.
6 Worship him al ye gods. 1.13.11.
10 The Lord keepeth the soules of his saints, he will deliver them out of the hands of the wicked. 2.10.16.
11 Light is sowne for the righteous, and gladnesse for them that be of an upright heart. 2.10.16
99.1 The Lord raigneth, let the people tremble: he sitteth betweene the Cherubins, let the earth be moved. 1.6.3.& 2.8.15.
5 Exalt the Lord God and fall downe before his footestoole: for he is holy. 1.11.15. & 4.1.5.
9 Exalt the Lord our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15.
100.3 Know ye that the Lord is God; hee made us and not we our selves. 2 we bee his people and the sheepe of his pasture. 3.2.6. 3.21.5.
101.3 I will set no wicked thing before mine eies, I hate them that fall away, they shall never cleave unto me. 4.20.9.
8 Betime will I destroy all the wicked of the land

land, that all wicked doers may be cut off from the city. 4.20.10
102.14 Thou wilt arise, that thou mayest have mercy on Sion. 1.13.11.
16 And all nations shall feare the name of the Lord, and all the kings of the earth thy glory. 1.13.11.
18 And hee shall have consideration of the prayer of the humble and not dispise their prayer. 3.20.28.
19 The which shall be written for generations to come: and the people that shall bee created, shall praise the Lord. 3.20.28.
22 That men may celebrate the name of the Lord in Sion, and his praise in Ierusalem. 3.20.28
26 For first thou Layedst the foundations of the earth: and the heavens be the worke of thy hands. 1.13.11. & 2.10.15.
27 The which shall perish, but thou dost abide, and all things wax old as a garment, &c. 2.10.15.
28 But thou art the same for ever, and thereshall be no end of thy yeares. 2.10.15.
103.8 The Lord is full of compassion and mercie, slow to anger, and of much mercy. 3.3.29.
17 But the loving kindnesse of the Lord, endureth for ever and ever, towards them that feare him. 2.10.15.
20 Shew forth the Lord, ye his angels which excell in power, execute his will in obeying the voyce of his word. 1.14.5. & 3.20.43.
104.2 He is clothed with light, as with a garment. 1.5.1
4 Which maketh his spirits his embassaders, and his ministers a flame of fire. 1.16.7.
15 And wine that maketh the heart of man glad, and oyle that maketh his face shine. 3.10.2.
27 All things depend upon thee, that thou mayest give them their meate in due time. 1.16.1.
28 And thou giving, they doe gather: and thou opening thy hand, they bee filled with good things. 1.16.1.
29 But if thou hide thy face, they are troubled: and if thou take their spirit from them, they die, and they be turned into dust. 1.16.1.
30 Againe, living things be created, if thou send forth thy spirit, and thou dost renew the face of the earth. 1.16.1.
105.4 Seeke alwaies his face. 4.1.5.
6 O yee seede of Abraham which love him, ye sons of Iacob which be his elect. 3.21.5.
25 He turned their hearts to hate his people, that they might deale craftily with his servants. 1.18.2. & 2.4.4.
106.3 O blessed which keepe judgement, and which doe alwaies that which is right. 3.17.10.
4 Remember mee O Lord, with the favour wherewith thou favourest thy people, and have regard of me, with thy saving health, that I may see the happinesse that is prepared for the elect, and that I may rejoyce the joy of thy people. 4.1.4.
13 But incontinent they forgot him, neither followed they his counsell. 3.20.15
31 And it was imputed unto him for righteousnesse for ever. 3.17.7.8.
37 For they killed their sonnes and daughters for sacrifices to devils. 4.13.17.
46 And made them bee favoured of all that lead them captives. 2.4.6.
47 Save us O Lord our God, and gather us from among the nations, that wee may confesse thy holy name, and celebrate thy praises. 3.20.28.
107.4 Which wandered in the deserts, in the solitary places thorow pathes, who found not a city to dwell in. 1.5.7.
6 They cryed unto the Lord in their perils, who delivered them out of their anguishes. 3.20.15
13 Then they cryed unto the Lord in their trouble, and hee delivered them from their distresse. 3.20.15.
16 For hee hath broken the gates of brasse, and burst the barres of iron. 2.16.9.
19 And they cryed unto the Lord &c. 3.20.15.
25 Who by his commandement doe stirre up the stormy windes, which doth lift up on high the waves thereof. 1.16.7.
29 And the storme being still, hee maketh the sea calme, so that the waves cease, &c. 1.16.7.
40 For God powreth contempt upon princes, and maketh them to erre in desert places out of the way. 2.18.2. & 2.2.17. & 2.4.4.
43 Whosoever therefore is wise will remember these things, and he will consider the loving kindnesse of the Lord. 1.5.7.
101.1 The Lord said unto my Lord, sit thou on my right hand, untill I make thy enemies thy footestoole. 2.15.3. & 2.16.16.
4 The Lord sware, neither repenteth it him, that thou art an everlasting priest according to the order of Melchisedeck. 2.11.4. & 2.15.6. & 4.18.2. & 4.19.28.

6 Messias shall judge among the nations, and all shall be full of dead bodies, when he shall smite the heads over many nations. 2.15.5.

111.1 I will praise the Lord with my whole heart, in the assembly and congregation of the iust. 4.14.8.

2 Great are the works of the Lord, which are inquired out of all them which be delighted therewith. 1.18.3.

10 The beginning of wisdome is the feare of the Lord. 2.3.4.& 3.2.26.

112.1 The man is blest that feareth the Lord and is greatly delighted with his commandements. 3.17.10.

6 The memory of the righteous shall remaine untill, &c. 2.10.16.

9 His righteousnesse remaineth for ever, and and his horne shall be exalted with glory. 2.10.16.

10 The wicked shall not attain that, that they desire. 2.10.16

113.6 And he doth abase himselfe to behold things in heaven and earth. 1.16.5.

7 Who raiseth the feeble out of the dust, and lifteth the poore out of the durt. 1.5.7.

9 Which maketh the barren woman to dwell with a family, and a joyfull mother of children. 1.16.7.

115.3 And our God is in heaven, who doth what he will. 1.16.3.& 1.18.1.& 1.18.3. & 3.24.15.

3 Their images bee silver and gold, a worke that was wrought out by the worke of man. 1.11.4.

8 To whom they be like that make them, and and so is he, whosoever trusteth in them. 1. 11.4.

116.1 I love the Lord because he hath heard my prayer. 3.20.28

7 Returne O my soule unto thy quiet place, because the Lod hath beene beneficiall unto thee. 3.2.17.

12 What shall I repay to the Lord for all his benefits bestowed on me? 3.20.18.

13 The cup being taken wherewithall thanks being given, I will call upon the name of the Lord, for received salvation. 3.20.28.

14 And I will pay my vowes now unto the Lord before all his people. 4.13.4.

15 For precious in the sight of the Lord is the death of his saints. 2.10, 14.& 2.10.18.

18 I will pay my vowes now before all the people. 4.13.4

117.2 For his loving kindenesse doth excell toward us, and the truth of the Lord shall continue for ever. 3.2.7.

118.6 The Lord standing with me, I will not feare, what soever man doth endevour to bring against me. 1.17.11.

18 The Lord hath chastened me sore, but hee hath suffered me that I should die. 3.4.32.

25 Ah Lord, save I pray thee: Ah Lord give I pray thee prosperous successe. 2.6.2.

26 We wish unto him al good things that commeth in the name of the Lord, and we have wished unto you good things out of the house of the Lord. 2.6.2.

119.1 O blessed bee they which in their life walking doe keepe the streight way according to the Law of the Lord. 3.17 10.

10 When doe I seeke thee withall my heart, let me not stray from thy commandements. 2.2. 25.& 4.14 8

14 I am delighted in the way of thy testimonies, more than in all riches. 3.2.15.

18 Pull the vaile from my eies, that I may see the wonderfull wisdome that is hid in thy law. 2.2.21.

34 Teach me that I may hold thy Law, and that I may keepe it with all my hart. 2.2.25

36 Incline my heart unto thy testimonies, and not to covetousnesse. 2.3.9.& 2.5 11

41 And let thy loving kindnesse come unto me, and thy salvation according to thy word. 3.2.31.

43 And take not altogether out of my mouth the word of truth, for I looke for thy judgements. 3.2.17.

71 It was good unto me that thou didst humble me, that I might learne thy righteousnes. 3.4.32.

76 I pray thee that thy loving kindnesse may happen unto me, that it may comfort me according to thy word, that hath given hope unto thy servant. 3.3.4.& 3.20.14.

80 Let my heart be holy in thy statutes, that I be not ashamed. 2.2.27.

89 Thy word, O Lord, abideth everlasting in heaven. 4.8.6.

103 How sweete is thy word unto my taste, truly unto my mouth it is more sweeter than hony. 3.2.15.

105 Thy word is a lanterne unto my feete, and a light unto my waies. 1.17.2.& 2.7.12.& 4.8.6.

111 Thy testimonies have beene unto mee as an everlasting heritage, for they bee the joy of my heart. 3.2.15.

112 I have set my mind upon thy decrees that I might keepe them unto the end, and that for ever. 2.5.11.

127 Wherefore I have loved thy precepts more

more than gold. 3.2.15
133. Frame my steps according to thy word, and let no vanity have rule over me. 2.3.9.
121.4 Behold he neither slumbreth nor sleepeth that keepeth Israel. 3.20.3.
130.1 From the depths of evils I have called upon thee, O Lord. 3.20.4.
3 If thou O Lord wilt marke iniquities, O Lord who shall stand under it? 3.12.1. 3.17.14.
4 But with thee is mercy, and therefore thou art feared. 3.3.2. & 3.16.3.
131.2 It were evill with me, if I have not compared and judged my soule like unto a wained child with his mother, and my soule in me is like unto a wained child. 3. 7.9.
132.2 Be thou mindefull, O Lord, of all things with the which David hath been afflicted 3.20.5
7 Let us goe unto his tabernacle and worship before the footestoole of his feete. 3. 1.5.
11 Of the fruit of thy body will I set up thy throne. 2.13.3.
13 The Lord hath chosen Sion, and hath taken it unto him for a seat. 4.1.17.
14 This is my rest for ever, here will I dwell because I have chosen her. 4,1.5.
133.3 Because the Lord hath commanded that there shall bee their blessing, and life everlasting. 2.11.2.
135.15 The idols of the Gentiles be silver and gold, a worke brought forth by the hands of men. 1.11.4.
138.1 I will confesse thee with all my whole heart, and before the judges will I praise thee. 4.14.8.
2 I will confesse thy name for thy loving kindenesse and for thy truth. 3.2.7.
8 Forsake not the works of thy hands. 3. 24.6.
140.14 Surely the righteous will praise thy name, and the vertuous will abide in thy sight. 2.10.16.
141.2 Let my prayer be esteemed as incense before thee, and the lifting up of my hands as the evening sacrifices. 3.20 14. & 4. 18.17.
142.6 Therefore O Lord I call unto thee, and say: thou art my hope and portion in the land of the living. 2.11.2.
8 And I will be unto the just as a crowne, because thou hast been beneficiall unto me. 3.20.26.
143.2 Deale not with thy servant O Lord according to thy law, for there is none living just before thee. 2.7.5. & 3.12.2. & 3.14.16. & 3.17.14. & 3.20.8.
5 Yet I remember the times past, I meditate of all thy works. 3.2.31.
144.15 Blessed be the people that live so, yea blessed be the people whose God is the Lord. 2.10.8. & 3.2.28.
145.3 Great is the Lord and most worthy to be praised, whose greatnesse is unsearchable. 1.5.8.
5 I will talke of the comlinesse of the majestie of thy glory, and of thy admirable works 1.5.8.
8 The Lord is gratious and mercifull, patient and of great goodnesse. 1.10.2. & 3. 20.9.
9 The Lord is good unto all, and his mercy excelleth all his works. 1.5.5
13 Thy kingdome is an everlasting kingdome, and thy dominion doth raigne throughout all ages. 1.13.24.
18 The Lord is neere to all that call upon him, yea to all that call upon him in truth 3.20.3. & 3.20.7. & 3.20.14.
19 He doth whatsoever they would that feare him, and hee heareth their cries and saveth them. 3.20.5. & 3.20.13.
147.9. Which giveth to beasts their foode, and to young ravens that call upon him. 1. 16.5.
10 Hee doth not allow of the strength of a horse, and is not delighted with the legs of man. 2.2.10.
20 He hath not dealt thus with all nations, neither hath he declared to them his judgments. 3.21.6.

Proverbs.

1.7. The feare of the Lord is the beginning of knowledge. 3.2.26.
2.21 The righteous shall inhabite the earth, and the upright shall live long therein. 2. 11.2.
22 But the wicked shall bee cut from the earth, and the transgressors shall be utterly taken there from. 2.11.2.
3.11 Beware thou bee not against the chastisement of the Lord, my sonne, neither doe thou loath at his corrections. 3.4.22. & 3.8.6.
12 For whom the Lord loveth he doth chastise, and he is delighted with him as a father with with his childe. 3.8.6.

8.15 By me princes raigne, and kings decree justice. 4.20.47
22 The Lord possessed me in the beginning of his waies, I was then before his works. 1.13.7.
23 I was ordained from everlasting, and from the beginning before the earth. 1.13.7
24 As yet the depths was not when I was formed: as yet the fountaines did not abound with waters. 1.13.7. & 2.14.8.
9.10 The beginning of wisdome is the feare of the Lord. 3.2.26
10.7 The memory of the just is laudable, but the name of the wicked is filthy. 2.10. 18. & 3.17.5.
12 Hatred doth breede occasion of contention and love covereth all trespasses. 3.4.31. & 3.4.36.
12.14 It shall be given to every man, according to his worke. 3.18.1.
28 In the path of righteousnesse is life, and the same doth not leade unto death. 3.3. 17.15.
13.13 He that feareth the commandement, shall be rewarded. 3.18.1.
14.21 Hee that contemneth his neighbour sinneth: but hee that dealeth kindely with the afflicted, is blessed. 3.17.10
26 In the feare of the Lord is an assured strength, and it shall be a defence also for his children. 3.14.19.
15.3 In every place the eyes of the Lord doth behold the good and the evill. 4. 17.23.
8 The Lord doth abhorre the sacrifice of the wicked, but the prayer of the righteous is most acceptable unto him. 3.14.8.
16.1 Man may dispose his heart but the answer of the tongue is of the Lord. 1.16.6.
2 To man all his waies doe seeme to be cleane in his owne eies, but the Lord doth dispose the spirit. 3.12.5.
4 The Lord doth worke all things for his owne sake, yea the wicked also against the day of evill. 3.23.6.
6 By mercy and truth thy iniquity shall be forgiven, and by the feare of the Lord they depart from evill. 3.4.31. & 3.4.36.
8 The heart of man doth deliberate of his way, but the Lord doth direct his steps. 1. 17.4.
12 To commit wickednesse ought to be abhominable to kings: for the throne ought to be established by justice. 4.20.10
14 The anger of the king is the messenger of death, but the wise man can pacifie it. 4.20.32.
33 The lots are cast into the lappe, but the whole disposing of them is of the Lord. 1.16.6.
17.1 A seditious person seeketh onely strife, unto this person a cruell messenger shall be sent against him. 4.20.20.
15 The Lord doth alike hate as well him that doth cleare the wicked, as him that doth condemne the innocent. 4.20.10.
18.10 The name of the Lord is a strong tower, the righteous runneth thither and is without the casting of earth. 1.13.13. & 3.20.14.
19.17 He doth let out unto the Lord whosoever doth good unto the poore: and it shall bee requited him, according to his deed. 3.18.6.
26.7 The just doth walke in his uprightnesse, his children bee blessed after him. 2.8.21.
8 A King sitting in the throne of judgment doth chase away all evill with his eies. 4.20.10.
9 Who will say my heart is cleane, I am pure from sinne? 3.13.3.
12 The hearing of the eare, and the sight of the eie, both these the Lord made. 2.4.7.
20 He that curseth his father or mother, his light shall be put out in obscure darknesse. 2.8.36.
24 The steps of the mighty are ruled by the Lord, how then can a man know his owne waies? 1.16.6.
26 A wise king scattereth the wicked, and causeth the wheele to turne over them. 4. 20.10.
21.1 The heart of the king is in the hand of the Lord, as the rivers of waters: whithersoever he will he turneth it. 1.18.2. & 2. 4.7. & 4.20.9.
2 Every mans waies seemeth right unto himselfe. 3.12.5.
24.21 Feare the Lord my son and the King. 4.20.22.
24 He that saith unto the wicked, thou art righteous: him the people will curse: and the nations shall detest him. 4.20.10.
25.2 The glory of the Lord is to conceale a thing secret, but the kings honour is to search out a thing. 3.21.3.
4 Take the drosse from the silver, and there shall proceede a vessell of the finer, let the wicked be taken from the sight of the king and then his throne shall be sure through righteousnesse. 4.20.10.

28.2 For the transgressions of them that inhabit the land, it commeth to passe often-times that others rule. 4.20.28.
14 Blessed is the man that feareth alwaies, but he that hardeneth his heart shall fall into evill. 2.2.23.
29.13 The poore and the usurer meete together and the Lord lighteneth both their eies. 1. 16.6.
30.4 What is his name, and his sonnes name if thou doe know? 2.14.7.
5 Every word of God is pure, and a shield unto them that leane unto him. 3.2.15.
6 And not unto his words, least hee reprove thee, and thou be found a lyer. 4.10.17.

Ecclesiastes.

2.11. And I turned my selfe unto all the works that my hands had wrought, and to the labour that I had done, and behold, all was vanity, and griefe of minde. 2.2.12.
3.19 The selfe same things are wont to happen unto men & beasts, and what manner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thing more excellent than beasts: for why all thing is vanity. 3.2.38.
21 Who knoweth whether the spirit of man do ascend upward, or the spirit of beast descend downeward into the earth? 3.25.5.
7.36 God made man righteous: but they being made have followed many vaine thoughts. 2.1.10. & 2.5.18.
9.1 No man knoweth either love or hatred of of all things that is before them. 3.2.38. & 3.13.4.
2 All things come alike unto all: both to the just and wicked, &c. 1.16.9.
4 A live dogge is better then a dead lion. 3. 25.5.
5 They which live, know they shall dye, but the dead know nothing at all. 3.20.24.
6 Both their love, hatred, and envy, is now abolished, neither have they longer portion in the world, of all that is under the sunne. 3.20.24.
12.7 And the spirits doth returne to God, which gave it. 3.15.2. & 1.15.5.

The Songe Of Salomon.

1.14 Shew me thy countenance, speake unto me, for thy voyce will bee unto me sweete, and thy countenance lovely. 1. 11. 14.
5.3 I have put off my coate, and how shall I put it on againe? and I have washed my feet, how shall I defile them againe? 1.16.4.

Isaiah.

1.5 To what purpose should you be smitten any more? for ye fall away more and more, every head is sicke, and every heart is heavy. 3.4.33.
10 Heare the word of the Lord yee tyrants of Sodome, and thou people of Gomorrha, heare the law of the Lord. 4.1.18.
12 Who requireth that at your hands? 3.14.15.
13 Bring no more oblation in vaine, incense is an abhomination unto me: I cannot suffer your new Moones or Sabbaths, &c. 2.8. 34 & 3.14.8.
14 My soule hateth your new Moones and appointed feasts, they make me weary. 4.2. 10.
15 And when you stretch foorth your hands, I will hide my eies from you, and although you multiply your prayer, I will not heare, for your hands be full of bloud. 3.20.7.
16 Take away all naughtinesse. 3.3.8.
17 Learne to doe well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widow. 2.8.52. & 3.3.8.
18 If your sinnes were as crimson, they shall be made whiter than snow: and though they were as red as scarlet, they should be made as wool. 2.4.29.
19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10.
20 But if you refuse and be rebellious you shall bee devoured with the sword, because the mouth of the Lord hath spoken it. 2.5.10.
2.8 Their land was full of idols they worshipped the worke of their owne hands, and

that which their finger made. 1.11.4.

3.1 *Behold the governour the Lord of hosts, will take from* Ierusalem *and* Iuda *the valiant and mighty: even all the strength of bread and water.* 1.16.7.

3 *And I will make children their princes, and effeminate persons shall rule them.* 4. 20.25.

4.1 *Only let us be called by thy name, and take away our reproach.* 3.20.25.

5.8 *Woe be unto them that joyne house to house and field to field, continuing till there bee none left, &c.* 1.18.1. & 2.4.4.

26 *And he shall raise up a signe to the people that be a farre off, and will hisse unto them from the ends of the earth, &c.* 3. 19.9.

6.1 *I saw the Lord sit upon a high throne and lifted up, and his lower parts did fill thee, &c.* 1.13.11. & 1.13.23.

2 *The Seraphins stood upon it, every one had six wings.* 1.11.3. & 1.14.8.

5 *Woe unto me, for I am brought to silence, because I am a man having polluted lips.* 4.8.3.

6 *Then flue one of the Seraphins to me, having in his hand a burning cole, taken from the altar with the tongs.* 1.11.3

9 *Hee said, goe and say unto this people, in hearing ye shall heare and not understand, &c.* 1.13.15. & 3.23.13. & 3.24.13.

10 *Make the heart of this people fat, and make their eies dull, and shut their eies, least they see with their eies, &c.* 2.4.3.

7.4 *Take heede, bee still, feare not, neither be faint-hearted, for the two tailes of these smoking firebrands, &c.* 1.17.11. & 3.2.17.

14 *Behold, a virgin shall conceive and beare a sonne and thou shalt call him* Emanuel. 2.6.3. & 2.12.1.

18 *It shall come to passe in that time that the Lord shall hisse for the flies that bee at the uttermost part of the river of* Egypt, *and for the Bee that is in the land of the Assyrians.* 2.4.4.

8.14 *He shall be as a sanctuary: but a stone of offence and a rocke of ruine to the two houses of* Israel. 1.13.11,23.

16 *Binde up the testimonies: seale up the law among my disciples.* 3.22.10

17 *I will looke for the Lord who hath hid his face from the house of* Iacob, *and I will looke for him.* 3.2.42.

18 *Behold, I and the children whom the Lord hath given me, &c.* 3.22.10.

9.6 *A boy is borne unto us, a sonne is given unto us, whose government is upon his shoulder, and his name shall be called wonderfull, Counseller, God the mighty Lord, the everlasting Father, the Prince of peace.* 1.13.9. & 2.15.1. & 2.17.6. & 3. 1.13.4.

12 *But his hand as yet is stretched out.* 4. 17.23.

10.1 *Woe unto them that decree wicked decrees.* 4.20,29.

3 *O the rod of my fury, and the staffe in their hands is my indignation.* 1.18.1. & 4. 20.25.

6 *I will send him to a dissembling nation, and against a people that hath deserved my wrath will I command him, that hee take the spoyle and prey and to treade them under feete like the mire in the streete.* 1.18.2.

12 *It will come to passe when the Lord will make perfect his whole worke in* Syon *and in* Ierusalem, *&c.* 1.18.1.

15 *Shall the axe boast himselfe against him that heweth therewith? or shall the saw exalt it selfe against him that moveth it? as if the rod should lift up it selfe against him that carryeth it, or the staffe should exalt it selfe as though it were no wood?* 2. 4.4.

11.2 *And the spirit of the Lord shall rest quietly upon him, the spirit of wisdome & understanding, the spirit of counsel & strength the spirit of knowledge and godlinesse.* 2.15. 5. & 4.19.22.

3 *And he shall make him prudent in the feare of the Lord, for he shall not judge after the sight of his eies, neither reprove by the hearing of his eares.* 2.3.4.

4 *With the spirit of his lips, shall he kill the wicked.* 1.13.15

9 *They shall not hurt nor waste throughout all the holy hill, &c.* 4.20.10.

10 *And at that day the roote of Iesse shall stand up for a signe unto the people, the nations shall seeke unto it.* 1.13.13.

12.1 *I will praise thee O Lord, because thou art angry with me, thy wrath is turned away, and thou comfortest me.* 3.4.32.

27 *The Lord of hosts determining it who shall disanull it? and when hee hath stretched out his hand, who shall turne it away?* 1. 17.14.

19.18 *In that day, there shall be five Cities in the countrie of Egypt, speaking the language of the Canaanites, and shall sweare*

by

by the Lord of hosts, &c. 2.8.23.
19. *In that day, the Altar of the Lord shall bee in the middest of the Land of Ægypt.* 4.18.4.
21 *The Lord shall be knowne of the Ægyptians, and the Ægyptians shall know the Lord in that day, and doe sacrifice and oblations, and shall vow vowes unto the Lord, and performe them.* 4.18.4.
25 *Whom the Lord of hosts hath blessed, saying; blessed bee my people of Ægypt and* Asshur, *the works of my hands.* 1.18.1.
25.1 *Thou hast done wonderfull things, according to thy counsell of old, with a stable truth.* 3.24.4.
8 *He will destroy death for ever, and the Lord will wipe teares from every face, &c.* 3.9.6.
9 *Loe this is our God, wee have waited for him, and he will save us.* 1.13.10. & 1.13.24
26.1 *Wee have a strong City, salvation shall God set for Wals and Bulwarks.* 1.17.6.
19 *The dead shall live, and as my body shall they rise: awake and sing yee that dwell in dust, &c.* 2.10.21. & 3.25.4.
21 *Behold, the Lord commeth out of his place, to visit the iniquities of the inhabitants of the earth, and the earth shall shew forth her bloud, and shall no more hide her slaine.* 3.25.8.
28.16 *Hee which beleeveth shall not make haste.* 3.13.13.
29.13 *Because this people come neare me with their mouth, and doe honour mee with their lips, but their heart is farre from mee, and their feares towards mee was taught by the precepts of men, &c.* 3.20.7.31. & 4. 10.15.16.23.
14 *Therefore behold, I will also adde thereto that I may worke marvellously with this people, even marvell and wonders, that is, the wisdome of their wise men shall perish, and the understanding of the prudent men shall hide it selfe.* 4.10.6.
30.1. *Woe unto their rebellious children, saith the Lord, which dare take counsell, but not of me, &c.* 3.20.28.
15 *In being quiet and keeping silence shall bee your strength.* 3.2.37.
33 Tophet *is prepared moreover long agone: this is also prepared for the King: O how deepe and wide hath bee made it, his inward part is fire and much wood, the breath of the Lord like a River of brimstone doth kindle it.* 3.25.12.
31.1 *Woe unto them that goe downe to Ægypt for aid, and stay on horses, and have trust in Chariots, because they bee many.* 3.20.28.
7 *For in that day every man shall cast away his images of silver, and his images of gold, which your wicked hand did make unto you.* 1.11.4.
33.14 *The sinners in* Sion *shall be afraid, feare shall possesse the hypocrites, they shall say, which of us shall abide with the consuming fire? who amongst us shall dwell with the everlasting burning?* 3.12.1. & 3.17.6.
22 *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he shall save us.* 2.10.8. & 2.15.5.
24 *The people that dwell therein shall have their iniquitie forgiven them.* 4.1.20.
35.8 *And there shall be a path and a way, and it shall be called the holy way, and the polluted shall not passe thereby.* 2.6.2. & 4.1.17.
37.4 *Thou therefore shalt lift up thy prayer for the remnant that are left.* 3.20.5.
16 *O Lord of Hosts, God of* Israel, *which dwellest betweene the Cherubins, thou art onely God over all the Kingdomes of the earth.* 2.8.15.
32 *Because a remnant shall goe forth of* Jerusalem, *and the saved out of Mount* Sion. 4.1.4.
35 *For I will defend this City, that I may save it for mine owne sake, and for my servant* Davids *sake.* 2.17.5.
36 *Wherefore the Angell of the Lord went out, and smote in the Campe of the Assyrians one hundred fourscore and five thousand.* 1.14.6.
38.1 *Thus saith the Lord, put thy house in a readinesse, for thou shalt die and not live.* 1.17.12. & 3.3.4.
3 *O my Lord, remember I pray thee that I walked before thee in faith, and with an upright heart, and that I have done those things that please thee.* 3.20.10.
5 *Behold, I doe adde unto thy dayes fifteene yeares.* 1.17.12.
8 *Behold I will bring againe the shadow of the degrees whereby it is gone done in the Diall of* Achaz. 4.14.18.
20 *The Lord was ready to save mee, and we will celebrate my song all the dayes of our life in the house of the Lord.* 3.20.28.
39.6 *Behold, the dayes come that all that is in thy house, and which thy Fathers have laid up in store untill this day, shall bee*

carried to Babylon, nothing shall bee left, saith the Lord. 1.8.7.
7 And of thy sonnes that shall proceed out of thee, and which thou shalt beget, shall bee carried away, and they shall bee Eunuches in the place of the King of Babylon. 2.8.19.
40.3 The voice of a cryer in the Wildernesse, prepare yee the way of the Lord, make straight in the Desart a path for our God. 3.3.2.
6 A voice did say, Cry: and I said, what shall I cry, &c. 2.9.5. & 2.10.7.
11. Hee shall feed his flocke as a shepherd. 4.19.34.
12 Who hath measured the waters with his fist, and counted heaven with his span, and comprehended the dust of the earth with his three fingers? 3.2.31.
13 Who hath instructed the spirit of the Lord? or who was of his counsell and hath taught him? 4.18.19. & 4.19.2.
17 All people before him be as nothing, and they are counted to him lesse than nothing and vanity. 3.2.25.
18 To whom therefore will you make God like? or what image will you set us like him? 1.11.1.12.
21. Hath not this beene shewed you from the beginning of things? have you not beene taught by the foundations of the earth? 1.11.4. & 1.14.1.
22. Who sitteth upon the circle of the earth, &c. 1.5.5.
29. Hee giveth rather strength to the weary, and unto him that might faileth, hee doth increase power. 2.2.10.
41.7 So the workman comforted the founder, and hee that smote with the hammer him that smote by course, saying. It is ready for the sodering: and he fastened this image with nailes, that it should not bee moved out of his place. 1.11.2.
9 I have chosen thee and not cast thee away. 3.21.5.
29 Behold they are all vaine, and their works be nothing, their images are wind and confusion. 1.11.2.
42.1 Behold my servant, I will stay upon him, &c. 2.14.2.
8 I will not give my glory to another, nor my prayers to carved images. 1.13.9.
9 Behold the former things have come to passe, and I shew new things, the which I declared unto you before they hapned. 1.8.7.
10 Sing unto the Lord a new song, sing forth his praise even unto the outmost parts of the earth. 3.20.28.
13 The Lord shall goe forth as a Giant, hee shall stir up his courage like a man of warre. 4.19.34.
43.1 Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine. 3.2.31
10 You are my witnesses, saith the Lord, and my servant, whom I have chosen: therefore yee shall know and beleeve mee, and yee shall understand that I am: Before mee there was no God formed, neither shall there be after me. 1.7.5.
11 I, I say, I am the Lord, and besides mee there is no Saviour. 3.4.15.
25 I my selfe am even he, which doe blot out thy transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. 1.13.12. & 3.4.15.25. & 3.20.45
44.3. I will powre out waters upon the thirsty, and flouds upon the dry ground, that is, I will powre out my spirit upon thy seed, and my blessing upon thy buds. 2.2.10. & 3.1.3. & 3.2.39.
6 I am the first and I am the last, and besides me there is no God. 1.13.23.24.
12 The Smith taketh an instrument and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his arme: but hee hungreth in the meane time, so that his strength faileth, neither drinketh he water, so that he falleth downe weary. 1.11.4.
22 I have put away thy transgression as mists, and thy sinnes as a cloud, returne therefore unto mee, because I have redeemed thee. 3.4.29.
45.1 Thus saith the Lord God unto Cyrus, his annointed, whose right hand I have holden, that I might subdue nations before him: Therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut. 1.8.7.
7 Making light, and creating darknesse, making peace, and creating evill: I the Lord doe all these. 1.17.8. & 1.18.3.
9 Woe be to him that striveth with his Maker, the potsheard with the potsheards of the earth, shall the clay say unto him that fashioneth it, what makest thou? or thy worke, it hath no hands? 1.11.2.
23 Every knee shall bow unto mee, and every tongue shall sweare by my name. 1.13.11. & 1.13.23. & 3.5.8. & 3.25.7.

25 The whole seed of Israel shall bee justified and glorified in the Lord. 1.13.2. & 3.14. 16.

46.5 To whom will you make me like, or equall me, or compare me, that I should be like unto him? 1.11.2.

47.6 I truly was angry with my people, that I did prophane my inheritance. 3.4. 32.

48.10 Behold, I have fined thee, but not as silver: I have chosen thee, approved in the fornace of affliction. 3.4.32.

16 The Lord God and his spirit sent me. 1. 13.14.

49.15 Doth the Mother forget her infant, that shee should not have compassion on the sonne of her wombe? &c. 1.17.6. & 3.20. 36.

23 And Kings shall be thy nurse-fathers, and Queenes thy nurses, &c. 4.20.5.

51.6 The heavens shall vanish away like smoake, and the earth shall wax old like a garment, and they that dwell therein shall in like manner perish, but my salvation shall continue for ever, and my righteousnesse shall not faile. 2.10.15.

52.1 Arise: arise: put on thy strength O Sion: put on the garment of comlinesse O Ierusalem, the holy City: for henceforth there shall not come into thee the uncircumcised and unclean. 4. 1. 17. & 4. 5. 17.

3 You were sold for nought, and therefore shall be redeemed without mony. 3.4.25.

7 O how beautifull upon the mountaines bee the feet of them that declare and publish peace. 4. 3. 3.

53.1 Who hath beleeved our preaching? and the arme of the Lord unto whom hath it beene revealed. 1.7.5. & 3.22.10.

4 Whereas notwithstanding hee bore our infirmities, and carryed our griefes, but wee esteemed him plagued with the striking of God, and afflicted. 2.12. 4. & 3.4.27. & 4.17.17.

5 But hee was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put upon him, and by his wounds health is unto us. 2. 12. 4. & 2. 16. 5. & 2.16.9. & 2.17.4. & 3. 4.30

6 All wee like sheepe have strayed, every one hath followed his owne waies, and the Lord hath laid upon him the iniquity of us all. 2 16.6. & 3. 4. 29. & 3. 12.5. & 3.24 11.

7 He was punished and afflicted, yet he opened not his mouth, hee was led as a sheepe unto the slaughter, and hee was still as a Lambe before the shearers, and opened not his mouth 2.16.5.

8 Without delay and without judgement was he taken, and who shall shew his generation, for hee was cut out of the land of the living, 2.15.3.

10 Yet the Lord would breake him in weakening him, that when hee should make his soule an offring for sinnes, he might see his seed, &c. 2.7.2.

12 For he shall beare their iniquity. 2.16.5. & 3.11.8.

12 And hee was reckoned among the transgressors. 2.16.5.

54.13 And all thy children shall be taught of the Lord, and much peace shall bee to thy children. 1.7. 5. & 2.2.20. & 3.20.10. & 3.24.14.

55.1 O, all you that thirst, come to the waters, and you that have no mony come, buy meate and eate, &c. 2.2.10. & 3.1.3. & 3.15.4.

2 Wherefore doe you lay out your mony, and not for that which is meat, and your labour for that that doth not satisfie. 3.14. 15. & 4 10. 15

4 Encline your eares and come unto me, harken and your soule shall live, and I will strik an everlasting covenant with you, even the sure mercies of David. 2.3. & 3.2.6.

4 Behold, I gave him for a witnesse to the people, for a Prince and Master unto the people. 2. 6.3. & 2.15.1.

6 Seeke the Lord whilest hee may bee found, call yee upon him whilest hee is neere. 3 3.20.

56.1 Keepe judgement and doe justice, for my salvation is at hand to come, & my righteousnesse to be revealed. 3.3.10.

2 Blessed is the man that doth this, and the son of man that layeth hold of it, that is to say, keeping the Sabbath that hee pollute it not, &c. 2.8.29.

7 Those will I bring to my holy mountaine, and make them joyfull in my house of prayer, their sacrifice and burnt offrings shall be acceptable on my altar, because my house shall be called the house of prayer for all people. 3.10.29.

10 Their watchmen are all blinde, they have no knowledge, they be dum dogs, &c. 4.9.3.

57.15 Thus saith the high and excellent, he that inhabiteth the eternitie, and whose name is holy, &c. 3.12.6.

58.5 Is

58.5 Is it such a fast that I have chosen, that a man should afflict his soule for a day that he should bow his head? &c. 4.12.19.
6 And doe not I choose rather this fast, to lose the bands of iniquity, &c. 3.3.6.
7 And hide not thy selfe from thine owne flesh. 3.7.6.
9 Then shalt thou call, and the Lord shall heare: thou shalt cry, and he shall say, here I am. 3.20.14.
13 If thou turne away thy foot from the Sabbath, so that thou doe not thine owne will on my holy day, &c. 2.8.31. & 2.8.34.
59.1 Behold the Lords hand is not shortned, that he cannot save, neither is his eare heavie that he cannot heare. 3.11.21.
2 But your iniquities have separated betweene you and your God, and your sinnes hath hid his face from you that he will not heare. 2.12.1. & 3.11.21.
7 Their feet doe runne to evill, and they make haste to shed innocent bloud: the thoughts of them are vaine thoughts, desolation and destruction is is their paths. 2.3.2.
36 And when the Lord did see (and that being abashed and wondred) that there was none, that there was none I say, that would offer himselfe, he made his arme the safegard thereof, and his righteousnesse did sustaine it. 3.14.6.
17 He put on righteousnesse for a brest-plate, and the helmet of salvation on his head, &c. 1.11.12.
20 And the Redemptor shall come to Sion, and unto them that turne from their wickednesse in Jacob. 3.3.20.21.
21 My spirit which is upon thee, and my word which I have put in thy mouth, shall never depart out of thy mouth, nither out of the mouth of thy seed, &c. 1.7.4. & 1.9.1. & 4.1.5.
60.2 Behold, darknesse shall cover the earth, and amist the people, but the Lord shall rise upon thee, and his glory shall appeare upon thee. 2.3.1.
6 All they of Saba shall come, bringing gold and incense, and they shall shew forth the praises of God. 4.5.17.
7 All the sheepe of Cedar shall be gathered unto thee. 4.5.17.
19 The Sunne shall serve thee no more for day light, and the brightnesse of the Moone shall not shew to thee, &c. 2.2.10.
61.1 The spirit of the Lord God is upon me, for because the Lord anointed me, and sent me that I should shew glad things unto the weake, &c. 2.15.2. & 3.3.20. & 3.4.3. & 3.12.7.
3 And they shall be called trees of righteousnesse, and the planting of the Lord that he might be glorified. 3.14.16.
93.10 But they did rebell and vexed his holy spirit. 1.13.15.
16 For thou art our father, though Abraham be ignorant of us, and Israel knoweth us not, thou Lord art our Father, our Redeemer. 3.20.25.26.
7 O Lord, why hast thou made us to erre from thy wayes? why hast thou hardned our hearts that we should not feare thee? 2.4.4. & 3.3.21.
64.5 Behold, thou art angry because we have sinned. 3.20.8.
6 We have beene all as an uncleane thing, and all our righteousnesse is as a filthy cloth, and we all doe fade like a leafe, &c. 3.1.25.
65.1 I have beene sought of them that asked not: I was found of them that sought mee not, &c. 3.24.2.
2 I have stretched out my hands all the day to a rebellious people, which goe not in a good way. 3.24.16.
16 Hee that will blesse himselfe in the earth, shall blesse himselfe in the the true God: and he that will sweare, shall sweare by the true God, &c. 2.8.23.
24 It shall come to passe, that before they call, I will answer: and as yet they speaking, I will heare. 3.20.14.
25 They shall no more hurt or destroy in my holy mountaine, &c. 4.10.10.
66.1 Heaven is my throne, and the earth my foot stoole: where is that house therefore that you build for mee? and where is that place of my rest? 3.20.30. & 4.17.24.
2 But to whom shall I have regard, but unto him that is humble, and of a broken spirit, and who doth tremble at my Word? 3.12.6
22 For as the new heaven and the new earth that I will make shall remaine before mee, saith the Lord, so shall your seed and name continue. 2.10.22.
23 And there shall be continuall new Moones, and continuall Sabbaths, and all flesh shall come that it may worship before me. 2.8.30.
24 Their wormes shall not die, and their fire shall not be put out, and they shall be loathsome unto all flesh. 3.25.112.

Jeremie.

1.6. O Lord God, behold, I cannot speake, for I am a childe. 4.8.3.

9 Behold, I have put my word into thy mouth. 4.8.3.
10 Behold, this day have I set thee over the nations and over kingdomes, to plucke up and to roote out, and to destroy and scatter, that thou maiest build and plant. 4.8.3.
2.13 For my people have committed two evils, they have forsaken me the fountaine of living waters, to dig them pits, even broken pits that can hold no waters. 3.20.14.
3.1 They say, if a man put away his wife, and she goe from him, and become another mans, &c. 2.8.18. & 4.1.25.
2 Lift up thy eyes unto the high places, and behold where thou hast not played the harlot, &c. 2.8.18.
12 Goe and crie these words towards the North, and say: thou disobedient Israel, returne saith the Lord: & I will not let my wrath fall upon you, for I am mercifull, &c. 4.1.25.
4.1 O Israel, if thou returne, returne unto me saith the Lord, and if thou put away thine abhominations out of my sight, then shalt thou not remove. 2.5.10. & 3.3.6.
4 Breake up your fallow ground, and sow not among thornes: bee circumcised to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ierusalem, &c. 2.5.8. & 3.3.6,7. & 4.16.21.
9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes, and the priest shall be astonished, and the Prophets shall wonder. 4.9.6.
11 At that time shall it be said to this people, and to Ierusalem, a dry winde in the high places of the wildernesse, commeth toward the daughter of my people, &c. 1.16.7.
14 O Ierusalem, wash thine heart from wickednesse, &c. 2.5.8.
5.3 O Lord, are not thy eies upon the truth? thou hast stricken them but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to turne. 3.4.35. & 3. 14.8.
7 How should I spare thee for this? thy children have forsaken me, and sworne by them that are no Gods, &c. 2.8.23.
14 Because ye speake such words, behold, I will put my word into thy mouth, like a fire, and this people shall bee as wood, and it shall devour them. 3.24.13
6.13 For from the least of them, even to the greatest of them, every one is given to covetousnesse: and from the Prophet even to the Priest, they shall deale falsly. 4.9.3.
7.4 Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. 4.2.3.
5 For if you amend and redresse your waies, and your workes, if you execute judgement betweene a man and his neighbour, &c. 3. 17.11
13 Therfore now because ye have done all these works, saith the Lord, and I rose up early and spake unto you: but when I spake, you would not heare mee, neither when I called would ye answer. 2.5.11.
14 I will doe unto this house, whereupon my name is called, &c. as I have done unto Shilo. 2.5.11.
22 For I spake not unto your Fathers nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices. 4.10.15.
23 But this thing commanded I them, saying obey my voice, so I will be your God, &c. 4.10.15.17.
27 Therefore shalt thou speake all these words unto them, but they will not heare thee: thou shalt also cry unto them, but they will not answer thee. 2.5.11.
28 This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline. 2.5.11.
9.32 Let not the wise man glory in his wisdome, nor the strong man glory in his strength neither the rich man glory in his riches. 3. 13.1.
24 But let him that glorieth, glory in this, that he understandeth and knoweth me, for I am the Lord which shewe th mercy and judgement, and righteousnesse in the earth, &c. 1.10.2.
10.2 Bee not afraid for the signes of heaven, though the heathen be afraid of them. 2. 16.3
8 But altogether they dote and are foolish, for the stocke is a doctrine of vanity. 1.11.5.
11 The Gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens. 1.13.23.
23 O Lord, I know the way of man is not in himselfe, neither is it in man to walke and to direct his steps. 2.16.6.
24 O Lord correct mee, but with judgement not in thine anger, least thou bring me to nothing. 3.4.32.

11.7 For I have protested unto your fathers when I brought them up out of the land of Egypt unto this day, rising early, and protesting, saying, obey my voyce. 3.20.7. & 4. 10.17.

8 Neverthelesse they would not obey, nor encline their eare, &c. therefore I will bring upon them all the words of this covenant, which I command them to doe, &c. 3.20.7

11 Behold, I will bring a plague among them which they shall not bee able to escape, and though they cry unto me, I will not heare them. 3.20.7.

19 Let us destroy the tree with the fruit thereof, and cut him out of the land of the living &c. 4.17.15.

12.16. And if they will learne the waies of my people, to sweare by my name, the Lord liveth, as they taught my people to sweare by Baal, &c. 2.8.23.

14.7 O Lord though our iniquities testifie against us, deale with us according to thy name: for our rebellions are many: we sinned against thee. 3.20.8.

14 The Prophets prophecie lies in my name, I have not sent them, neither did I command them, &c. 4.9.3.

15.1 Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight and let them depart. 3.20.23.

17.1 The sinne of Iudah is written with a pen of iron, and with a point of a Diamond, and graven upon the table of your heart, and upon the hornes of your altars. 3.4.29.

5 Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord. 2.2.10.

9 The heart is deceitfull and wicked above all things, who can know it. 2.3.2.

21 Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Ierusalem. 2.8.29

22 Neither carry forth burdens out of your houses on the Sabbath day, neither doe you any worke, but sanctifie the Sabbath, &c. 2.8.29

27 But if you will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates, &c. 2.8.29.

18.8 But if this nation against whom I have pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring upon them. 1.17.12.

18 Come and let us imagine some devise against Ieremias: for the law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet. 4.9.5

20.2 Then Pashur smote Ieremias the Prophet, and put him in the stockes that were in the high gate of Benjamin, which was by the house of the Lord. 4.9.6.

21.12 Execute judgement in the morning and deliver the oppressed out of the hand of the oppressor, &c. 4.20.9.

22.3 Execute yee judgement and righteousnesse, and deliver the oppressed from the hand of the oppressor, &c. 4.20.9

23.1 Woe be unto the pastors that destroy and scatter the sheepe of my pasture, saith the Lord. 4.9.3.

5 Behold, the daies come saith the Lord, that I will raise unto David a righteous branch and a king shall raigne and prosper, and shall execute judgement and justice in the earth. 2.6.3

6 And this is the name whereby they shall call him the Lord our righteousnesse. 1.13.9. & 3.11.8.

16 Heare not the words of the Prophets that prophecy unto you and teach you vanity, &c 4.9.2.

24 Doe not I fill heaven and earth, saith the Lord. 4.1.5.

28 The Prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully. 4.8.3.

24.7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart 2.2.20.

25.11 And this whole land shall be desolate, and astonished, and these nations shall serve the King of Babel seventy yeeres. 1.8.7.

12 And when the seventy yeeres are accomplished, I will visit the king of Babel, and that nation, saith the Lord, for their iniquity, &c. 1.8.7.

29 For lo, I begin to plague the city, where my name is called upon, and should you goe free? &c. 3.4.34.

27.5 I have made the earth, the man and the beast that are upon the ground, &c. 4. 4.20.27.

6 But now I have given all these lands unto the hand of Nabuchadnezzer the king of Babylon my servant, &c. 4.20.27.28.

7 And all nations shall serve him, and his son and his sons son untill the very time of his land come also, &c. 4.20.27

8 And.

8 And the nation and kingdome which will not serve the same Nebuchadnezzar king of Babel, and that will not put their neck under the yoke of the king of Babel, &c. 4.20.27.

9 Therefore heare not your prophets, nor your Soothsayers, nor your dreamers, nor your Inchanters, nor your Sorcerers which say unto you thus, ye shall not serve the king of Babel, &c. 4.9.3.

24 Therefore heare not the words of the Prophets that speake unto you saying, yee shall not serve the king of Babel, &c. 4.9.3.

17 Heare them not, but serve the king of Babel, that ye may live, &c. 4.20.28.

29.7 And seeke the prosperity of the city, whether I haved caused you to bee carried away captives, and pray unto the Lord for it, for, &c. 4.20.28.

31.18 I have heard Ephraim lamenting this, thou hast corrected me & I was chastised as an untamed calfe: convert thou me and I shall be converted: for thou art the Lord my God. 2.3.5. & 3.5.8. & 3.24.15.

19 Surely after that I converted, I repented, and after that I was instructed, I smote upon my thigh, &c. 2.5.8.

31 Behold the daies come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah. 2.11.7. & 3.4.29.

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my covenant they brake, &c. 2.5.9. & 2.11.7.

33 After those daies saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. 2.8.14. & 3.20.45.

34 For I will forgive their iniquity, and will remember their sins no more. 3.4.29. & 3.20.45.

35 Thus saith the Lord, which giveth the Sun for a light to the day, and the course of the Moone and of the Stars, for a light to the night, &c. 4.17.17.

32.16 Now when I shall deliver the booke of the profession unto Baruch, the sonne of Neriah, I prayed unto the Lord saying. 3.20.15.

18 Thou shewest mercy unto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them, &c. 2.8.19.

23 But they obey not thy voice, neither walked in thy lawes all that thou commandest them to doe, they have not done, therefore thou hast caused this whole plague to come upon them, &c. 2.5.11.

39 And I will give them one heart and one way, that they may feare me for ever, for the wealth of thee, and of their children after them, &c. 2.3.8.

33.8 And I will cleanse them from all their iniquity whereby they have sinned against me: yea I will pardon all their iniquities, whereby they have sinned against me, &c. 3.10.45. & 4.1.20

16 And in those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and be that shall call her is the Lord our righteousnesse, &c. 1.13.9.

42.2 Heare our prayer wee beseech thee and pray for us unto the Lord God, &c. 3. 20.14.

9 Thus saith the Lord God of Israell unto whom yee sent me to present your prayers before him, &c. 3.20.14.

48.10 Cursed bee he that doth the worke of the Lord negligently, &c. 4.20.6.

50.20 In those daies, and at that time, saith the Lord, the iniquity of Israel, shall bee sought for, and there shall be none: and the sins of Iudah, and they shall not be found, &c. 3.4.29.

23 How is the hammer of the whole world destroyed and broken? how is Babel become desolate among the nations, &c. 2.4.4.

25 The Lord hath opened his treasure and hath brought the weapons of his wrath, for this is the worke of the Lord God of hosts, in the land of the Chaldeans, &c. 1. 18.1.

LAMENTATIONS.

3.8 Also when I cry and shout, he shutteth out my prayer, &c. 3.20.16.

38 Out of the house of the most high proceedeth not evill and good? 1.17.8.

4.20 The breath of our nostrils, the annointed of the Lord was taken in their nets of whom we said, under his shadow we shall be preserved alive among the heathen. 2. 6.2.

EZECHIEL.

1.20 WHether their spirit lead them they went, & thither did the spirit

ſpirit of the wheeles leade them, and the wheeles were lifted up beſides them, for the ſpirit of the beaſts, &c. 4.19.1.

2.3 *Sonne of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: for they and their fathers have rebelled againſt me, even unto this very day.* 3.24.13.

4 *They are impudent children, and ſtiffe hearted I doe ſend thee unto them, &c.* 3.24.12.

3.17 *Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore heare the word at my mouth, & give them warning from me, &c.* 4.8.3.

18 *The ſame wicked man ſhall die in his iniquity: but his bloud will I require at thine hand, &c.* 4.2.5. & 4.3.6.

7.26 *Calamity ſhall come upon calamity, and rumour ſhalbe upon rumour. then ſhall they ſeeke a viſion of the prophet: but the law ſhall periſh from the prieſt and counſell from the ancient, &c.* 1.18.2. & 4.9.6.

10.4 *Then the glory of the* Lord *went up from the Cherub, and ſtood over the doore of the houſe, &c.* 4.2.3.

5 *And the ſound of the Cherubins wings was heard into the outer court, &c.* 1.14.8.

11.19 *And I will give them one heart, and I will put a new ſpirit within their bowels: and I will take the ſtony heart out of their bodies, and will give them an heart of fleſh, &c.* 1.13.10. & 2.3.8. & 2.5.5. & 3.24.1.

20 *That they may walke in my ſtatutes and keepe my judgments, and execute them: and they ſhall be my people, and I will be their God, &c.* 2.5.5.

12.2 *They are a rebellious houſe, &c.* 3.24.1

13 *My net alſo will I ſpread upon him, and hee ſhal bee taken in my net, and I will bring him to* Babel, *to the land of the Caldeans, yet ſhall he not ſee it, though he ſhall die there, &c.* 2.4.4.

13.9 *They ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of* Iſrael, *&c.* 2.24.9 & 4.1.4.

14.9 *And if the Prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that Prophet, &c.* 1.18.2.

14 *Though theſe three men,* Noah, Daniel, *and* Iob *were among them they ſhould deliver but their owne ſoules by their righteouſneſſe, &c.* 3.20.23.

16.20 *Moreover thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them to be devoured, &c.* 2.2.11. & 4.16.24.

17.20 *And I will ſpread my net upon him, and he ſhall be taken in my net, and I will bring him to* Babell, *and will enter into judgment with him, therefore his treſpaſſe that he hath committed againſt me, &c.* 2.4.4.

18.4 *The ſoule that ſinneth ſhall die, &c.* 2.8.4. & 3.4.28.

9 *He that hath walked in my ſtatutes, and kept my judgements to deale truely hee is juſt, hee ſhall ſurely live, ſaith the* Lord *God, &c.* 3.17.15.

20 *The ſame ſoule which ſinneth ſhall die: the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquity of the ſonne, &c.* 2.8.9. & 2.8.19. & 2.8.20. & 2.8.59. & 3.3.24.

21 *But if the wicked will returne from all his ſinnes that hee hath committed, and keepe all my ſtatutes and doe that which is lawfull and right, he ſhall ſurely live and not die, &c.* 1.3.24. & 3.4.18. & 3.17.15.

23 *Have I any deſire that the wicked ſhould die, ſaith the* Lord *God? or ſhall he not live, if he returne from his waies?* 4.1.25.

24 *But if the righteous returne from his righteouſneſſe, and commit iniquity, and doe according to all the abhominations that the wicked man doth, &c.* 3.4.29. & 3.14.10.

27 *Againe when the wicked turneth away from his wickednesſe that hee hath committed, and doth that which is lawfull and right, he ſhal ſave his ſoule alive, &c.* 3.4.29.

31 *Caſt away from you all your tranſgreſſions, whereby you have tranſgreſſed, and make you a new heart, and a new ſpirit, &c.* 3.3.6.

19.12 *And the Eaſt winde dried up her fruit, &c.* 1.16.7.

20.11 *And I gave them my ſtatutes, and declared my judgements unto them, which if a man doe, he ſhall live in them, &c.* 3.17.3.

12 *Moreover I gave them alſo my Sabbaths to be a ſigne betweene mee and them, that they might know that I am the* Lord *that ſanctifieth them, &c.* 2.8.29.

43 *And there shall you remember your wayes, and all your works wherein yee have beene defiled, &c.* 3.13.1.
22.8 *Thou hast despised my holy things, and hast polluted my Sabbaths.* 2.8.29.
25 *There is a conspiracie of her Prophets in the middest thereof like a roaring Lion, ravening the pray, they have devoured soules, &c.* 4.3.9
26 *Her Priests have broken my Law: and have defiled my holy things, they have put no difference betweene the holy and prophane, &c.* 4.9.3
23.37 *And have also caused their sonnes whom they bare unto me, to passe by the fire to be their meat.* 4.16.24.
38 *They have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.* 2.8.29.
28.10 *Thou shalt die the death of the uncircumcised, by the hands of strangers: for I have spoken it saith the Lord God.* 2. 10.18.
29.4 *But I will put hooks in thy jawes, and I will cause the fish of thy River to sticke unto thy scales, &c.* 1.17.11.
19 *Behold I will give the land of Ægypt unto* Nebuchadnezar *the King of* Babel, *and he shall take her multitude, and spoile her spoile, and take her prey, and it shall bee the wages of his armie.* 4.20.26.
23 *I have given him the Land of Ægypt for his labour, that he served against it, because they wrought for me.* 4.20.26.
31.18 *Thou shalt sleepe in the midst of the uncircumcised, with them that be slaine by the sword: this is* Pharaoh, *and all his multitude, &c.* 2.10.18.
33.8 *Hee shall die for his iniquity, but his blood will I require at thy hand, &c.* 4.12.5.
11 *I desire not the death of the wicked, but that the wicked turne from his way and live, &c.* 3.24.15.
14 *If he returne from his sinne, and doe that which is Lawfull and right, &c.* 3.17.15.
34.4 *But with cruelty and with rigour have yee ruled them, &c.* 4.11.14.
23 *And I will set up a shepherd over them, and hee shall feed them, even my servant* David, *hee shall feed them, and he shall bee their shepherd.* 2.6.3.
36.21 *But I favoured mine holy name which the house of Israel had polluted among the heathen whither they went, &c.* 3.4.30.
22 *I doe not this for your sakes, O house of* Israel, *but for mine holy names sake, which ye polluted among the heathen, &c.* 3.12.3. & 3.15.2.
25 *Then will I powre cleane water upon you, and yee shall be cleane, yea, from all your filthinesse, and from all your Idols will I cleanse you. &c.* 3.1.3.
26 *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and will give you a heart of flesh.* 2.3.6. & 2. 5.8. & 3.24.1. & 3.24.15.
27 *And I will put my spirit within yours, and cause you to walke in my statutes, and ye shall keepe my judgements, and doe them.* 1.3.10. & 2.3.6.
32 *Be it knowne unto you, that I doe not this for your sakes, saith the Lord God: therefore O yee house of* Israel, *be ashamed and confounded for your owne wayes.* 3.4.3. & 3.12.3. & 3.15.2.
37.4 *Againe he said unto me, prophecie upon these bones, and say unto them, O yee dry bones, heare the Word of the Lord.* 2.10.21.
15 *And my servant* David *shall bee their Prince for ever.* 2.6.3.
26 *Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them, &c.* 2.6.3.
48.21 *And the residue shall be for the Prince on the one side, and on the other of the oblation of the Sanctuarie, and of the possession of the City, &c.* 4.2.13.
35 *And the name of the City from that day shall be, The Lord is there.* 1.13.4.

DANIEL.

2.21 *HE taketh away Kings; and setteth up Kings, &c.* 4.20.26.
37 *Thou art a King of all Kings: the God of heaven hath given thee kingdome, power, and strength, and glory.* 4.20.26.
44 *And in the dayes of these Kings shall the God of heaven set up a Kingdome which shall never be destroyed: and his Kingdom shall not be given to another people, but shall breake and destroy all these Kingdomes, and it shall stand for ever, &c.* 2.15.3.
4.24 *Wherefore, O King, let my counsell be acceptable unto thee, and breake off thy sins by righteousnesse, and thine iniquities by mercy towards the poore, &c.* 3.4.31. & 3.4.36
5.18 *The most high God gave unto* Nabuchadnezar *thy father a Kingdome, and*

Majestie, and honour, and glory, &c. 4. 20.26.

6.22 *And unto thee O King, I have done no hurt, &c.* 4.20.32.

7.4 *The first was as a Lion, and had Eagles wings: I beheld, till the wings thereof were plucked off, &c.* 1.8.7.

10 *And ten thousand thousands stood before him: the judgement was set, and the books opened.* 1.14.5. & 1.14.8. & 3.2.41.

25 *And shall speake words against the most high, and shall consume the Saints of the most high, and thinke that he may change times and lawes, &c.* 4.7.25.

9.5 *We have sinned and have committed iniquitie, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements.* 3.4.9.

7 *O Lord, righteousnesse belongeth unto thee, and unto us open shame, &c.* 4.20.29.

10 *For wee have not obeyed the voice of the Lord our God, to walke in his wayes, which he had laid before us, by the ministery of his servants the Prophets.* 2.5.11.

18 *For wee doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies.* 3.20.8. & 3.20.14.

14 *Seventy weekes are determined upon thy people, and upon thy holy Citie, to finish thy wickednesse and to seale up thy sinnes, and to reconcile thy iniquity, and to bring in everlasting righteousnesse, &c.* 2.7.2. & 2.15.1. & 2.15.6.

27 *And he shall confirme the covenant with many for one weeke: and in the midst of the weeke he shall cause the oblation and sacrifice to cease: and for the overspreading of the abominations, he shall leave us desolate, &c.* 4.2.12.

10.13 *But the Prince of the Kingdome of* Persia *withstood me, &c.* 1.14.7.

20 *But now I will returne to fight with the Prince of* Persia, *&c.* 1.14.7.

12.1 *And at that time shall* Michael *stand up, the great Prince which standeth for the children of the people, and there shall be a time of trouble.* 1.14.7. & 1.14.8. & 2.10.11.

2 *And many of them that sleepe in the dust of the earth, shall awake, and some to everlasting life, and some to shame and perpetuall contempt.* 3.25.7.

3 *And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres, for ever and ever.* 3.25.10.

Osea.

1.11 *Then shall the children of* Judah, *and the children of* Israel *be gathered together, and appoint themselves one head, and they shall come up out of the land, &c.* 2.6.3.

2.5 *For their mother hath played the harlot, she that conceived them hath done shamefully: for she said, I will goe after my lovers, &c.* 2.8.18.

19 *And in that day I will make a covenant for them with the wilde beasts, and with the fowles of the heaven, and with them that creepe upon the earth, &c.* 4.1.20.

19 *And I will marry thee unto mee for ever, yea, I will marry thee unto mee in righteousnesse, and in judgement, and in mercy, and in compassion.* 3.14.6. & 4.1.20

23 *And I will have mercy upon her that was not pitied, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God.* 3.14.6.

8.5 *Afterward shall the children of* Israel *convert, and seeke the Lord their God, and* David *their King, and shall feare the Lord and his goodnesse in the latter dayes.* 2.6.3. & 3.2.23.

5.11 Ephraim *is oppressed, and broken in judgement, because he willingly walked after the commandement.* 4.20.32.

15 *I will goe, and returne to my place, till they acknowledge their fault, and seeke mee, &c.* 2.5.13.

6.1 *Come, and let us returne to the Lord, for he hath spoiled, and he will heale us: he hath wounded us, and he will binde us up.* 3.3.2.

7.8 Ephraim *is as a cake on the hearth not turned.* 3.4.35.

8.4 *They have set up a King, but not by me,* 1.8.4.

9.8 *The watch-man of* Ephraim *should bee in with my God: but that Prophet is the snare of a fowler in all his wayes, and hatred in the house of his God.* 4.9.3.

12.5 *Yea, the Lord God of Hosts, the Lord himselfe is his memoriall.* 1.13.10.

13.11 *I gave thee a King in mine anger, and I tooke him away in my wrath.* 1.18.4. & 4.20.25.

12 *The iniquity of* Ephraim *is bound up, and his sinne is hid.* 3.4.29.

14 *I will redeeme them from the power of the grave: I will deliver them from death: O death I will bee thy death: O grave, I will*

will be thy destruction, &c. 3.25.10.

14.2 Take away all iniquity, and receive us graciously: so will wee render the calves of our lips. 3.4.30. & 3.20.28. & 4.18.17.

3 Ashur shall not save us, neither will we ride upon horses: neither will we say any more to the worke of our hands, yee are our gods: for in thee the fatherlesse findeth mercy. 1. 11.4

4 I will heale their rebellions: I will love them freely: for mine anger is turned away from them. 3.14.6.

IOEL.

2.12 TVrne you unto mee, with all your heart, and with fasting, and with weeping, and with mourning. 2.5.8. & 3.3.17.

13 And rent your heart, and not your clothes 3.3.16. & 4.12.19.

15 Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly. 4.12.14. & 4.12. 17.

28 And afterward will I powre out my spirit upon all flesh, and your sonnes and your daughters shall prophecie: your old men shall dreame dreames, and your young men shall see visions. 2.15.2. & 3.1.2. & 4. 18.4.

32 But whosoever shall call upon the name of the Lord, shall be saved, for in mount Zion and in Ierusalem shall be deliverance, &c. 1.13.13. & 1.13.20. & 3.20.2. & 3.20. 14. & 4.1.3. & 4.1.4.

3.17 Then shall Ierusalem be holy, and there shall no strangers goe thorow her any more. 4.1.17.

AMOS.

1.2 THe Lord shall roare from Zion and utter his voice from Ierusalem, &c. 2.8.15.

3.6 Or shall there bee evill in a city, and the Lord hath not done it? 1.17.8. & 1.18.3.

4.7 And also I have withholden the raine, from you, when there were yet three moneths to the harvest, and I caused it to raine upon one city, & have not caused it to raine upon another, &c. 3.22.10.

5.14 Seek good and not evill, and ye may live, &c. 2.5.10.

6.1 Woe unto them that are at ease in Zion &c. 3.19.9.

4 They lie upon beds of ivory, and stretch themselves upon their beds, &c. 3.19.9.

8.11 Behold, the daies come, saith the Lord God, that I will send a famine in the land, & not a famine of bread, nor thirst for water, but of hearing of the word of the Lord. 3.20.10.

9.11 In that day will I raise up the tabernacle of David, that is fallen downe and close up the breaches thereof, and I will raise up his ruines, & I will build it as in the daies of old. 2.6.3.

ABDIAS.

BVt upon mount Zion, shall be deliverance &c. 4.1.13.

IONAS.

1.4 BVt the Lord sent a great winde into the sea, and there was a mighty tempest in the sea, &c. 1.16.7.

2.9 But I will sacrifice unto thee with the voice of thanksgiving, and I will pay that I have vowed: salvation is of the Lord. 3. 20.18.

3.4 Yet forty daies, and Niniveth shall be overthrown. 1.17.12.

5 So the people of Niniveth beleeved God, and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them. 3.3.4. & 4.12.17.

10 And God saw their works that they turned from their evill waies: and God repented of the evill that he had said, that hee would doe unto them, and he did it not. 1. 17.14.

MICHEAS.

2.13 THe breaker up shall come up before them: they shall breake out and passe by the gate, and goe out by it, and the Lord shall be upon their heads. 2.6.3.

3.6 Therefore night shall be unto you for a vision, and darknesse shall be unto you for a divination, and the Sunne shall goe downe over the prophets, and the day shall be darke over them. 4.9.6.

5.2 And thou Bethleem Ephratah, art little to bee among so many thousands of Iudah, yet out of thee shall hee come forth unto me, that shall bee the ruler in Israel: whose goings, &c. 2.14.7

13 Thine idols also will I cut off, and thy images out of the midst of thee: and thou shalt no more worship the works of thine hands. 1.11.4.

19 *He will subdue our iniquities, and cast all their sinnes into the bottome of the sea.* 3. 4.29.

HABAKKVK.

1.12 *ARt not thou of old, O Lord my God, mine holy one? we shall not die, O Lord, &c.* 2.10.18.

2.3 *Though it tarrie, waite, for it shall surely come, and shall not stay.* 3.2.42.

4 *But the just shall live by his faith.* 3.14.11. & 3.18.5

18 *What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idols.* 1.1. 12. & 1.11.5

20 *But the Lord is in his holy Temple: let all the earth keepe silence before him.* 1.5.12. & 1.10.3. & 2.8.15,

3.2 *In wrath remember mercy.* 3.4.32

3 *God commeth from* Teman, *&c.* 1.13.27

13 *Thou wentst forth for the salvation of thy people, even for salvation with thine anointed, &c.* 16.3.

ZEPHANIAH.

1.5 *AND them that worship the hoste of heaven upon the house tops, and them that worship and sweare by the Lord, and by* Malcham, *&c.* 2.8.23

3.11 *For then I will take away out of the midst of thee, them that rejoyce of thy pride, and thou shalt no more bee proud of mine holy mountaine.* 3.12.6

HAGGAI.

2.12 *ASke now the Priests concerning the law, and say: if one beare holy flesh in the skirt of his garment, &c.* 3.14.7.

ZACHARIAH.

1.3 *TVrne yee unto me, saith the Lord of hostes, and I will turne unto you, &c.* 2.5.9. & 3.24.15

2.4 *And another Angell went out to meete him, and said unto him, runne speake to this young man, and say* Jerusalem *shall be inhabited without walls, for the multitude of men and cattell that are therein.* 1.13.10

8 *For he that toucheth you, toucheth the apple of my eie.* 1.13.10. & 1.17.6

11 *And many nations shall bee joyned to the Lord in that day, and shall bee my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hostes hath sent me unto thee.* 1.13.10

12 *And the Lord shall inherit* Iudah *his portion in the holy land, and shall choose* Ierusalem *againe.* 3.21.5.

3.10 *In that day, saith the Lord of hostes shall yee call every man his neighbour under the Vine, and under the Figge tree.* 3.13.4

7.13 *Therefore it is come to passe, that as hee cried, and they could not heare, so they cried, and I would not heare, saith the Lord of hostes.* 3.3.24

9.9 *Rejoyce greatly, O daughter* Sion, *shout for joy, O daughter* Ierusalem: *behold, thy king commeth unto thee, hee is just, and saved, poore, &c.* 2.6.3. & 2.17.6

11 *Thou also shalt bee saved through the blood of the covenant, I have loosed thy prisoners, out of the pit wherein was no water.* 2.16.9.

12.4 *In that day I will smite saith the Lord, every horse with astonishment, and his rider with madnesse, &c.* 4.9.5

13.9 *They shall call on my name, and I will heare them: I will say, it is my people, and they shall say the Lord is my God.* 3.20.13

14.9 *And the Lord shall bee king over all the earth: in that day shall bee one Lord, and his name shall be one.* 1.12.3

MALACHI.

1.2 *WAs not* Esau Iacobs *brother? saith the Lord, &c.* 3.21.6

3 *Yet I loved* Iacob, *and I hated* Esau, *&c.* 3.21.6

6 *A sonne honoureth his Father, and a servant his master. If then I be a father, where is mine honour, and if I be a master, where is my feare,* 2.8.14. & 3.2.26. & 3.6.3

11 *For from the rising of the Sunne unto the going downe of the same, my name is great among the Gentiles. And in every place incense shall be offered unto my name: and a pure offring, &c.* 4.18.4. & 4.18.16

2.4 *And yee shall know, that I have sent this commandement unto you, that my covenant which I made with* Levi, *might stand, saith the Lord of hostes.* 4.2.3. & 4.8.2

5 *My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afraide before my name.* 4. 23.

6 The law of truth was in his mouth, and there was no iniquity found in his lips. 4. 2.3. & 4.8.2.
5 But yee are gone out of the way: you have caused many to fall by the law: ye have broken the covenant of Levi. &c. 4.7.30.
3.1 And the Lord whom ye seeke shall speedily come to his Temple: even the messenger of the covenant whom ye desire. &c. 1.13.10. & 1.14.9.
17 I will spare them, as a man spareth his owne sonne that serveth him. 3.19.15.
4.1 For, behold the day commeth that shall burne as an oven: and all the proud, yea and all that doe wickedlie shall be as stubble, and the day that commeth shal burne them up, &c. 3.24.12.
2 But unto you that feare my name, shall the Sunne of righteousnesse, &c. 2.6.1. & 3. 24.12.
4 Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, &c. 4.8.6.
5 Behold, I will send you Eliah the prophet before the comming of the great and fearefull day of the Lord. 2.9.5.
6 And he shall turne the heart of the fathers to their children, and the heart of children to their fathers, &c. 4.1.6.

TOBIAS.

3.25 AND Raphael was sent to heale them both, &c. 1.14.8.

SAPIENTIA.

14.16 THus by processe of time this wicked custome prevailed, and was kept as a law, and idols were worshipped by the commandements of tyrants. 1.11.8.

ECCLESIASTICVS.

15.14 GOd made man from the beginning, and left him in the hand of his counsell, & gave him his commandments and precepts. 2.15.18.
15 If thou wilt thou shalt observe the commandements and testifie thy good will. 2. 25.18.
16 He hath set water and fire before thee, stretch out thy hand unto which thou wilt. 2.15.18.
17 Before men is life and death: good and evill: what him liketh shall be given him. 2.15.8.
16.14 He will give place to all good deeds, and every one shall finde according to his works and after the understanding of his pilgrimage. 3.19.4.

BARVCH.

2.18 BVt the soule that is vexed for the greatnesse of sin, & he that goeth crookedly, and weake, and the eies that faile, and the hungry soule will give the praise and righteousnesse, &c. 3.20.8.
19 For we do not require mercy in thy sight. O Lord our God, for the righteousnesse of our fathers, or our kings. 3.20.8.
20 But because thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, &c. 3. 20.8.

I. MACHABEES.

1.59 AND the Bookes of the law which they found they burnt in the fire and cut in peices. 1.8.9.

II. MACHABEES.

12.43 AND having made a gathering through the companie sent to Ierusalem about two thousand drachmes of silver, to offer a sinne offring, &c. 3.5.8.
15.39 If I have done well, and as the story required, it is the thing that I desired: if I have spoken tenderly and barely, it is that I could. 3.5.8.

MATTHEW.

1.5 AND Salomon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Iesse. 2.13.3.
16 And Iacob begat Ioseph the husband of Marie, of whom was borne Iesus which is called Christ. 2.13.3.
21 And she shall bring forth a son, and thou shalt call his name Iesus, for he shall save his people from their sinnes. 2.6.1.
23 Behold, a virgin shall be with childe, and shall bear a sonne, and they shall call his name Emanuel, which is by interpretation God with us. 2.12.1.
2.6 And thou Bethleem in the land of Iuda art not the least among the princes of Iuda: for out of thee shall come the gouvernour that shall feede my people Israel 2.14.7.

3.2 Iohn *said, repent: for the kingdome of heaven is at hand.* 3.2.6. & 3.3.5. & 3.3.19.

6 *And they were baptised of him in* Iordan, *confessing their sinnes.* 3.4.6. & 4.15.6. & 4.16.24.

11 *Indeed I baptize you with water to amendement of life, &c.* 4.11.6. & 4.15.8. & 4.16.25.

12 *Which hath his fanne in his hand, and will make cleane his floore, and gather his wheat into his garner, but will burne up the chaffe with unquenchable fire.* 3.25.12. & 4.1.13. & 4.1.19.

13 *Then came Iesus from* Galilee *to* Iordan *unto* Iohn, *to be baptized of him.* 4.15.6. & 16.27

15 *Let be now: for thus it becommeth us to fulfil all righteousnesse. So he suffered him.* 2.16.5.

16 *And* Iohn *saw the spirit of God descending like a dove, and lighting up him.* 1.11.3. & 4.17.21. & 4.19.20.

17 *And lo, a voice came from heaven saying: this is my beloved sonne, in whom I am well pleased.* 2.16.11. & 3.2.32. & 3.8.1. & 3.24.5.

4.2 *And when he had fasted forty daies and fortienights, he was afterwards hungry.* 4.12.20.

3 *Then came to him the tempter, and said, if thou be the Sonne of God, command that these stones be made bread.* 3.20.46.

4 *Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.* 3.20.44.

10 *Then said Iesus unto him, avoid Satan: for it is written, thou shalt worship the Lord thy God and him only shalt thou serve.* 1.12.3.

11 *Then the devill left him: and behold the angels came and ministred unto him.* 1.14.6.

17 *From that time Iesus began to preach, and to say, Amend your lives for the kingdome of heaven is at hand.* 2.9.2. & 3.3.2 & 3.3.19.

19 *Follow me and I will make you fishers of men.* 4.16.31.

5.3 *Blessed are the poore in spirit, for theirs is the kingdome of heaven.* 3.17.10

4 *Blessed are they that mourne, for they shall be comforted.* 3.8.9.

8 *Blessed are the pure in heart: for they shall see God.* 3.25.6.

10 *Blessed are they which suffer persecution for righteousnesse sake: for theirs is the kingdome of heaven.* 2.8.7.

12 *Rejoyce and be glad, for great is your reward in heaven, &c.* 3.18.1.

13 *Ye are the salt of the earth, &c.* 4.3.3. & 5.14. & 4.8.4.

14 *Ye are the light of the world, &c.* 4.3.3. & 4.5.14. & 4.8.4.

15 *Neither doe men light a candle and put it under a bushell, but on a candlesticke, and it giveth light unto all that are in the house* 1.11.4.

16 *Let your light so shine before men that they may see your good works and glorifie your father which is in heaven.* 3.16.3.

17 *Thinke not that I am come to destroy the law or the Prophets. I am not come to destroy them, but to fulfill them.* 2.7.14.

19 *Whosoever therefore shall breake one of these least commandements, & teach men so, he shall be called the least in the kingdome of heaven: but whosoever shall observe, &c.* 2.8.59.

21 *Ye have heard, that it was said unto them of the old time, thou shalt not kill: for whosoever killeth shall be culpable of judgment* 4.20.10.

22 *But I say unto you, whosoever is angry with his brother unadvisedly shall be culpable of judgement, &c.* 2.8.7. & 2.8.39.

25 *Agree with thine adversary quickly, whiles thou art in the way with him least, &c.* 3.5.7.

26 *Verily I say unto thee, thou shalt not come out thence, till thou hast paied the uttermost farthing.* 3.5.7. & 3.25.6.

28 *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* 2.8.7.

34 *Sweare not at all neither by heaven, &c.* 2.8.26. & 4.13.12.

39 *But I say unto you, resist not evill: but whosoever shall smite thee on the right cheeke, turne to him the other also.* 4.20.19. & 4.20.20.

45 *That ye may be the children of your father which is in heaven: for he maketh his sun to arise on the evill, and on the good, &c.* 3.20.15. & 3.24.16. & 3.25.9.

46 *For if you love them which love you, what reward shall you have? doe not the publicans even the same?* 2.8.58.

6.2 *Therefore when thou givest thine almes thou shalt not make a trumpet to be blowne before thee, as the hypocrites doe in the synagogues, and in the streets, to be praised*

of

of men, Verily I say unto you, they have their reward. 3.7.2.
6 But when thou prayest enter into thy chamber: and when thou hast shut the doore, pray to thy father which is in secret, &c. 3.20.29.
7 Also when you pray, use no vaine repetitions as the heathen, for they think to be heard, for their much babling. 3.20.29.
9 After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name, &c. 3.10 6. & 3.20.34
11 Give us this day our daily bread. 2.5.14.
12 And forgive us our debts, as we also forgive our debtors. 3.4.38. & 4.1.13.
21 For where your treasure is there will your heart be also. 3.2.25. & 3.18.6. & 3. 25.1.
23 But if thine eie be wicked, then all thy body shall be darke. Wherefore if the light which is in thee be darkenesse, how great is that darkenesse? 3.2.25.
7.7 Aske, and it shall be given you: seek, and ye shall find: knocke, and it shall be opened unto you. 3.20.13.
11 If ye then which are evill, can give to your children good gifts, how much more shall your father which is in heaven, give good things to them that aske him. 3.20. 36.
12 Therefore, whatsoever yee would that men should doe unto you, even so doe yee to them. For this is the law & the prophets. 2.8.53.
15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. 4.9.4.
8.4 Then Iesus said unto him, see thou tell no man: but goe, and shew thy selfe unto the priest, and offer the gift that Moses commanded, for a witnesse to them. 3.4. 4.
10 And when Iesus heard this, hee marvelled, and said to them which followed him: verily I say unto you, I have not found so great faith even in Israel. 3.2.13.
11 Many shall come from the East and from the West, and shall sit downe with Abraham, and Isaac and Iacob, in the kingdome of heaven. 2.10.23. & 4.16.13.
12 And the children of the kingdome shall be cast out into utter darkenesse: there shall bee weeping and gnashing of teeth. 3.25. 12.
13 Then Iesus said unto the Centurion goe thy waies, and as thou hast beleeved, so be it unto thee. And his servant was healed the same houre. 3.10.11.
29 Iesus the sonne of God, what have we to doe with thee? art thou come hither to torment us before the time? 1.14.19.
9.2 And loe, they brought to him a man sicke of the palsie lying on a bed, and Iesus seeing their faith, said to the sicke of the palsie; sonne be of good comfort, thy sinnes are forgiven thee. 3.2.13. & 3.4.35. & 3. 20.9.
3 Certaine of the Scribes said within themselves, this man blasphemeth. 1. 13.12.
4 But when Iesus saw their thoughts, &c. 1.13.12.
5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise and walk. 4.19.29
6 And that yee may know that the sonne of man hath authority to forgive sinnes in earth, then said he to the sick of the palsie, arise, take up thy bed and goe to thy house. 1.13.12.
12 The whole needs not a phisitian, but they that are sicke. 2.12.4.
13 For I am not come to call the righteous, but the sinners to repentance. 3.3.20. & 3. 12.7. & 3.14.5.
15 Can the children of the marriage chamber mourne, as long as the bridegroome, &c. 3. 3.17. & 4.12.17.
29 Then touched he their eies, saying according to your faith, be it unto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18.
34 But the Pharises said he casteth out devils through the prince of the devils. 3. 3.22.
35 And Jesus went about all cities, and townes preaching in their synagogues, and preaching the Gospell of the kingdome, &c 2.9.2.
10.1 And he called his twelve disciples unto him, and gave them power against unclane spirits, &c. 4.3.5.
5 Goe not into the way of the gentiles and into the cities of the Samaritans enter ye not. 2.11.12.
8 Heale the sicke: cleanse the leapers, raise up the dead, cast out devils, &c. 1.13. 13.
18 And ye shall be brought to the governors and kings for my sake, in witnessing to them and to the Gentiles. 3.4.4.
20 For it is not ye that speake, but the spirit of your father that speaketh in you. 4.19.8.

28 And

28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. 1.15.3.& 3. 25.7.

29 Are not two sparrowes sold for a farthing and one of them shall not fall on the ground without your father? 1.16.1.& 1.16.5. & 1.17.1.

30 Yea, and all the haires of your head are numbred. 1.16.2.

32 Feare ye not therefore, yee are of more value than many sparrowes. 1.17.6.

33 But whosoever shall deny me before men, him will I also deny before my father which is in heaven. 4.1.26.

11.10 For this is he of whom it is written: behold, I send my messenger before my face which shall prepare thy way before thee. 3.3.19.

11 Among them which are begotten of women, arose there not a greater than Iohn Baptist: notwithstanding he that is least in the kingdome of heaven, is greater than he, 2.9.5.

13 For all the Prophets and the Law prophecied unto Iohn. 2.11.5.10.

23 And thou Capernaum, which art lifted up unto heaven, shalt be brought downe to hell: for if the great works which haue beene done in thee, had beene done among them of Sodome, they had remained to this day. 3.24.15.

25 At that time Iesus answered and said: I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, & hast opened them unto babes. 3.2.34.

27 Neither knoweth any man the father, but the son, and he to whom the Sonne will reveale him. 4.8.5.

28 Come unto me all ye that be weary and laden, and I will ease you. 3.3.20.& 3.4. 3.& 3.12.7.& 3.18.9.

29 Take my yoke on you, and learne of me that I am meeke and lowly in heart and ye shall finde rest unto your soules. 3.18.9.

30 For my yoke is easie, and my burden light 5.19.3.

12.24 But when the Pharisies hard it, they said, This man casteth the devils no otherwise out, but through Beelzebub the prince of devils. 3.3.22.

31 Every sinne and blasphemie shall be forgiven unto men: but the blasphemie against the holy Ghost shall not be forgiven unto men. 1.13.15. & 2.3,21.& 3.3. 22.

22 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come. 3.5.7.

41 The men of Nineve shall rise in judgment with this generation, and shall condemne it, for they repented at the preaching of Ionas, &c. 3.24.15.

43 Now when the unclean spirit is gone out of the man, he walketh through out drie places, seeking rest, and findeth none. 1.14. 14.& 14.19.

13.4 And as he sowed, some seeds fell by the way side, and the foules came and devoured them up. 3.22.10.& 4.14.11.& 4. 17.33.

5 And some fell upon stony ground where they had not much earth, and anon they sprung up, because they had no depth of earth. 4.17.33.

9 He that hath eares to heare, let him heare. 3.23.13.

11 Because it is given unto you to know the secrets of the kingdome of heaven, but unto them is not given. 1.7.5.& 3.24.13.

16 But blessed are your eies, for they see: and your eares, for they heare. 3.9.1.

17 For verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seene them, &c. 2.11.6

24 The kingdome of heaven is like unto a man which soweth good seede in his field. 4.1.13.

29 But he said, nay: least while ye goe about to gather the tares, ye plucke up also with them the wheate. 4.12.11.

31 The kingdome of heaven is like unto a graine of mustard seede, which a man taketh and soweth in the field. 4.19.34.

33 Another parable spake he unto them, saying: the kingdome of heaven is like leven, which a woman taketh and hideth in three pecks of meale, till it be all leavened. 4.19.34.

39 And the enemy which soweth them, the devil, &c. 1.14.15

47 The kingdome of heaven is like unto a net that was cast into the sea, and gathereth of all kinde. 4.1.13.& 4.15.31.

14.25 And in the fourth watch of the night Iesus

Iesus went unto them, walking on the Sea. 4.17.29

15.3. Why doe yee also transgresse the commandement of God by your tradition? 4. 10.10

4 For God hath commanded, saying, honour thy father and mother, and he that curseth father and mother, let him die the death. 2.8.36

8 This people draweth neere unto mee with their mouth, and honoureth me with their lips, but their heart is farre off from mee. 3.10.31

9 But in vaine they worship me, teaching for doctrines, mens precepts. 4.10.15.& 4. 10.23

13 Every plant which mine heavenly Father hath no planted, shall bee rooted up. 2.3.9. & 3.2.12.& 3.23.1.& 3.24.6

14 Let them alone, they bee blinde leaders of the blinde, and if the blinde lead the blinde, both shall fall in the ditch. 3.19.11.& 4. 9.12

24 I am not sent, but unto the lost sheepe of the house of Israell. 2.11.12

16.6 Take heed and beware of the leven of the Pharisees and Saducees. 4.10.26

12 Then understood they that he had not said that they should beware of the leven of bread, but of the doctrine of the Pharisees and Saducees. 4.10.16

17 Thou art Christ the Sonne of the living God. 4.6.6

17 Blessed art thou Simon the Sonne of Jonas, for flesh and blond hath not revealed it unto thee, but my Father which is in heaven. 2.2.9.& 3.1.14.& 3.2.34

18 And I say also unto thee that thou art Peter, and upon this rocke I will build my Church. 4.6.3.& 4.6.5

19 And I will give unto thee the keyes of the kingdome of heaven; and whatsoever thou shalt binde upon earth, shall bee bound in heaven; and whatsoever thou shalt loose on the earth shall be loosed in heaven. 3.4.12. & 4.1.22.& 4.2.10.& 4.6.4.& 4.11. 2.& 4.12.4

23 Get thee behinde me, Satan: thou art an offence unto me,&c. 4.7.28

24 If any man will follow me, let him forsake himselfe, and take up his crosse and follow me. 3.7.2.& 3.8.1

27 For the Sonne of man shall come in the glory of his Father, with his Angels: and then shall he give to every man according to his deeds. 3.18.1

17.2 And he was transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light. 4.17.17

5 While hee yet spake, behold, a bright cloud shadowed them; and behold, there came a voice out of the cloud, saying: this is my wellbeloved Sonne in whom I am well pleased, heare him. 2.15.2.& 3.2.32.& 3.8 1.& 3.20.48.& 4.8.1.& 4.8.7

18.10 For I say unto you, that in heaven their Angels alwaies behold the face of my Father which is in heaven. 1.14.7.& 1 14.9

11 For the Sonne of man is come to save that which was lost. 2.12.4

15 If thy brother trespasse against thee, goe tell him his fault betweene thee and him alone; if hee heare thee, thou hast wonne thy brother. 4.12.3

17 And if hee will not vouchsafe to heare them, tell it unto the church; and if he refuse to heare the Church also, let him bee unto thee as a heathen man, and as a Publican. 4.8.15.& 4.11.2.& 4.12.3

18 Verily I say unto you, whatsoever yee binde on earth, shall bee bound in heaven, and whatsoever yee loose on earth shall bee loosed in heaven. 3.4.12.& 3.4.20.& 4. 1.22. and 4.2.16 and 3.6.4. and 4.12.4. and 4.12.9

19 Againe verily I say unto you, that if two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in Heaven. 3.20.30

20 For where two or three are gathered together in my name, there am I in the midst of them. 4.1.9. and 4.6.4. and 4.9.2

22 I say not to thee, untoo seven times; but unto seventy times seven times. 4.1.23

29 And his fellow therefore fell downe and besought him, saying, have patience with me, and I will pay thee all. 4.1.23

19.6 Wherefore they are no more twaine, but one flesh; let not man therefore put a sunder that which God hath coupled together. 4.15.22

11 All men cannot receive this saying, save them to whom it is given. 2.8.42. and 4. 13.17

12 For there are some chaste, which were so borne of their mothers belly: and there bee some chaste which bee made chaste by men; and there bee some chaste which have made themselves chaste for the kingdome of heaven,&c. 2.8.42

13 Then

13 *Then were brought unto him little children, that hee should put his hands upon them, and pray: and the Desciples rebuked them.* 4.16.7.

14 *Suffer little children to come unto me, and forbid them not: for of such is the kingdome of heaven.* 4.16.7. & 4.16.17. & 4.16.26.

15 *And when he had put his hands on them, he departed thence.* 4.3.16

17 *There is none good but one, even God: but if thou wilt enter into life, keepe the Commandements.* 1.13.13,24. & 3.18.9

18 *Thou shalt not kill: thou shalt not commit adulterie: thou shalt not steale, &c.* 2.8. 35. 36. 37. 38. 39. *&c. to the end of the Chapter.*

19 *Honor thy Father and thy Mother, &c.* 2.8.12.35

21 *If thou wilt be perfect, go, sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, &c.* 4.13.13.

25 *And when his Disciples heard it: they were exceedingly amazed, saying, who then can be saved?* 3.7.9.

26 *And Iesus beheld them and said unto them: with men this is impossible, but with God all things are possible.* 2.7.5.

28 *And Iesus said unto them, verily I say to you: that when the Sonne of man shall sit in the throne of his majestie, ye which followed me in the regeneration, shall sit also upon twelve thrones: and judge the twelve tribes of* Israel. 2.16.18. & 3.25.10

29 *And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receive a hundred fold more, and shall inherit life everlasting.* 3.25.10.

20.1 *For the kingdome of heaven is like unto a certaine housholder, which went out in the dawning of the day, to hire labourers into his vineyard,* 3.18.3

25 *Ye know that the Lords of the Gentiles have domination over them, and they that are great, exercise authoritie over them.* 4.11.8. & 4.11.9.

26 *But it shall not bee so among you: but whosoever will be great among you, let him be your servant.* 4.11.8.

28 *Even as the Sonne of man came not to bee served, but to serve and to give his life for the ransome of many,* 2.16.5.

21.9. *Moreover, the people that went before and they also that followed cried, saying:* Hosanna *the Sonne of* David *: blessed bee he that commeth in the name of the Lord, &c.* 2.6.4.

22 *Whatsoever ye shall aske in prayer, if ye beleeve, ye shall receive it.* 3.20.11.

25 *The baptisme of* Iohn *whence was it? from heaven or of men? then they reasoned among themselves saying, if wee shall say from heaven, he will say unto us, why did ye not then beleeve him.* 4.19.5.

31 *Whether of them twaine did the will of the father: they said unto him, the first. Iesus said unto them, verily I say unto you that the Publicanes and the harlots shall goe before you into the kingdome of God.* 2. 8.14. & 3.7.2.

22.2 *The kingdome of heaven is like unto a certaine king, which married his Sonne.* 3.24.8.

12 *Friend how camst thou in hither, and hast not on a wedding garment?* 4.17.45

13 *Binde him hand and foote, take him away, and cast him into utter darkenesse: there shall be weeping and gnashing of teeth.* 3. 25.12.

14 *For many are called, but few are chosen.* 3.24.6.

23 *The same day the Sadducees came to him, which say that there is no resurrection.* 2. 10.23.

30 *For in the resurrection, they neither marry wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven.* 1.14.9. & 1.15.3. & 2.12.6 & 3.25. 11. & 4.1.4.

32 *I am the God of* Abraham, *the God of* Isaac, *and the God of* Iacob: *God is not the God of the dead, but of the living.* 2.10 6. & 4.16.3.

37 *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde.* 2.8.11. & 2.8.51. & 3.3.11.

39 *And the second is like unto this, thou shalt love thy neighbour as thy selfe.* 2.8.11

23.4 *For they binde heavy burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.* 4.10. 1. & 4.10.16.

8 *But be not ye called* Rabbi: *for one is your doctor, to wit, Christ, and all yee are brethren.* 4.8.8.

9 *And call no man your father upon the earth: for there is but one, your father which is in heaven.* 3.20.38.

23 *And yee leave the weightier matters of the law, as judgment, and mercy, and fidelity,*

fidelity, these ought yee to have done, and not to have left the other. 2.8.52.
25 Woe unto you Scribes and Pharisees, hypocrites, for yee make cleane the out side of the cup, and of the platter, but within they are full of bribery and excesse. 3.4.36.
37 Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee: how often would I have gathered thy children together, &c. 3.24.16.
24.11 And many false Prophets shall arise, and shall deceive many. 4.9.4.
14 And this Gospell of the Kingdome shall be preached thorow the whole world, for a witnesse unto all Nations: and then shall the end come. 3.4.4.
24 For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: so that if it were possible, they should deceive the very elect. 4.0.4.
30 And then shall appeare the signe of the Sonne of man in heaven, and then shall all the kindreds of the earth mourne, and they shall see the sonne of man shall come in the clouds of heaven with power and great glory. 2.16.17.
36 But of that day and houre knoweth no man, no not the Angels of Heaven, but my Father onely. 1.14.9.
45 Who then is a faithfull servant, and wise, whom his Master hath made ruler over his houshold, to give them meat in season? 4.16.31.
25.3 The foolish tooke their lamps, but tooke not oyle with them. 3.5.7.
21 Then his Master said unto him, it is well done good servant and faithfull: thou hast beene faithfull in little, I will make thee ruler over much: enter into thy Masters joy. 2.3.11.
23 It is well done good servant and faithfull, thou hast bin faithfull in little, &c. 2.3.11.
29 For unto every man that hath, it shall bee given, and he shall have abundance; and from him that hath not, even that he hath, shall be taken away. 2.3.11. & 3.15.4.
31 And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. 2.16.17.
32 And before him shall be gathered all Nations, and he shall separate one from another, as a shepherd separateth his sheepe from the goats. 2.16.17. & 3.25.9.
34 Come yee blessed of my father, inherit the Kingdome prepared for you from the foundations of the world. 3.18.1. & 3.18.2. & 3.18.3. & 3.24.16.
35 For I was an hungred, and yee gave mee meat; I thirsted and ye gave me drinke, &c. 3.18.1.
43 Verily, I say unto you, in as much as yee have done it unto one of the least of these my brethren, yee have done it to mee. 3.18.6.
41 Depart from mee yee cursed, into everlasting fire, which is prepared for the Devill and his Angels. 1.14.14. & 1.14.19. & 3.25.5.
46 And these shall goe into everlasting paine, and the righteous into life eternall. 3.25.5.
26.10 Why trouble yee the woman? for shee hath wrought a good worke upon mee. 3.25.8.
11 For yee have the poore alwayes with you, but me shall yee not have with you alwayes. 4.3.1. & 4.17.26. & 4.17.28.
12 For in that she powred this ointment upon my body, she did it to bury me. 3.25.8.
15 And he said to them, what will ye give me, and I will deliver him unto you? and they appointed unto him thirty peeces of silver. 4.18.14.
26 And as they did eat, Iesus tooke the bread, and when he had given thanks, he brake it, and gave it to the Disciples, and said, take eat, this is my body. 4.14.20. & 5.16.30. & 4.17.1. & 4.17.20. & 4.19.23.
27 Also he tooke the cup, and when hee had given thanks hee gave it to them, saying, drinke yee all of it. 4.9.14.
38 Then said Iesus unto them, my soule is very heavy, even to the death; tarry ye here and watch with me. 2.16.12. & 3.8.9.
39 So he went a little further, and fell on his face, and prayed, saying, O my Father if it be possible let this cup passe from me, nevertheless not I as will, but as thou wilt. 2.16.12.
53 Thinkest thou that I cannot now pray to my father, and hee will give me more than twelve legions of Angels. 1.14.8.
74 Then began he to curse himselfe, and to sweare, saying, I know not the man. 4.1.26.
75 Then Peter remembred the words of Iesus, which said unto him, Before the Cocke crow thou shalt deny me thrice. So he went out, and wept bitterly. 3.3.4.
27.4 I have sinned betraying the innocent blood, but they said, what is that to us? see thou to it. 3.3.4.

12 *And when hee was accused of the chiefe Priests and Elders, hee answered nothing.* 2.16.5.
14 *But he answered him not to one word, insomuch that the Governour marvelled greatly.* 2.16.5.
23 *Then said the Governour, but what evill hath he done? then they cryed the more saying, let him be crucified.* 2.16.5.
24 *When* Pilate *saw that he availed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this just man, looke you to it.* 2.16.5.
46 *And about the ninth houre Iesus cryed with a loud voice, saying,* Eli, Eli, Lamasabachthani? *that is, my God, my God, why hast thou forsaken me?* 2.16.11.
50 *Then Iesus cried againe with a loud voice, and yeelded up the Ghost.* 4.19.23.
52 *And the graves did open themselves, and many bodies of the Saints, which slept, arose.* 2.10.23. & 3.25.7.
53 *And came out of the graves after his resurrection, and went into the holy City, and appeared to many.* 2.10.23.
66 *And they went and made the Sepulchre sure with the watch, and sealed the stone.* 3.25.3.
28.5 *But the Angell answered and said to the women, feare yee not, &c.* 1.14.6.
6 *He is not here, for he is risen, as he said, &c.* 4.17.29.
7 *Tell his Disciples that he is risen from the dead, &c.* 1.24.6.
11 *Now when they were gone, behold, some of the watch came into the City, and shewed unto the high Priests all the things that were done.* 3.25.3.
12 *And they gathered themselves together with the Elders, and tooke counsell, and gave large money to the souldiers* 3.25.3.
13 *Saying, Say, his Disciples came by night and stole him away while we slept.* 3.25.5.
18 *All power is given unto me in heaven and earth.* 3.15.5.
19 *Goe therefore and teach all* Nations, *Baptizing them in the name of the Father, and the Sonne, and the Holy Ghost.* 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15. 6.18.20.22. & 4.16.27. & 4. 19.28.
20 *I am with you alwayes untill the end of the world.* 1.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28. & 4.17.30.

MARKE.

1 THe beginning of the Gospell of Iesus Christ the Sonne of God. 2.9.2.
4 John *did Baptize in the wildernesse, and preached the Baptisme of amendment of life for remission of sinnes.* 3.3.19. & 4.19.17.
15 *And saying, the time is fulfilled, and the Kingdome of God is at hand, repent and beleeve the Gospell.* 3.3.19.
3.15 *And that they might have the power to heale sicknesses, and to cast out Devils.* 1.13.13
28 *Verily, I say unto you, all sinnes shall bee forgiven unto the children of men, and blasphemies, wherewith they blaspheme.* 3.5.7.
29 *But hee that blasphemeth against the holy Ghost, shall never be given, but is culpable of eternall damnation.* 1.13.15. & 3.3.22.
6.7 *And gave them power over uncleane spirits.* 1.13.13.
13 *And they cast out many Devils, and they anointed many that were sicke with oyle, and healed them.* 4.19.18. & 4.19.21.
7.33 *Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.* 4.19.23.
8.38 *For whosoever shall bee ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, &c.* 4.1.26.
9.24 *Lord, I beleeve, helpe my unbeleefe.* 4.14.7.
44 *To goe into hell, into the fire that never shall be quenched.* 3.25.12.
44 *Where their worme dieth not, and the fire never goeth out.* 3.25.12.
10.9 *Therefore what God hath coupled together, let no man separate.* 4.1.1.
30 *But hee shall receive an hundred fold now at this present: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternall life.* 3.18.3.
11.24 *Whatsoever yee desire when yee pray, beleeve that yee shall have it, and it shall be done unto you.* 3.20.11.
12.18 *Then came the Sadducees unto him (which say, that there is no resurrection) and they asked him, saying.* 3.25.5.
13.32 *But of that day and houre knoweth*

no man, none the Angels which are in heaven, neither the Sonne himselfe, save onely the Father. 2.14.2

14.22 And as they did eat, Iesus tooke the bread, and when he had given thankes, he brake it and gave it to them, and said, take, eat: this is my bodie. 4.17.1. & 4.17.20

33 And hee tooke with him Peter, and James and John, and he began to be affraid, and in great heavinesse. 3.8.9

34 And said unto them, my Soule is very heavie even unto the death: tarrie here and watch. 2.16.12

15.28 Thus the Scripture was fulfilled which saith. And he was counted among the wicked. 2.16.5

16.9 He appeared first to Mary Magdalen, out of whom he had cast 7. devils. 1.14.14

15 Goe yee into all the world, and preach the Gospell to every creature. 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28

16 He that shall beleeve and be baptised, shall be saved. 4.15.1. & 4.16.28

19 So after the Lord had spoken unto them, he was receiued into heaven, and sate at the right hand of God. 2.14.3. & 4.17.2.7

LUKE.

1.6 BOth were justified before God, and walked in all the commandments and ordinances of the Lord, without reproofe. 3.17.7

15 And he shall be filled with the holy Ghost, even from his mothers womb. 4.16.17.

17 For hee shall goe before him in the spirit and power of Elias: to turne the hearts of the Fathers to their children, and the disobedient to the wisdome of the just men, to make ready a people prepared for the Lord. 4.1.6

31 For lo, thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his name Iesus. 2.16.1

32 He shall be great, and shall be called the Sonne of the most high, and the Lord shall give unto him the throne of his Father David. 2.14.4.7

33 And he shall raigne over the house of Jacob for ever, and of his kingdome shall bee none end. 2.14.3. & 2.15.3

34 Then said Marie unto the Angell, how shall this be, seeing I know no man? 4.17.25

35 And the Angell answered, and said unto her, the holy Ghost shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall bee called the Sonne of God. 2.14.5

43 And whence commeth this to me that the mother of my Lord should come to me? 2.14.4

54 He hath upholden Israel his servant, being mindfull of his mercie. 2.10.4

72 That he would shew mercie towards our Father, and remember his holy covenant. 2.10.4

73 And the oath which he sware to our Father Abraham. 2.10.4

74 That we being delivered out of the hands of our enemies, should serve him without feare. 3.16.2

77 And to give knowledge of salvation unto his people by the remission of their sinnes. 3.11.22

79 To give light to them that sit in darknesse and in the shadow of death, and to guide our feet into the way of peace. 2.12.4

2.11 That is, that unto you is borne this day in the City of David a Saviour, which is Christ the Lord. 2.15.5

13 And straight way there was with the Angel a multitude of heavenly souldiers, praising God, &c. 1.14.5

37 And shee was a widow about fourescore and foure yeeres, and went not out of the temple, and served God with fastings and prayers night and day. 4.12.16

52 And Iesus increased in wisedome and stature, and in favour with God and men. 2.14.2

3.3. And hee came into all the coasts about Jordan, preaching the baptisme of repentance for the remission of sinnes. 3.3.19. & 4.15.7. & 4.19.17.

8 Bring forth therefore fruites worthy amendment of life, and begin not to say with your selves, wee have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 3.3.5

14 The souldiers likewise demanded of him, saying, and what shall we doe? and he said, unto them, doe violence to no man, neither accuse any falsely, and be content with your wages. 4.20.13

16 John answered, and said to them all, indeed I baptise you with water, but one stronger than I, commeth, whose shooes latchet I am not worthy to unloose: he will

baptise you with the holy Ghost and with fire. 3.1.3.4.& 4.15.6.7

22 And the holy Ghost came downe in a bodily shape like a Dove, upon him, and there was a voice from heaven, saying, thou art my beloved sonne: in thee I am well pleased. 4.17.21

23 And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli. 4.25.27.29

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God. 2.12 7.& 2.13.3

4.17 And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, hee found the place where it is written. 4.19.23

18 The spirit of the Lord is upon me because he hath anointed me, that I should preach the Gospell to the poore: hee hath sent mee, that I heald heale the broken in heart. 2 15.3.& 3.3.20.&.3.4.3

5.13.14 And touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him. And hee commanded him that he should tell it to no man: but goe saith hee, and shew thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witnesse unto them. 3 4.4

34 Can yee make the children of the wedding chamber fast, as long as the bridegroome is with them? 4.12.17

6.13 And when it was day hee, called his Disciples, and of them hee chose twelve, which also he called Apostles. 4.3.5

23 Rejoice yee in that day, and bee glad, for behold your reward is great in heaven, &c. 3.18.1

24 But woe be to you that be rich, for you have received your consolation. 3.19.9

32 Be ye mercifull therefore, as your father also is mercifull. 3.7.6

7.29 Then all the people that heard, and the Publicanes justified God, being baptised with the baptisme of Iohn. 3.11.3

35 But wisedome is justified of all her children. 3.11.3

36 And one of the Pharisees desired him that he would eate with him: and hee went into the Pharisees house, and sate downe at the table. 3.4.37

47 Wherefore I say unto thee, many sinnes are forgiven her: for shee loved much. To whom a little is forgiven, he doth love a little. 3.4.31

8.2 And certaine women, which were healed of evill spirits, and infirmities, as Marie which was called Magdalen, out of whom went seven devils. 1.14.14.

7 And some fell among thorns, and the thorns sprung up with it, and choaked it. 3.2.10

13 But they that are on the stones, are they which when they have heard, receive the word with joy, but they have no roots, which for a while believe but in the time of tentation goe away. 3.2.10

15 But that which fell on good ground, are they, which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience. 4.14.11

9.23 If any man will come after me, let him denie himselfe, and take up his crosse daily and follow me. 3.15.8

26 For whosoever shall be ashamed of me, and of my words, of him shall the sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels. 1.14.9

55 But Iesus turned about, and rebuked them, and said, ye know not of what spirit ye are. 3.20.15

10.1 After these things the Lord appointed other 70. also, and sent them two and two before him, &c. 4.3.4

6 And if the sonne of peace be there, your peace shall rest upon him: if not, it shall returne to you againe. 3.23.14

16 He that heareth you, heareth me: and he that despiseth you despiseth me. 4.3.3.& 4.8.4

18 I saw Satan, like lightening, fall downe from heaven. 1.14.18

20 Nevertheless, in this rejoyce not, that the spirits are subdued unto you: but rather rejoyce because your names are written in heaven. 3.24.9

21 The same hour rejoyced Iesus in the spirit and said, I confesse unto thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes, even so, father because so it pleased thee. 3.2.34

22 All things are given me of my father: and no man knoweth who the sonne is, but the father: neither who the Father is, save the sonne: and he to whom the son will reveale him. 3.2.1.and 4.18.20

23 Blessed are the eyes which see that ye see 2.9.1

24 For

24 *For I tell you, that many Prophets and Kings have desired to see these things which yee see, and have not seene them, &c.* 2.9. 1 & 2.11.6.

25 *Master, what shall I doe, to inherit eternall life?* 4.12.13

27 *And he answered, and said, thou shalt love thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* 2.8.11

30 *And a certaine man went downe from Ierusalem to Iericho, and fell among theeves.* 1.5.19

36 *Which now of these three, thinkest thou was neighbour to him that fell among the theeves?* 2.8.55

11.2 *And he said unto them when yee pray, say, Our Father which art in Heaven.* 3 20.6.& 3.20.24

3 *Our daily bread give us for the day.* 2.5. 14

21 *When a strong man armed keepeth his place, the things that he possesseth are in peace.* 1.14.13.& 1.4.18

22 *But when a stronger than he commeth upon him, and overcommeth him, he taketh from him all his armour wherein he trusted and divideth his spoiles.* 1.14.18

39 *And the Lord said unto him, indeed yee Pharisees make cleane the outside of the cup, and of the Platter, but the inward part is full of ravening and wickednesse.* 3.4.36

12.5 *Feare him which after hee hath killed, hath power to cast into hell, &c.* 1.15.2

10 *And whosoever shall speak a word against the sonne of man, it shall be forgiven him: but unto him that shall blaspheme the holy Ghost, it shall never be forgiven.* 1.13.15 & 3.3.21.22.& 3.5.7

14 *Man, who made me a Iudge, or a divider over you?* 4.11.9 & 4.11.11

14.21 *Goe out quickly into the places and streetes of the Citie, and bring in hither the poore and the maimed, and the halt, and the blind.* 4.16

15.7 *I say unto you, that likewise joy shall bee in heaven for one sinner that converteth more than for nintie and nine just men, which need no amendment of life.* 1.14.7

20 *And when he was yet a great way off his father saw him, and had compassion, and ran and fell on his necke and kissed him.* 3. 20 37

16.2 *And he called him, and said unto him how is it that I heare this of thee? give an account of thy stewardship, for thou maiest be no longer Steward.* 3.10.5

9 *And I say unto you, make you friends with the riches of iniquitie, that when you shall want, they may receive you into everlasting habitations.* 3.18.6

15 *Yee are they which justifie your selves before men, but God knoweth your hearts, &c.* 3.11.3.& 3.12.2

16 *The law and the Prophets endured until* Iohn, *and since that time the kingdome of God is preached, and every man presseth into it.* 2.7.16

22 *And it was so, that the begger died, and was carried by the Angels into* Abrahams *bosome, &c.* 1.14.7. & 1.15.2.& 3.25.6

17.3 *If thy brother trespasse against thee, rebuke him: and if he repent, forgive him* 3.7.6

4 *And the Apostles said unto the Lord, increase our faith.* 4.14.7

7 *Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, &c.* 3.14.15

10 *So likewise yee, when yee have done all these things which are commanded you, say, we are unprofitable servants, we have done that which was our dutie to doe.* 3.14 14.& 3.15.3.

14 *And when hee saw them, hee said unto them, goe shew your selves to the Priests. And it came to passe, that as they went, they were cleansed.* 3.4.4

29 *And when he was demanded of the Pharisees, when the Kingdome of God should come, he answered them and said the kingdome of God commeth not with observation.* 2.15.4

18.1 *And he spake also a parable unto them to this end, that they ought alwaies to pray, and not to wax faint.* 3.20.7

13 *But the Publican standing afarre off, would not lift up so much as his eyes to heaven, but smote his breast, saying: O God, bee mercifull to mee a sinner.* 3.4.18.& 3. 12.7

14 *I tell you, this man departed to his house justified, rather than the other: for every man that exalteth himselfe, shal be brought low, and he that humbleth himselfe shall be exalted.* 3.4.35.and 3.11.3

42 *And Iesus said unto him receive thy sight, thy faith hath saved thee.* 4.19.12

10.17 *And hee said unto him, well, good servant, because thou hast bin faithfull in a very*

little thing, take thou authoritie over ten Cities. 2.3.11.& 3.15.4
26 *Unto all them that have it shall be given, and from him that hath not even that hee hath shall bee taken from him.* 2. 3. 11.& 3.15.4
20.27. *Then came to him certaine of the Sadducees, which denie that there is any resurrection,&c.* 2.10.23.& 3.25.5
37 *And that the dead shall rise againe even* Moses *shewed it beside the Bush, when he said, the Lord is the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob. 2.10.9
38 *For he is not the God of the dead, but of them which live.* 4.16.3
21.15 *For I will give you a mouth and wisedome, where-against all your adversaries shall not be able to speake or resist.* 4.3.12
28 *And when these things begin to come to passe, then looke up and lift up your heads, for your redemption draweth neere.* 3.9.5
22.17 *And hee tooke the Cup, and gave thankes, and said, take this and part it among you.* 4.17.20.& 4.17.43.& 4.18.8
19 *And he tooke bread, and when he had given thanks, he brake it, and gave to them, saying, this is my body which is given for you : doe this in the remembrance of mee.* 4.3.6.& 4.15.20.& 4.16.30.& 4 17.1.20.37
20 *Likewise also after supper hee tooke the cup, saying, this cup is the new Testament in my blood, which is shed for you.* 2.11.4. & 2.17.4.& 4.17.6.20
25 *The kings of the Gentiles raigne over them, and they that beare rule over them : are called gracious Lords.* 4.11.8.9.& 4.20.7
26 *But yee shall not be so : but let the greatest among you, be as the least : and the chiefest as he that serveth.* 4.11.8
32 *But I have prayed for thee, that thy faith faile not,&c.* 3.24.6.& 4.7.27.28
43 *And there appeared an Angell unto him from heaven, comforting him.* 1.14.6.& 2. 16.12
44 *And his sweat was like drops of blood, trickling downe to the ground.* 2.16.12.& 3.8.9
61 *Then the Lord turned backe and looked upon* Peter : *and* Peter *remembred the word of the Lord, how hee had said unto him, before the Cocke crow, thou shalt denie me thrice.* 3.4.35
62 *And* Peter *went forth, and wept bitterly.* 3.3.4
23.42 *And he said unto Iesus, Lord remember mee, when thou commest into thy kingdome.* 3.24.1.& 4.16.31
43 *Then Iesus said unto him, verily I say unto thee, to day shalt thou bee with me in Paradise.* 3.25.6
46 *And Iesus cryed with a loud voice, and said, Father into thy hands I commend my spirit,&c.* 1.15.2.& 3.25.6
24.5. *They said unto them why seeke yee him that liveth among the dead?* 1.14.6
6 *He is not here, but is risen : remember how he spake unto you when hee was yet in Galile.* 3.25.3
11 *But their words seemed unto them a fained thing, neither beleeved they them.* 3. 2.4
12 *Then arose* Peter, *and ran unto the sepulchre, and looked in, and saw the linnen clothes laid by themselves : and departed wondring in himselfe at that which was come to passe,* 3.2.4
16 *But their eyes were holden, that they could not know him.* 4.17.29
26 *Ought not Christ to have suffered these things, and to enter into his glory?* 2.17.6 & 3.18.7.& 4.17.32
27 *And hee began at* Moses, *and at all the Prophets, and interpreted unto them in all the Scriptures the things that were written of him.* 1.9.3.& 3.2.34
31 *But hee was taken out of their sight.* 4.17. 29
39 *Behold mine hands and my feet : for it is my selfe : handle mee and see : for a spirit hath not flesh and bones, as ye see mee have.* 2.14.2.& 3.25.3.& 4.17.29
44 *All must be fulfilled which are written of mee in the law of* Moses, *and in the Prophets, and in the Psalmes.* 3.5.8
45 *Then opened hee their understanding, that they might understand the Scriptures.* 3.2.34
46 *Thus it is written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day.* 2.12.4.& 3.3.19
47 *And that repentance and remission of sins should bee preached in his name among all nations, beginning at* Jerusalem. 2.12.4.& 3.3.1.& 3.3.19
49 *But tarry yee in the Citie of* Ierusalem, *untill yee bee endued with power from on high.* 4.3.12
51 *And it came to passe, that as hee blessed them, he departed from them, and was carried up into heaven.* 4.17.27

IOHN.

1.1 IN the beginning was the word, and the word was with God, and that word was God. 1.13.6. & 13.11. & 1.13.22

3 All things were made by it, &c. 1.13.7 1.13.17.

4 In it was life, and the life was the light of men. 1.13.13. & 1.15.4. & 2.2.19. & 2.6.1. & 4.17.8

5 And the light shineth in the darknesse, and the darknesse comprehendeth it not. 2.2.12

9 That was the true light which lighteneth every man that commeth into the world, 2.12.4

10 Hee was in the world, and the world was made by him, and the world knew him not. 2.12.4

12 But as many as receive him, to them hee gave power to be the sonnes of God, even to them that beleeve in his name. 2.6.1. & 3.1.4. & 3.20.36. & 3.22.10

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. 2.2.19. & 2.13.2 & 3.1.4

14 And the word was made flesh, and dwelt among us, and we saw the glorie thereof, as the glory of the onely begotten sonne of the father, full of grace and truth. 1.13.11. & 2.12.4. & 2.14.1. & 2.14.8

16 And of his fulnesse have all we received, and grace for grace. 2.13.1. & 2.15.5. & 3.11.9. & 3.20.1

17 For the law was given by Moses, but Grace and truth came by Iesus Christ, 2.7.16.

18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, hee hath declared him. 1.13.17. & 2.2.20. & 2.9.1. & 4.17.30

23 I am the voice of him that cryeth in the wildernesse, make straight the way of the Lord, as said the Prophet Esaias. 2.9.5

29 Behold the Lambe of God which taketh away the sinnes of the world. 2.14.3. & 2.16.5. & 2.17.4. & 3.4.26. & 4.15.7

32 So Iohn beare witnesse saying, I saw the spirit come downe from heaven like a dove, and it abode upon him. 2.15.5. & 4.19.20

33 And I knew him not: but he that sent me to baptise with water, hee said unto mee, upon whom thou shalt see the spirit come downe and tarry still on him, that is hee which baptiseth with the holy Ghost. 2.15.5

36 Behold the Lamb of God. 2.9.5

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him. 4.6.5

42 And he brought them to Iesus, &c. 4.6.5

51 Hereafter shall yee see heaven open, and the angels of God ascending and descending upon the sonne of man. 1.14.12. & 2.9.3

2.2 And Iesus was called also, and his disciples unto the marriage. 4.13.3.

9 Now when the governour of the feast had tasted of the water that was made wine &c. 4.13.3

15 Then he made a scourge of small cords, and drave them all out of the Temple with the sheepe and oxen, and powred out the changers money, and overthrew the tables. 4.19.23

19 Iesus answered and said unto them, destroy this temple, and in three dayes I will raise it up againe. 2.14.4. & 3.25.7

21 But hee spake of the Temple of his body. 2.14.4. & 3.25.7

23 Now when he was at Ierusalem, at the Passeover in the feast, many beleeved in his name, when they saw the miracles which he did. 4.2.5

24 But Iesus did not commit himselfe unto them, because he knew them all. 3.2.12

3.3 Verily, Verily, I say unto thee except a man bee borne againe, hee cannot see the kingdome of God. 3.3.1. & 4.16.17.

5 Except that a man be borne of water and of the spirit, he cannot enter into the kingdome of God. 4.16.15

6 That which is borne of the flesh, is flesh and that which is borne of the spirit, is spirit: 2.1.6. & 2.3.1

13 For no man ascendeth up to heaven, but he that hath descended from heaven, even the sonne of man which is in heaven. 2.14.2. & 4.17.30

14 And as Moses lifted up the serpent in the wildernesse, so must the sonne of man be lift up. 2.14.4. & 4.18.20

16 For God so loved the world, that he gave his only begotten sonne, that whosoever beleeveth in him, should not perish, but have life everlasting. 2.12.4. & 3.16.4. & 2.17.1. & 3.14.17. & 3.24.5. & 3.24.7

23 And Iohn also baptised in Enon beside Salem, &c. 4.15.6

27 Man can receive nothing, except it be given him from heaven. 2.2.20

33 He that hath received his testimony hath sealed that God is true. 3.2.8

34 For hee whom God hath sent, speaketh the word of God: for God giveth him not the spirit by measure. 2.15.1.& 2.15.5
36 He that beleeveth in the Son, hath everlasting life: and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. 4.16.31
4.1 Now when the Lord knew, that the Pharises had heard, that Iesus made and baptised moe disciples than Iohn. 4.15.6
14 But whosoever drinketh of the water that I shall give him, shal never be more a thirst: but the water that I shall give him, shall be in him a well of water, springing out into everlasting life. 3.1.3
22 Yee worship that which yee knew not: we worship that which we know: for salvation is of the Iewes. 1.5.12.& 1.6.4.& 2.6.1
23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truth, &c. 3.20.30 & 4.10.14
24 God is a spirit, &c. 1.13.24
25 I know well that Messias shall come, which is called Christ: when he is come he will tell us all things. 2.15.1.& 4.8.7
35 Behold, I say unto you, lift up your eyes, and looke on the regions, for they are white already unto harvest. 4.16.31
42 And they said unto the woman, now wee beleeve not because of thy saying: for wee have heard him our selves, and know that this is indeed the Christ, that Saviour of the world. 3.2.5
53 Then the Father knew that it was the same houre in the which Iesus had said unto him, thy sonne liveth. And he beleeved and all his houshold. 3.2.5
5.8 Iesus said unto him, rise: take up thy bed, and walke. 4.19.29
17 My father worketh hitherto, and I work. 1.13.7.& 1.13.12.& 1.16.4.& 2.14.2
38 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was his father, and made himselfe equall with God. 1.13.12.
21 For like as the father raiseth up the dead, and quickneth them, so the sonne quickneth whom he will. 2.14.3
22 For the Father judgeth no man, but hath committed all judgement to the Sonne. 2 14.3.& 2.16.18
23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him. 2.6.2.& 2.14.3
34 He that heareth my Word, and beleeveth in him that sent me, hath everlasting life: and shall not come into condemnation, but hath passed from death to life. 2.9.3.& 3.15.6 & 3.25.1,& 3.24.5.& 4.16.26
25 The houre shall come, and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it, shall live. 2.5.19.& 2.12.4.& 3.14.5
26 For as the Father hath life in himselfe, so likewise hath he given to the Son, to have life in himselfe. 4.17.9
28 Marvell not at this, for the houre shall come in the which all that are in the graves shall heare his voyce. 3.25.4.& 3.25.7
29 And they shall come forth that have done good unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation. 3.17.1
32 There is another that heareth witnesse of me, &c. 1.13.17
35 Hee was a burning, and a shining candle: and yee would for a season have rejoyced in his light. 2.9.5
36 For the worke which the Father hath given me to finish, the same works that I doe, beare witnesse of mee, that the Father sent me. 1.13.13
44 How can you beleeve, which receive honour one of another, and seeke not the honour that commeth of God alone? 3.11.9
46 For had ye beleeved Moses, ye would have beleeved me: for he wrote of me. 2.9.1
6.27 Labour not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Sonne of man shall give unto you, &c. 3.18.1.& 4.14.25
29 This is the worke of God, that yee beleeve in him whom he hath sent. 3.19.10
35 I am the bread of life: hee that commeth to mee shall not hunger, and hee that beleeveth in me shall never thirst. 3.24.5.& 4 17.4
37 All that the Father giveth me, shall come to me, and him that commeth to me, I cast not away. 3.22.7.& 3.24.6
38 For I came downe from heaven, not to doe mine owne will, but his will which sent me. 2.14.2
39 And this is the Fathers will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up againe at the last day. 3.22.7.& 3.22.10. & 3.24.6.& 3.24.7.& 3.25.8

40 And this is the will of him that sent me, that every man which seeth the Sonne, and beleeveth in him, should have everlasting life, &c. 3.20.10.& 3.24 6
44 No man can come unto me, except the Father which sent me draw him, and I will raise him at the last day. 2.2.20.& 2.5.5. & 3.2.34.& 3.22.7.& 3.24.1.
45 It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father commeth unto mee. 1.3.10.& 2.2. 20.& 2.3.7.& 2.5.5.& 3.2.34.& 3.24. 1.& 3.24.14
46 Not that any man hath seene the Father, save he which is of God, hee hath seene the Father. 2.2.34.& 3.22.10.& 3.24.1
47 He that beleeveth in me hath everlasting life. 1.13.13
48 I am the bread of life. 3.11.9.& 4.17.4 & 4.15.8.
49 Your Fathers did eat Manna in the wilderneſſe, and are dead. 2.10 6.
50 This is the bread which commeth downe from heaven, that hee which eateth of it, should not die. 2.10.6.& 4.17.34
51 I am the living bread which came downe from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 3.11.8. & 4.17.5.& 4.17.14.
53 Then Iesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Sonne of man, and drinke his blood, ye have no life in you. 3.11.9.& 4 17.6
54 Whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day. 3.11.9.& 4.17.34
55 For my flesh is meat indeed, and my blood is drinke indeed. 2.17.5.& 4.17.8
56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. 4 17.33
57 As the living Father hath sent me, so live I by the father, and he that eateth me, even he shall live by me. 2.17.5
65 Therefore said I unto you, that no man can come unto mee except it bee given unto him of my Father: 3.23.13
70 Have not I chosen you twelve, and one of you is a devill. 3.21.7.& 3.24.9
7.16 My doctrine is not mine, but his that sent me. 2.8.26 & 48. 4
37 Now in the last and great day of the feast, Iesus stood, and cryed saying: if any man thirst, let him come unto mee and drinke. 2.16.14.& 3.1.2.& 3.1.3.& 4.19.6
38 For the holy Ghost was not yet given because that Iesus was not yet glorified. 4.17.2
8.12. Then spake Iesus againe unto them, saying, I am the light of the world, he that followeth mee, shall not walke in darkneſſe, but shall have the light of life. 2.15.3.& 3 2.1.& 3.11.12.& 4.19.23
16 For I am not alone, but I and the Father, &c. 1.13.17.
29 But he that sent me, is true: and the things that I have heard of him, those speake I to the world. 2.8.26
30 As he spake these things, many beleeved in him. 3.2.5
31 Then said Iesus to the Iewes which beleeved in him: if yee continue in my Word, ye are verily my disciples. 3.2.12
34 Verily, verily, I say unto you, that whosoever committeth sinne, is the servant of sinne. 2.2.27
44 Yee are of your father the devill, &c. 1.14 15. he hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a liar, and the Father thereof. 1.14.16.& 1.14.18.& 1.14.19
47 Hee that is of God, heareth Gods words, yee therefore heare them not because yee are not of God. 4.2.4
50 And I seeke not mine owne praise, but there is one that seeketh it and judgeth. 2.14.2
56 Your father Abraham rejoyced to see my day: and he saw it, and was glad. 2.9.1 & 2.10.4
58 Iesus said unto them, verily, verily, I say unto you, before Abraham was, I am. 2.14.2.
9.3 Neither hath this man sinned, nor his parents: but that the workes of God should be shewed on him. 1.17.1.
5 As long as I am in the world, I am the light of the world. 2.14.3
6 As soone as hee had thus spoken hee spat on the ground, and made clay of the spittle, and annoynted the eyes of the blinde with the clay. 4.19.18
7 And said unto him, goe wash thee in the poole of Siloam (which is by interpretation, sent) hee went his way therefore, and washed, and came againe seeing. 4.19.19.
24 And said unto him: give glory unto God, &c. 2.8.24
31 Now wee know that God heareth not sinners: but if any man be a worshipper of God,

God, and doth his will him heareth hee. 3 20.7.& 3.20.10
10.3 To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. 3.24 6
4 And when hee hath sent forth his owne sheepe hee goeth before them, and the sheep follow him: for they know his voice. 3.22 10.& 4.2.4
5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers. 3.22.10
7 Then said Iesus unto them againe, verily, verily I say unto you, I am the doore of the sheep, 4.19.13
9 I am the doore: by me if any man enter in, he shall be saved, and shall go in, and go out, and find pasture. 2.14.3
11 I am the good shepheard, the good shepheard giveth his life for his sheepe. 2.14.3 & 4.19.14
14 I am the good shepheard, and know mine &c. 4.2.4
15 As the father knoweth me, so know I the father, and I lay downe my life for my sheep. 2.16.5
16 Other sheepe I have also, which are not of this fold: them also, must I bring, &c. 3.24.6
17 Therefore doth my father love me, because I lay downe my life that I might take it againe. 2.12.4
18 No man taketh it from me, but I lay it downe of my selfe: I have power to lay it downe, and I have power to take it againe: this commandement have I received of my father. 2.12.4.& 2.16.5
26 But yee beleeve not, for yee are not of my sheepe, &c. 3.22.10
27 My sheepe heare my voice, and I know them, &c. 2.24 6
28 And I give unto them eternall life, and they shall never perish, neither shal any pluck them out of my hand. 3.15.5.& 3.21.1 & 3.22.7.& 3.24 6
29 My Father which gave them me is greater then all, and none is able to take them out of my hand. 3.22.10
30 I and my father are one. 2.8.26
34 Is it not written in your law, I said, yee are gods? 4.26.13.
35 If he called them gods, unto whom the word of God was given, and the Scripture cannot be broken. 4.20.4
37 If I doe not the workes of the Father beleeve me not. 1.13.13
11.25 I am the resurrection and the life; he that beleeveth in me, though he were dead yet shall he live. 1.13.11.& 2.12.4.& 3 25.9.& 4.16.17
41 Father I thanke thee, because thou hast heard me. 3.13.13
43 As he had spoken these things, he cried with a lowd voice: Lazarus, come forth. 4.19.29
44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Iesus said unto them loose him, and let him goe. 3.4.5
47 Then gathered the high priests, and the pharisees a councell, and said: what shall we doe? &c. 4.9.7
12.27 Father, save me from this houre: but therefore came I unto this houre. 2.12.4 & 2.16.12
28 Father glorifie thy name, &c. 2.12.4
31 Now is the judgement of this world: now shall the prince of this world bee cast out. 1. 14.13
32 And I, if I were lift up from the earth will draw all mine unto me. 3.25.6
39 Therefore could they not beleeve because that Esaias saith againe. 3.24.13
41 These things said Esaias, when he saw his glory and spake of him. 1.13.11 & 1. 13.23.
43 For they loved the praise of men, more than the praise of God. 3.11.9
49 For I have not spoken of my selfe, &c. 4 8.13.
13.4 He riseth from supper, and laieth aside his upper garment, and tooke a towel, and gird himselfe. 4.19.23.
15 For I have given you an example that ye should do, even as I have done to you. 3.16.
18 I speake not of you all: I know him whom I have chosen, &c. 3.22.7.& 3.24.9
34 A new commandement give I unto you, that ye love one another as I have loved you, that even so yee love one another. 3 16.2
14.1 Yee beleeve in God, beleeve also in me 1.13.13.& 2.6.4
5 Thomas said unto him: Lord wee know not whether thou goest how can wee then know the way? 4.17.23
6 I am the way, and the truth and the life, &c. 1.13.17.&.2.6.1. & 3.20.21. & 4 16.17.
8 And Philip said unto him: Lord shew us the father, and it sufficeth us. 4.17.13
10 Beleevest thou not, that I am in the Father,

ther, and the Father in me? the words which I ſpake unto you, I ſpake not of my ſelfe, but the Father that dwelleth in mee, he doth the workes. 2.14.2.& 4.8.23

11 Beleeve me that I am in the Father, and the Father in mee: at the leaſt beleeve mee for the very workes ſake. 2.13.13

13 And whatſoever yee aske in my name, that will I doe, that the Father may bee glorified in the Sonne.

16 And I will pray the Father, and hee ſhall give you another comforter, &c. 1.13.17 & 4 8.11

17 Even the ſpirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but yee know him, for he dwelleth with you, and ſhall be in you. 3.1.4.& 3.2.39

26 But the comforter, which is the holy Ghoſt whom the Father will ſend in my name, hee ſhall teach you all things, and bring all things to your remembrance, which I have told you. 2.2.1.& 3.1.4.& 4.8.8.& 4.8.13

28 For my Father is greater than I. 1.13.26

30 Hereafter will I not ſpeake many things, unto you: for the prince of this world commeth, and he hath nought in me. 1.14.18

15.1 I am the true Vine, and my father is an husbandman: every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more. 2.3.9.& 2.14.3. & 4.19.34

3 Now are yee cleane through the word, which I have ſpoken unto you. 3.6.3

5 I am the Vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without mee, &c. 2.2.8.& 2.3.9.& 2.5.4.& 4.19.34

10 If yee ſhall keepe my commandements yee ſhall abide in my love, even as I have kept my fathers commandements, and abide in his love. 3.16.2

16 But I have choſen you, and ordained you, that yee goe and bring forth fruit, and that your fruit remaine, &c. 3.22.3.& 3.22.8 & 4.1.6

19 If yee were of the world, the world would love his owne; but becauſe yee are not of the world, but I have choſen you out of the world, therfore the world hateth you. 3.22.7

26 Even the ſpirit of truth, which proceedeth of the father, &c. 1.13.17

16.2 They ſhall excommunicate you, &c. 4.2.6

7 It is expedient for you, that I goe away &c. 1.13.26. and 2.16.14. and 3.25.3. and 4.17.26

11 Of judgement, becauſe the prince of this world is judged. 1.14.13

12 I have yet many things to ſay unto you, but you cannot beare them away. 3.21.2 & 4.8.14

13 When hee is come which is the ſpirit of truth, he will lead you into all truth: for he ſhall not ſpeake of himſelfe, but whatſoever he ſhall heare, that he ſhall ſpeake, &c. 1.9 1.& 3.2.34.& 4.8.8.& 4.8.13

20 Verily, verily, I ſay unto you, that ye ſhall weepe and lamewt, and the world ſhall rejoyce: and yee ſhall ſorrow, but your ſorrow ſhall be turned into joy. 3.8.9

24 Hitherto have you asked nothing in my name: aske and ye ſhall receive, that your joy may be full. 3.10.17

26 In that day ſhall ye aske in my name, &c. 3.20.18

28 I am come out from my father, and came into the world: againe, I leave the world, and goe to my father. 4.17.26

17.3 And this is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt. 1.13.26.& 2 6.1 & 3.2.3

5 And now glorifie thou me, thou father with thine owne ſelfe, with the glory which I had with thee, before the world was. 1.13.8.& 1.13.22.& 2.14.2

6 I have declared thy name unto the men which thou gaveſt mee out of the world: thine they were, and thou gaveſt them me. 3.24.1.& 3.24.6.

9 I pray for them: I pray not for the world but for them which thou haſt given me, for they are thine. 3.22.7

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me, I kept, and none of them is loſt, but the child of perdition, that the Scripture might be fulfilled. 3.22.7.& 3.24.6 7.9

15 I pray not that thou ſhouldeſt take them out of the world: but that thou keepe them from evill. 2.5.11

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through thy truth. 2.13.14.& 2.15.6.& 2.17.6 & 3.11.12

21 That they all may be one, as thou father art in mee, and I in thee, even that they may bee alſo one in us: that the world may beleeve,

beleeve, that thou hast sent me. 3.2.24

18.4 *Then Iesus knowing all things that should come unto him: went forth, and said unto them; whom seeke yee?* 2.16.5

36 *Iesus answered: my kingdome is not of this world, if my kingdome were of this world, my servants would surely fight, that I should not be delivered to the Iewes: but now is not my kingdome from hence.* 2.15.3.

37 *Every one that is of truth, heareth my voice.* 4.2.4

38 Pilate *said unto him, what is truth? and when he had said that, he went out againe unto the Iewes, and said unto them, I find in him no cause at all.* 2.16.5

19.30 *Now when Iesus had received of the vineger, he said, it is finished, &c.* 4.18.3.11

34 *But one of the souldiers, with a speare, pearced his side, and forthwith came thereout blood and water.* 4.14.22

36 *Not a bone of him shall be broken.* 1.16.9

20.8 *Then went in also the other disciple, which came first to the sepulchre, and hee saw it and beleeved.* 3.2.4

17 *Touch me not, for I am not yet ascended to my father, &c.* 2.12.2.& 4.17.29

19 *The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the middest. &c.* 4.17.29

22 *And when he had said that, hee breathed on them, and said unto them; receive the holy Ghost.* 4.19.7.29

23 *Whosoever sinnes yee remit, they are remitted unto them; and whosoevers sinnes yee retaine, they are retained,* 3.4.10.& 4.1.22.& 4.2.10.& 4.6.3.& 4.6.4.& 4.8.4.& 4.11.1.& 4.12.4

28 *Thou art my Lord, and my God.* 1.13.11

31 *But these things are written, that yee might beleeve, that Iesus is Christ the Son of God, and that in beleeving, yee might have life, &c.* 3.2.6

21.15 Simon *sonne of* Iona, *loveſt thou me more than these? he said unto him, yea Lord, thou knowest that I love thee: he said unto him, feed my lambes.* 4.6.3.& 4.11.1.& 19.28

8 *When thou wast young, thou girdest thy selfe, and walkedst whether thou wouldest, but when thou shalt be olde, &c.* 3.8.10

Acts.

1.3 *To whom also he presented himselfe alive after that he had suffered by many infallible tokens being seene of them by the space of fortie dayes, and speaking of those things which appertained to the kingdome of God,* 2.16.14.& 3.25.3.& 4.17.17

5 *For* Iohn *indeed baptised with water, but yee shall bee baptised with the holy Ghost within these few dayes.* 4.15.18

8 *But yee shall receive power of the holy Ghost, when he shall come on you; and ye shall bee witnesses unto mee both in* Jerusalem, *and in all* Judea, *and in* Samaria, *and unto the uttermost part of the earth.* 4.3.12.& 4.19.28

9 *And when hee had spoken these things while they beheld, hee was taken up, for a cloud tooke him out of their sight.* 2.16.14 & 3.25.1.& 4.17.17.& 4.17.27

10 *Behold two men stood by them in white apparell.* 1.14.6

11 *This Iesus which is taken up from you into heaven, shall so come, as yee have seene him goe into heaven.* 1.14.6.& 2.16.17.& 4.17.24.27

15 *And in those dayes* Peter *stood up in the middes of the disciples, and said (now the number of names that were in one place, were about an hundred and twentie).* 4.3.15

23 *And they presented two,* Joseph *called* Barsabas, *whose surname was* Justus, *and* Matthias. 4.3.13.& 4.3.14

26 *Then they gave forth their lots, and the lot fell on* Matthias, *and he was by a common consent counted with the eleven Apostles.* 4.3.15

2.3 *And there appeared unto them cloven tongues, like fire, and it sate upon each of them.* 4.15.8

4 *And they were all filled with the holy Ghost, and began to speake with other tongues.* 4.19.8

21 *Whosoever shall call on the name of the Lord, shall be saved.* 1.13.20

23 *Him, I say, have ye taken by the hands of the wicked, being delivered by the determinate counsell and foreknowledge of God, and have crucified and slaine.* 1.18.1.& 3.22.6

24 *Whom God hath raised up, and loosed the sorrowes of death, because it was impossible,*

possible, that he should be holden of it. 2.26
11. & 2.16.12
33 Since then that hee by the right hand of God hath beene exalted, and hath received of his father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare. 2.16.15
37 Men and brethren, what shall wee doe? 3.3.4. & 4.16.23
38 Amend your lives and bee baptised every one of you in the name of Iesus Christ, for the remission of sinnes, and yee shall receive the gift of the holy Ghost. 4.15.7. & 4.16
23
39 For the promise is made unto you, and your children, and to all that are afarre off even as many as the Lord our God shal cal. 4.16.15
41 Then they that gladly received his word were baptised, and the same day there were added to the Church about three thousand soules. 4.15.7. & 4.17.6
42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread and prayers. 4.17.25. & 4.17.35. & 4.17
44
3.6 Then said Peter: Silver and gold have I none, but such as I have give I thee, in the name of Iesus Christ of Nazareth, rise up and walke. 1.13.29. & 4.19.18
15 And yee killed the Lord of life whom God hath raised from the dead, whereof we are witnesse. 2.17.1
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer. &c. 1.18.1
19 Amend your lives therefore, and turne that your sinnes may be put away, &c. 3.3.
20
21 Whom the heaven must contain until the time that all things be restored, which God hath spoken by the mouth of all his Prophets, since the world began. 2.16.15
& 4.17.29
25 Yee are the children of the Prophets, and of the covenant, which God hath made unto our Fathers, &c. 2.10.23. & 4.16.15
26 Unto you God hath raised up his Sonne Iesus, and him he hath sent to blesse you, in turning every one of you from your iniquities. 3.3.20
4.12 Neither is there salvation in any other, for among men there is given none other name under heaven, whereby we must be saved. 2.16.2
28 To doe whatsoever thine hand and thy counsell had determined before to bee done 1.18.1. & 1.18.3
32 And the multitude of them that beleeved, were of one heart, and of one soule: &c. 4.1.3
34 Thou hast not lied unto men, but unto God. 2.13.15.
36 There came also a multitude out of the Cities round about unto Ierusalem, bringing sicke folke, and them which were vexed with uncleane spirits, who were all healed. 4.19.18
29 We ought rather to obey God than men. 3.3.19
31 Him hath God lift up with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgivenesse of sinnes. 33.19
41 So they departed from the counsell, rejoycing that they were counted worthy to suffer rebuke for his name. 3 8.7
6.1 And in those dayes, as the number of the Disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because that their widdowes were neglected in the daylie ministring. 3.2.6
2 Then the twelve called the multitude of the Disciples together, and said: It is not meet that we should leave the word of God to serve the tables. 3. 2. 6. & 4.3.15. & 4.
11.9
3 Wherefore brethren, looke you out among you seven men of honest report, &c. 4.3.9
6 And they prayed and laid their hands on them. 4.3.16
7 And the word of God increased, and the number of the Disciples was multiplyed in Ierusalem greatly, &c. 3.2.6
10 But they were not able to resist the wisedome, and the Spirit by the which he spake. 3.3.22
7.5 And he gave him none inheritance in it, no, not the breadth of a foote, &c. 2.10.
1.3
28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 4.20.10
44 Our fathers had the tabernacle of witnesse in the wildernesse, as he had appointed speaking unto Moses, that hee should make it according to the fashion that hee had seene. 2.7.1
48 The most high dwelleth not in Temples made with hands, &c. 3.20.30. & 4.1.5
53 Which have received the law by the ordinance of Angels, and have not kept it. 1.
14.9
55 But

55 But hee being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God. 3.25.3. & 4.17.17.& 4.17.29

56 And said: behold, I see the heavens open and the Son of Man standing at the right hand of God. 2.16.15. & 4.17.29

59 And they stoned Steven, who called on God, and said, Lord Iesus receive, &c. 1. 13.1.& 2.15.2. & 3.25.6

8.13 Then Simon himselfe beleeved also, and was baptised, and continued with Philip, and wondred when he saw the signes, &c. 3.2.10

14 They sent unto them Peter and Iohn, 4. 6.7.& 4.15.8

15 which when they were come downe prayed for them that they might receive the holy Ghost. 4.16.6

16 For as yet hee was come downe on none of them, but they were baptised onely in the name of the Lord Iesus. 4.15.6.& & 4.19.31

17 Then laid they their handes on them, and they received the holy Ghost. 4.15.8 & 4.19.31

18 And when Simon saw, that through laying on of the Apostles hands, the holy Ghost was given, hee offered them money. 3.2.10

22 Repent therefore of this thy wickednesse, and pray God that if it bee possible, the thought of thine heart may be forgiven thee 4.1.26

27 And he arose, and went on, and behold, a certaine Eunuch of Ethiopia, Candaces Queene of the Ethiopians chiefe Governor, who had the rule of all her treasure, and came to Ierusalem to worship. 3.2.32

31 And hee said how can I, except I had a guide? &c. 3.2.32

37 And Philip said unto him, if thou beleevest with all thy heart, thou maist, &c. 4.14.8.& 4.16.23

38 And they went downe both of them into the water, both Philip and the Eunuch, and hee baptised him. 4.16. 22. & 4.18.31

9.1 And Saul, yet breathing out threatnings, and slaughter against the Disciples of the Lord, &c. 3.2.6

3 Now as hee journeyed it came to passe that as hee was come neere to Damascus, suddenly there shined round about him a light from heaven. 4.17.17

4 And he fell on the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me. 3.25.3.& 4.17.29

6 Arise and goe into the citie, and it shall be told thee what thou shalt doe. 4.19.3

10 And there was a certaine Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, and he said, behold, I am here Lord. 3.2.6

13 Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Ierusalem. 1.18.13

14 Moreover here hee hath authoritie of the high Priests, to bind all that call upon thy name. 3.3.8

15 Hee is a chosen vessell unto me, &c. 3.3

17 Then Ananias went his way, and entered into the house, and put his hands on him, and said, brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way, as thou camest) that thou mightest receive thy sight, &c. 4.19.10

19 So was Saul certaine dayes with the Disciples which were at Damascus. 3. 2.6

25 Then the Disciples took him by night, and put him over the wall, and let him downe in a basket. 3.2.6

36 There was also at Ioppa, a certaine woman a Disciple named Tabitha, which by interpretation is called Dorcas. this was full of good works and almes which shee did 3.2.6

38 Now forasmuch as Lidda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent unto him two men, &c. 3.2.6

40 But Peter put them all forth, and kneeled downe and prayed, &c. 4.19.2

10.2 A devout man, and one that feared God with all his houshold, which gave much almes to the people &c. 3.24.10

3 He saw in a vision evidently (about the ninth houre of the day) an Angell of God comming unto him, &c. 4.3.3

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him. 1.10.3

31 And said, Cornelius thy prayer is heard and thy almes are had in remembrance in the sight of God. 3.2.32

34 Of a truth I perceive, that God is no accepter of persons. 3.17.4.& 3.23.10

42 And he commanded us to preach unto the people, and to testifie that it is hee that

that is ordained of God a Iudge of quicke and dead. 2.16.17.
43 To him also gave all the Prophets witnesse, that through his name all that beleeve in him shall receiue remission of sinnes. 3.4.25. & 3.5.2.
44 While Peter yet spake these words, the holy Ghost fell on them which heard the word. 4.16.31.
48 So he commanded them to bee baptised in the name of the Lord, &c. 4.15.15.
11.3 Thou wentest in to men uncircumcised, and hast eaten with them. 4.6.7.
4 Then Peter began, and expounded the thing in order to them. 4.6.7.
15 Then I remembred the word of the Lord, how hee said, John baptised with water, but you shall bee baptised with the holy Ghost. 4.15.18.
18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles, granted repentance unto life. 3.3.21.
26 Insomuch, that the Disciples were first called Christians in Antiochia. 3.2.6. & 4.16.31.
29 Then the Disciples every man according to his ability, purposed to send succour, &c. 3.2.6.
12.15 Then said they, It is his Angel. 1.14.7
13.2. Separate me Barnabas, and Saul, for the worke whereunto I have called them. 4.3.14.
3 Then fasted they and prayed, and laid their hands on them, and let them goe. 4.3.15. & 4.12.14. & 4.12.16.
36 Howbeit, David after hee had served his time, by the counsell of God hee slept, and was laid with his father, and saw corruption. 3.20.23.
38 Be it knowne unto you therefore men and brethren, that through this Man is preached unto you the forgiveneſſe of ſinnes. 3.11.3. & 3.11.22.
39 And from all things from which yee could not bee justified by the law of Moses, by him every one that beleeveth, is justified. 2.17.5. & 3.11.1.
43 Which spake to them and exhorted them to continue in the grace of God. 2.5.8.
48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained unto eternall life beleeved. 1.2.11. & 3.14.2.13
52 And the Disciples were filled with joy, and with the holy Ghost. 3.2.6.
14.16 Who in times past suffered all the Gentiles to walke in their owne waies. 1.5.13. & 2.11.11.
20 Howbeit, as the Disciples stood round about him, hee arose up, and came into the citie, &c. 3.2.6.
22 We must through many afflictions enter in to the kingdome of God. 3.8.1. & 3.18.7. & 3.2.8.
23 And when they had ordained them elders by election in every Church, and prayed, and fasted: they commended them to the Lord, in whom they beleeved. 4.3.7.12. 15. & 4.12.16.
15.7 And when there had been great disputation, Peter rose up, and said unto them: Ye men and brethren, ye know that a good while ago, among us God chose out mee, &c. 4.6.7.
9 And he put no difference betweene us and them, after that by faith hee had purged, &c. 3.14.8. & 4.14.4.
10 Now therefore why tempt ye God, and lay a yoke on the disciples necks, &c. 3.2.6.
11 But wee beleeve through the grace of the Lord Iesus Christ, to be saved even as they doe. 3.5.4.
20 But that wee write unto them, that they abstain themselves from filthinesse of idols, and fornication, and that that is strangled, &c. 4.10.17.21.
29 That is, that yee abstaine from things offered to idols, &c. 4.10.17.
15.1 Then came hee to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womans sonne, which was a Iewesse & beleeved, &c. 3.2.6.
3 Therefore Paul would that hee should goe forth with him, and he tooke and circumcised him, because of the Iewes which were in those quarters, &c. 3.19.12.
14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.24.13.
15 And when she was baptised, and her household, &c. 4.16.8.
33 And was baptised with all that belonged unto him straight way. 4.16.8.
37 Then said Paul unto them, after that they have beaten us openly uncondemned, which are Romanes, they have cast us into prison: and now would they put us out privily? nay verely: but let them come and bring us out. 4.20.29.
17.27. That they should seeke the Lord, if so be they might have groped after him, and

found him, though doubtlesse hee be not far from every one of us. 1.5.3.8,13.
28 For in him wee live, and move, and have our being, as also certaine of your owne poets have said, for wee are also his generation. 1.15.5. & 1.16.1.4.
Forasmuch then as wee are the generation of God, wee ought not to thinke, that the Godhead is like unto gold, or silver, or stone, graven by art and the invention of man. 1.11.2.
30 And the time of this ignorance God regarded not, but now hee admonisheth all men everywhere to repent. 3.3.7.
32 Now when they heard of the resurrection from the dead, some mocked, &c. 3.25.7
18.18 After that hee had shorne his head in Cenchrea: for he had a vow. 4.19.26.
23 Strengthening all the disciples. 3.2.6.
19.1 And found certaine disciples, and said unto them, &c. 3.2.6.
3 Unto what were ye baptised? and they said unto Iohns baptisme. 4.15.8 18.
4 John verely baptised with the baptisme of repentance, saying unto the people, that they should beleeve in him which should come after him, &c. 4.15.7
5 So when they heard it, they were baptised in the name of the Lord Iesus. 4.15.6. 8.18.
9 And Paul laid his hands upon them, and the holy Ghost came upon them, and they spake with tongues, and prophesied. 4.3.15.
12 So that from his body were brought unto the sicke kerchifes or handkerchifes, and the diseases departed from them, and the evill spirits went out of them. 4.19.18.
13 Then certaine of the vagabond Iewes, exercists, tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying: we adjure thee by the Iesus, whom Paul preacheth. 4.10.24.
20.1. Now after the tumult was ceased, Paul called the disciples unto him, and embraced them, &c. 3.2.6.
10 But Paul went downe, and laid himselfe upon him, and embraced him, saying: trouble not your selves, for his life is in him. 4.19.19
17 Wherefore from Miletum hee sent to Ephesus, and called the elders of the Church. 4.3.8.
18 Ye know from the first day that I came to Asia, after what manner I have been with you at all seasons. 4.3.7.
20 And how I kept backe nothing that was profitable, but have shewed you, and taught you openly, and throughout every house. 4. 1.22. & 4.3.6. & 4.12.2.
21 Witnessing both to the Iewes and to the Gracians, the repentance toward God, and faith towards our Lord Iesus Christ. 3.2.1. & 3.3.2.5.
26 Wherefore I take you to record this day, that I am pure from the blood of all men. 4. 4.3. & 4.12.1.
28 Take heed therefore unto your selves, and to all the flocke, whereof the holy Ghost hath made you overseers, to feede the Church of God which hee hath purchased with his owne blood. 2.14.2. & 3.5.2. & 3.11.8. & 3.13.11. & 4.3.8. & 4.5.8.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke. 4.9.4.
30 Moreover of your owne selves shall men arise speaking perverse things to draw disciples after them. 4.9.4.
31 Therefore watch, and remember that by the space of three yeares I ceased not to warne every one night and day with teares. 4.3.6.
36 And when he had thus spoken, he kneeled downe and praied with them all. 4.19.2.
21.4 And when we had found Disciples, we tarried there seven dayes. 3.2.6.
22.1 Ye men, brethren, and Fathers, heare my defence now towards you. 3.20.19.
16 Arise and be baptised, and wash away thy sinnes, in calling on the name of the Lord. 4. 15.15.
18 And I saw him saying unto mee: Make haste and get thee quickly out of Jerusalem, for they will not receive thy witnesse concerning me. 4.17.17.29.
25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned? 4.20.19.
23.1 And Paul beheld earnestly the Counsell, and said, Men and brethren, I have in all good conscience served God until this day. 3.17.14.
8 For the Sadduces said, that there is no Resurrection, neither Angell, nor Spirit, &c. 1.14.9. & 1.15.2. & 2.10.22. & 3. 25.5.
12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with an oath, saying, that they would neither eat nor drinke, till they had killed Paul. 4.13.3.

24.12 And they neither found mee in the Temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the Citie. 4.20.19.

15 And have hope towards God, that the resurrection of the dead which they themselves looke for also, shall be both of just and unjust. 3.15.9.

16 And herein I endevour my selfe to have alway a cleare conscience towards God, and towards men. 3.19.16. & 4.10.4.

25.10 Then said Paul: I stand at Cæsars judgment seat, where I ought to be judged: To the Iewes I have done no wrong, as thou very well knowest. 4.20.19.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse mee, no man can deliver me unto them: I appeale unto Cæsar. 4.20.19.

26.17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee. 3.2.1.

18 To open their eyes that they may turne from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and inheritance among them, which are sanctified by faith in mee. 3.2.1.

20 But shewed first unto them of Damascus, and at Jerusalem, and thorowout all the coast of Judea, and then to the Gentiles, that they should repent, and returne to God, and doe works worthy amendment of life. 3.3.5.

28.15 And from thence when the brethren heard of us, they came to meet us. 4.6.17.

16 So when we came to Rome, the Centurion delivered the prisoners to the Generall Captaine, &c. 4.6.15.

25 Well spake the holy Ghost by Esaias the Prophet, unto our Fathers. 1.13.15.

ROMANES.

1. PAul, a servant of Iesus Christ, called to be an Apostle, put a part to preach the Gospell of God. 2.14.6. & 4.3.10

2 Which he had promised before by his Prophets in the holy Scriptures. 2.10.3

3 Concerning his Sonne Iesus Christ our Lord, which was made of the seed of David, according to the flesh. 2.13.1.3. & 2.14.6.

4 And declared mightily to be the Sonne of God, touching the spirit of sanctification by the resurrection from the dead. 2.16.13. & 4.19.28.

5 By whom we have received grace and apostleship, that obedience might be given unto the faith in his name among all the Gentiles. 3.2.6. & 3.2.8. & 3.2.29.

7 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. 1.13.13.

9 For God is my witnesse, whom I serve in my Spirit in the Gospell of his Sonne, that without ceasing I make mention of you. 2.8.27.

16 For I am not ashamed of the Gospell of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2.29. & 4.1.5.

17 For by it the righteousnesse of God is revealed, from faith to faith: as it is written, the just shall live by faith. 3.2.29.32. & 3.11.19.

19 For as much as that which may be known of God, is manifest in them: for God hath shewed it unto them. 1.5.1.23.

21 Because that when they knew God, they glorified him not as a God, neither were thankfull, but became vaine in their imaginations, &c. 1.5.12.

22 When they professed themselves to be wise, they became fooles. 1.4.1.

28 For as they regarded not to know God, even so God delivered them up into a reprobate minde, to doe those things which are not convenient. 1.18.2.

2.6 Who will render every man according to his works. 3.16.3. & 3.18.1.

11 For there is no respect of persons with God. 3.23.10.

12 For as many as have sinned without the Law, shall perish also without the Law, and as many as have sinned in the Law, shall be judged by the Law. 2.2.22.

13 For the hearers of the Law are not righteous before God: but the doers of the Law shall be justified 3.11.15. & 3.17.3.

14 For when the Gentiles which have not the Law, doe by nature the things contained in the Law, they having not the Law, &c. 2.2.22.

15 Which shew the effect of the Law written in their hearts, their consciences also bearing them witnesse, and thoughts accusing one another, &c. 3.19.15. & 4.10.3.

25 *If thou bee a transgressor of the law, thy circumcision is made uncircumcision.* 4.14.24

3.4 *Yea, let God bee true, and every man a lier.&c.* 4.15.17

9 *What then? are wee more excellent? no, in no wise, for we have already prooved, that all, both Iewes and Gentiles are under sin.* 3.4.6.

10 *As it is written: there is none righteous, no not one.* 2.1.9.& 2.3.2.& 2.5.3.

12 *There is none that doth good, no not one.* 2.3.3.

15 *Their feete are swift to shed bloud, &c.* 2.3.3.

19 *Now wee know, that whatsoever the law saith, it saith it to them that bee under the law, that every mouth may bee stopped, and all the world be culpable before God.* 2.7.8.& 2.10.3.& 3.4.6.

20 *Therefore by the works of the Law shall no flesh be justified in his sight: for by the law commeth the knowledge of sinne.* 2.5.6.& 2.7.7.& 3.11.19.

21 *But now is the righteousnesse of God made manifest without the law, having witnesse of the law, and of the Prophets.* 2.9.4& 2.10.3.& 3.11.18,19.

24 *And are justified freely by his grace through the redemption that is in Christ Iesus.* 2.5.3.& 2.16.5.& 2.17.5.& 3.4.30.& 3.11.4,19.& 3.15.6.& 3.20.45.

25 *Whom God hath set forth to be a reconciliation through faith in his bloud, to declar his righteousnesse, by the forgivenesse of the sinnes that are passed through the patience of God.* 4.15.3

26 *To shew at this time his righteousnesse, that hee might be just, and a justifier of him which is of the faith of Iesus.* 3.11.12.& 3.13.1.& 3.13.2.& 3.14.17.

27 *Where is then thy rejoycing? It is excluded. By what law? of works? nay? but by the law of faith.* 3.11.13.& 3.13.2.

4.2 *For if* Abraham *were justified by works, hee hath wherein to rejoyce, but not with God.* 3.11.13.& 3.11.18.

3 Abraham *beleeved God, and it was counted to him for righteousnesse.* 3.17.8,10,

4 *Now to him that worketh, the wages is not counted by favour, but by debt.* 3.11.20.

5 *But to him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousnesse.* 3.11.3,6.

6 *Even as* David *declareth the blessednesse of the man, unto whom God imputeth righteousnesse without works, saying.* 2.17.5.& 3.11.4,20.22.

7 *Blessed are they whose iniquities are forgiven, whose sinnes are covered.* 3.11.11.

10 *How was it then imputed? when he was circumcised, or uncircumcised? &c.* 4.16.3.

11 *After he received the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was uncircumcised, &c.* 4.14.5,21,23.& 4.16.20.

12 *And the father of circumcision, not unto them onely which are of the circumcision, &c.* 4.16.12.

13 *For the promise that hee should bee the heire of the world, was not given to* Abraham, *or to his seede, through the law, but through the righteousnesse of faith.* 3.14.11.

14 *For if they which are of the law, be heires, faith is made void, and the promise is made of none effect.* 3.11.11.& 3.13.3

15 *For the law causeth wrath: for where no law is, there is no transgression.* 2.7.7.& 3.11.19.

17 *As it is written: I have made thee a father of many nations, even before God whom he beleeved, who quickneth the dead, and calleth those things which be not as though they were.* 2.10.11.& 3.2.15.& 3.14.5.

11 *And being full certified that what he had promised he was able also to performe.* 3.2.31.

25 *Who was delivered to death for our sinnes, and is risen againe for our justification.* 2.16.5.& 2.16.13.& 2.17.5.

5.1 *Then being justified by faith, wee have peace toward God through our Lord Iesus Christ.* 3.2.16.& 3.13.5.

3 *Knowing that tribulation bringeth foorth patience, &c.* 3.8.3.

5 *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us,* 3.1.2.& 3.2.12.

8 *But God setteth out his love towards us, seeing that while we were yet sinners, Christ died for us.* 2.12.4.& 2.16.4.& 3.4.25.

9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.* 2.16.5.

10 *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.* 2.16.2.4,5.& 2.17.6.& 3.11.21.& 3.14.6.

12 As by one man sinne entred into the world, and death by sinne, and so death went over all men, forasmuch as all men have sinned. 2.1.6,8. & 2.13.4.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many bee dead, much more the grace of God, and the gift by grace, which by one man Iesus Christ, &c. 3.5.4.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence to condemnation, but the gift is of many offences to justification. 2.17.3.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4.9,12. 23. & 4.14.21.

20 Moreover, the law entred thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more. 2.5.6. & 2.7.7.

6.3 Know ye not, that all we which have been baptised into Iesus Christ have been baptised into his death? 4.15.5.

4 Wee are buried then with him in baptisme into his death, that like as Christ was raised up from the dead by the glorie of the Father, so we also should walke in newnesse of life. 2.8.31. & 2.16.7,13. & 3.3.5. & 4.15.16,21. & 4.19.8.

6 Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serve sinne. 3.3.9,11.

12 Let no sinne therefore reigne in your mortall body, that ye should obey it in the lusts thereof. 3.3.13.

14 For sin shall not have dominion over you: for yee are not under the law, but under grace. 3.19.6. & 4.15.12.

18 Being then made free from sinne, yee are made the servants of righteousnesse. 3.6.3. & 3.16.2.

19 I speake after the manner of men, because of the infirmitie of your flesh, for as ye have given your members servants to uncleanesse, and to iniquitie, to commit iniquitie, &c. 3.24.10. & 3.25.8.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord. 2.8.58,59. & 3.4.28. & 3.14.31.

7.1 Know yee not brethren, for I speake to them that know the law, that the law hath dominion over a man as long as he liveth? 4.15.12.

7 What shall we say then? is the law sinne? God forbid. Nay I knew not sinne, but by the law: &c. 2.5.6. & 2.7.6.

12 Wherefore the law is holie, and the commandement is holie, and just, and good 3.9.4.

14 For wee know that the law is spirituall, &c. 2.8.6.

15 For I allow not that which I doe: for what I would that doe I not, but what I hate, that doe I. 2.2.27.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2.1.9.

19 For I do not the good thing which I would, but the evill, which I would not, that doe I 2.2.27. & 3.3.11.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 2.2.27.

23 But I see another law in my members, rebelling against the law of my minde, and leading mee captive into the law of sinne, which is in my members. 3.3.14.

24 O wretched man that I am, who shall deliver me from the body of this death? 3.9. 4. & 3.11.11. & 4.15.12.

8.1 Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit. 3.4. 28. & 4.15.12.

3 For that that was impossible to the law, in as much as it was weake because of the flesh God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh. 2.7.5. & 2.12.4. & 2.13.1,4. & 2.16.6. & 3.2.32. & 3.4. 27. & 3.11.23.

6 For the wisdome of the flesh is death: but the wisdome of the spirit is life and peace. 2.3.1.

7 Because the wisdome of the flesh is enmitie against God: for it is not subject to the law of God, neither indeed can be. 2.19. & 3.3.8. & 3.20.24.

9 Now ye are not in the flesh but in the spirit, because the spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his. 3.1.2. & 3.2.39. & 4. 17.12.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnesse sake. 2.1.6. & 3.1.3. & 3.2. 24. & 3.25.3. & 4.17.12.

11 *But if the spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.* 1.13.18. & 3.1.2. & 3.2.39. & 3.25.3,8. & 4.17.12.

14 *For as many as are led by the spirit of God, they are the sonnes of God.* 3.2.39.

15 *For ye have not received the spirit of bondage, to feare againe: but ye have received the spirit of adoption,* &c 2.11.9. & 2.14.5. & 3.1.3. & 3.2.11. & 3.13.5. & 3.20.1. & 3.24.1. & 4.19.22.

16 *The same spirit beareth witnesse with our spirit, that we are the children of God.* 3.2.39.

17 *If we be children, we are also heires, even the heires of God, and heires annexed with Christ,* &c. 2.12.2.

19 *For the fervent desire of the creature, waiteth when the sonnes of God shall be revealed.* 3.9.5. & 3.25.2.

20 *Because the creature is subject to vanitie not of it owne will,* &c. 2.1.5.

22 *For we know that every creature groneth with us also, and travelleth in paine together unto this present.* 2.1.5. & 3.25.2.

23 *And not onely the creature, but wee also which have the first fruits of the spirit, even we doe sigh in our selves, waiting for the adoption, even the redemption of our body.* 3.18.3.3. & 3.25.11.

24 *For we are saved by hope, but hope that is seene, is no hope,* &c. 2.9.3.

25 *But if we hope for that we see not, we doe with patience abide for it.* 3.2.41,42. & 3.25.1.

26 *Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought,* &c. 3.20.5.

27 *But he that searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the Saints,* &c. 3.20.5,34.

29 *For those which hee knew before, hee also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.* 2.13.2. & 3.1.1, 3. & 3.8.1. & 3.15.8. & 3.18.7. & 3.24.1.

30 *Moreover, whom hee did predestinate, them also he called: And whom he called, them also he justified: And whom he justified,* &c. 2.5.2. & 3.14.21. & 3.18.4. & 3.24.4.

32 *Who spared not his owne Sonne, but gave him for us all to death, how shall he not with him give us all things also?* 2.14.7. & 2.17.6. & 3.24.5.

33 *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth.* 3.11.3.6.11.

34 *Who shall condemne? it is Christ that is dead, yea or rather which is risen againe; who is also at the right hand of God,* &c. 2.16.13. & 2.16.16. & 2.16.18. & 3.20.20

35 *Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?* 3.13.5. & 3.2.28.

36 *For thy sake are wee killed all the day long, we are counted as sheepe for the slaughter.* 3.9.6. & 3.25.3. & 3.14.19.

38 *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come.* 3.2.16. & 3.2.40. & 3.15.8. & 3.24.6.

39 *Nor height, nor depth, nor any other creature shall bee able to separate us from the love of God, which is in Christ Iesus our Lord.* 3.2.16.28.40.

9.3 *For I would wish my selfe to bee separated from Christ, for my brethren that are my kinsmen according to the flesh.* 3.20.35.

5 *Of whom are the Fathers, and of whom concerning the flesh Christ came, who is God over all, blessed for ever, Amen.* 1.13.11. & 2.13.1.3. & 2.14.6.

6 *For all they are not Israelites, which are of Israel.* 3.22.4. & 4.2.3.

7 *Neither are they all children, because they are the seed of* Abraham: *But in* Isaac *shall thy seed be called.* 3.21.7. & 4.16.14.

8 *That is, they which are the children of the flesh, are not the children of God, but the children of the promise are accounted for the seed.* 3.21.7.

11 *For ere the children were borne, and when they had done neither good nor evill, that the purpose of God might remain according to the election, not by works, but by him that calleth.* 3.22.4.

12 *It was said unto her, the elder shall serve the younger.* 3.22.5,

13 *As it is written, I have loved* Jacob, *and have hated* Esau. 3.21.7. & 3.20.11.

14 *What shall we say then? is there unrighteousnesse with God? God forbid.* 3.22.8.

15 *I will have mercy on him to whom I will shew mercy: and I will have compassion on him on whom I will have compassion.* 3.22.6

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. 2.5.4.17. and 3.24.1.
17 For this same purpose have I stirred thee up, that I might shew my power in thee, &c. 3.24.14.
18 Therefore he hath mercy on whom he will, and whom he will he hardneth. 1.18.2. & 3.12.11.
20 But, O man, who art thou that pleadest against God? &c. 3.23.14. & 3.24.16
21 Hath not the potter power of the clay to make of the same lumpe &c. 3.17.5.
22 What and if God would, to shew his wrath and to make his power knowne, suffer with long patience the vessels of wrath? &c. 1. 14.18. & 3.23.1.
24 Even us, whom hee hath called, not of the Iewes only, but also of the Gentiles. 13.24. 16
32 For they have stumbled at the stumbling stone. 1.13.23.
33 Behold, I lay in Sion, a stumbling stone, and a rocke of offence. 1.10.11. And whosoever beleeveth on him, shall not bee confounded. 1.13.13
10,3 For they being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, &c. 3.11.13.
4 For Christ is the end of the law, for righteousnesse unto every one that beleeveth. 1. 6.2. & 2.6.4. & 2.7.2. & 3.2.6. & 4.8. 13.
5 That the man that doth these things shall live thereby. 3.11.14.17. & 3.17.3.
6 But the righteousnesse of Faith speaketh on this wise: Say not in thine heart, who shall ascend into heaven: &c. 1.17.2.
7 Or, who shall discend into the deepe? that is, to bring Christ againe from the dead. 1.17.2.
8 This is the word of faith which wee preach 2.5.12, & 3.2.29.30. and 4.14.14.
9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeve in &c. 3. 11.14.
10 For with the heart man beleeveth unto righteousnesse, and with the mouth man confesseth to salvation. 3.2.2.8.
11 Whosoever beleeveth in him, shall not bee ashamed. 1 13.13
14 But how shall they call on him, in whom they have not beleeved, &c. 3.20.1.11.
17 Then Faith is by hearing, and hearing &c. 3.20.27 & 4.1.5. & 4.6.31. & 4.8.9. & 4.16.19.
11.2 God hath not cast away his people which he knew before, &c. 3.2.26.
4 But what saith the answer of God to him? I have reserved unto my selfe seven thousand men, which have not bowed the knee to Baal. 4.1.2.
5 Even so then at this present time, is there a remnant, through the election of grace. 3.21.1.
6 And if it be of grace, it is no more of works: or else were grace no more grace, &c. 3.14. 5.
16 For if the first fruits bee holy, so is the whole lumpe, and if the roote be holy, so are the branches. 4.16.15.
17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graft in for them, and made partaker of the roote and fatnesse of the Olive tree. 3.1.1.
20 Well, through unbeleefe they are broken off, and thou standest by faith, be not high minded but feare. 2.3.22. & 3.24.6.
26 And so all Israel shall bee saved, as it is written: The deliverer shall come out of Sion, and shall turne away the ungodlinesse from Iacob. 3.3.2.
29 For the gifts and calling of God are without repentance. 4.16.14.
32 For God hath shut up all in unbeleefe, that he might have mercy on all. 2.7.8. & 3.23 11. & 3.24.16.
33 O the deepnesse of the riches both of the wisdome and knowledge of God: how unsearchable are his iudgments and his waies past finding out? 1.17.2. & 3.23.5
34 For who hath knowne the minde of the Lord? or who was his counsellour? &c. 3. 2.34 & 4.18.19. & 4.19.2.
35 Or who hath given unto him first and hee shall be recompenced? 3.14.3. & 3.22.3. & 3.23.11.
36 For of him, and through him, and for him are all things, &c. 2.8.13.
12.1 I beseech you therefore brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God which is your reasonable serving of God 3.7.1. & 3.16.3. & 4.18.16.
2 And fashion not your selves like unto this world, but bee yee changed by the renewing of your minde, that ye may prove what is, the will of God, good and acceptable, and perfect. 2.1.9. & 4.16.4.
3 As God hath dealt to every man the measure of faith. 4.13.3. & 4.16.4. & 4.17.32.

4 For as wee have many members in one bodie, and all members have not one office. 3,16.2

6 Whether we have prophecie, let us prophecie according to the proportion of our faith. 4.16.4. & 4.17.32.

7 Or an office, let us wait on the office, or hee that teacheth, on teaching. 4.3.8.

8 Or hee that exhorteth, on exhortation; he that distributeth, let him doe it with simplicitie; he that ruleth, with diligence; he that sheweth mercy, with cheerefulnesse. 4.3.8. 9. & 4.11.1. & 4.20.4.

10 Bee affectioned to love one another with brotherly love: in giving honour, goe one before another. 3.7.4.

14 Blesse them that persecute you: blesse, I say, and curse not. 4.20.20.

19 Dearely beloved, avenge not your selves, but give place unto wrath: for it is written: Vengeance is mine, I will repay, saith the Lord. 4.20.19.

21 Bee not overcome of evill, but overcome evill with goodnesse. 4.20.20.

13.1 Let every soule be subject unto the higher powers: for there is no power but of God: and the powers that bee, are ordained of God. 3.19.15. & 4.10.3.5. & 4. 20.4.7.23.

4 For hee is the minister of God for thy wealth: but if thou doe evill, feare: for hee beareth not the sword for nought for he is the minister of God to take vengeance on him that doth evill. 4.20.10. & 4.20.17. & 4 20.19.

5 Wherefore ye must be subject, not because of wrath onely, but also for conscience sake. 3.19.15. & 4.10.3. 4.29.22.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing. 4.20.13.

8 Owe nothing to any man, but to love one another: for hee that loveth another, hath fulfilled the law. 2.8.53.

8 For this, thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbour as thy selfe. 2.8.57.

14 But put ye on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it. 3.1.1. & 3.10.3.

14.1 Him that is weake in the faith, receive unto you, but not for controversies of disputations sake. 3.19.11.

5 This man esteemeth one day above another day, and another man counteth every day alike: let every man be fully perswaded in his minde. 2.8.33.

10 For we shall all appeare before the judgement seat of Christ. 1.13.11. & 3.5.8.

11 For it is written I live, saith the Lord: And every knee shall bow to me, and all tongues shall confesse unto God. 1.13.11. 23. & 3.25.7.

13 Let us not therefore judge one another any more; but use our judgement rather in this, that no man put an occasion to fall, or a stumbling block before his brother. 3.19 11

14 I know and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe; but unto him that judgeth any thing to be uncleane, to him it is uncleane. 3.19.8.

17 For the kingdome of God is not meat and drinke: but righteousnesse and peace, and joy in the holy Ghost. 2.15.4.

22 Hast thou faith? have it with thy selfe before God; blessed is hee that condemneth not himselfe in that thing which hee alloweth. 3.19.8.

23 For he that doubteth is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is sinne. 3.5.10. & 3.15.6. & 4.13.17. & 4.15.22.

15.1 Wee which are strong, ought to beare the infirmities of the weak and not to please our selves. 3.19.11.

5 Now the God of patience and consolation, grant that you bee like minded one towards another, according to Christ Iesus. 4.2.5.

6 That yee with one mind, and with one mouth may praise God, even the Father of our Lord Iesus Christ. 3.20.29,31.

8 Now I say that Iesus Christ was a Minister of the circumcision, for the truth of God, to confirme the promises made unto the Fathers. 3.2.32. & 4.16.15.

12 There shall be a roote of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. 1.13.13.

19 So that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospell of Christ. 4.3.4.

20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, &c. 4.3.4.

25 But now goe I to Jerusalem, to minister unto the Saints. 4.6.14.

30 *Also brethren, I beseech you for our Lord Iesus his sake, and for the love of the Spirit that ye would strive with me by prayers to God for me.* 3.20.20

16.3 *Greete* Prisilla *and* Aquila, *my fellow helpers in Christ Iesus.* 4.6.14.

7 *Salute* Andronicus *and* Iunia *my cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me.* 4.3.5.

20 *The God of peace shall tread Satan under your feete shortly.* 1.14.18.& 3.15.5

25 *By the revelation of the mystery, which was kept secret since the world began.* 2.9.4

26 *But now is opened, and published among all nations by the Scriptures of the Prophets &c.* 2.9.4

I. Corinthians.

1.1 Paul *called to bee an Apostle of Iesus Christ, through the will of God and our brother* Sosthenes. 4.3.10.

3 *Grace be with you and peace from God the Father, and from the Lord Jesus Christ,* 1.13.13

9 *God is faithfull by whom yee are called unto the fellowship of his Sonne Iesus Christ, &c.* 3.5.5

11 *For it hath beene declared unto mee my brethren, of you by them that are of the house of* Cloe, *that there are contentions among you.* 4.1.14.

12 *Now this I say, that every one of you saith I am* Paules, *&c.* 4.13.14

13 *Is Christ devided? was* Paul *crucified for you? Either were ye baptised into the name of* Paul? 2.5,2.& 4.15.13

20 *Where is the wise? where is the Scribe? where is the disputer of this world? &c.* 2.2.20.

21 *For seeing the world by wisdome knew not God in the wisdome of God, it pleased God by the foolishnesse of preaching to save them that beleeve.* 2.6.1

23 *But wee preach Christ crucified, unto the Iewes, even a stumbling blocke, unto the Grecians foolishnesse.* 3.24.14.

26 *For brethren, you see your calling how that not many wise men after the flesh, not manie mighty, not many noble are called.* 3 23.10

30 *But yee are of him in Christ Iesus who of God is made unto us wisedome and righteousnesse, and sanctification, &c.* 2.15.2.& 2.16.19.& 3.3.19.& 3.4,30.& 3.11.6 12.& 3.14.27.& 15.5.& 3.16.1.

2.2 *For I esteeme not to know any thing amongst you, save Iesus Christ, and him crucified.* 1.13.13.& 2.12.4,5.& 2.15.2.& 3.2.1

4 *Neither stood my word and my preaching in the entising speech of mans wisedome, but in plaine evidence of the spirit.* 1.8.1.& 4. 1.6.& 4.14.11

5 *That our faith should not be in the wisdome of men, but in the power of God.* 3.2. 35

8 *Which none of the Princes of this world hath knowne, for had they knowne. &c.* 1.5 12.& 2.14.2.& 4.17.30

10 *But God hath revealed them unto us by the spirit: for the spiris searcheth all things yea the deepe things of God.* 1.13.14.& 3.2.34

11 *For what man knoweth the things of a man, save the spirit of a man which is in him, even so the things of God knoweth no man, but the spirit of God.* 3.2.34

12 *Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God.* 3.2.39.& 4.8.11

13 *Comparing things spiritual with spirituall things.* 4.16.31

14 *But the naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him; neither can hee know them, because they are spiritually descerned.* 2.2.20.& 3.2.34

16 *For who hath knowne the minde of the Lord, that he might instruct him? but wee have the minde of Christ.* 1.13.14.& 3.13. 4.

3.2 *I gave you milke to drinke, and not meat. for yee were not able to beare it, neither yet now are yee able.* 3.19.13.

3 *For whereas there is among you envying, and strife, and divisions, are yee not carnall and walke as men?* 2.5.4.& 4.1.14

4 *For when one saith, I am* Paules, *another I am* Apollos, *are yee not carnall?* 4.4. 2.& 4.13.14

6 *I have planted,* Apollo *watered but God gave the increase.* 4.14.11.

7 *So then neither is hee that planteth any thing, neither he that watereth but God that giveth the increase.* 2,5.4.33.14.& 4.1.6.

8 *And every man shall receive his wages, according to his labour.* 3.16.3.& 3.18. 1.

9 *For wee together are Gods labourers, yee* are

are Gods husbandry, and Gods building. 2.5.16.& 4.1.6

11 For other foundation can no man lay, than that which is laid, which is Iesus Christ. 3.15.3.& 4.6.6.

12 And if any man build on this foundation, gold, silver, or precious stones, timber, hay, or stubble. 3.5.9.

13 Every mans worke shall bee made manifest, for the day shall declare it because it shall be revealed by the fire, &c. 3.5.9.

14 If any mans worke that he hath built upon, abide, he shall receive wages. 3.5.9.

15 If any mans worke burne, hee shall loose, but he shall be safe himselfe, nevertheless yet as it were by the fire. 3.5.9

16 Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you? 1.3.15.& 3.6.3.& 3.16.2.& 3.25.7.& 4.3.1.

19 For the wisdome of this world is foolishnesse with God, for it is written, He catcheth the wise in their owne craftinesse. 2.5.7.& 2.2.20.

21 Therefore let no man reioyce in men, for all things are yours. 4.19.1

4.1 Let a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God. 4.3.6.& 4.8.1

4 For I know nothing by my selfe, yet am I not thereby iustified, but he that iudgeth me is the Lord. 3.12.2.& 2.17.14.

5 Therefore iudge nothing before the time, until the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest, &c. 3.2.4

7 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why reioycest thou as though thou hast not received it? 2.5.2.& 3.7.4.& 3.24.12.

15 For in Christ Iesus I have begotten you through the Gospel. 4.1.6.

5.1 It is heard certainely that there is fornication among you, and such fornication as is not once named among the Gentiles, &c. 4.1.14.

2 And yee are puffed up and have not rather sorrowed, that he which hath done this deed, might bee put from among you. 4.1.15.

4 When yee are gathered together, and my Spirit, in the name of our Lord Iesus Christ, that such a one I say, by the power of the Lord Iesus Christ. 4.11.5.& 4.12.4.

7 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus. 4.12.5.6.

6 Know yee not that a little leaven leaveneth the whole lumpe? 4.12.5.

7 For Christ our passeover is sacrificed for us. 4.12.13.& 4.18.3.

11 If any that is called a brother, be a fornicater, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one to eate not. 4.1.15.& 4.12.5.

12 For what have I to doe, to iudge them also, which are without? doe ye not iudge them that are within? 4.11.5.

6.6 But a brother goeth to law with a brother and that under the infidels. 4.20.21.

7 Now therefore there is utterly a fault among you, because yee goe to law, one with another. 4.1.14.

9 Know ye not that the unrighteous shall not inherit the kingdome of God, &c. 3.4.21.& 3.24.10.

10 Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, not theeves, nor covetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God. 3.4.21

11 But ye are iustified in the name of the Lord Iesus, and by the spirit of our God. 1.13.14 & 3.1.1.& 3.6.3.& 3.14.6.& 3.24.10.

13 Meates are ordained for the belly, and the belly for the meates: but God shall destroy both it and them, &c. 3.25.8.& 4.13.9.& 4.19.7.

15 Know yee not, that your bodies are members of Christ, &c. 3.6.3.& 3.25.8.& 4.17.9.

19 Know yee not, that your body is the temple of the holy Ghost which is in you, whom you have of God. &c. 1.13 15.& 3.3.9.& 3.25.7.& 3.25.8.& 4.3.1.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit for they are Gods. 2.17.5.& 3.25.7.

7.2 Nevertheless, to avoid fornication, let every man have his wife, and let every woman have her owne husband. 2.8.43

3 Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband. 4.12.16.

5 Defraud not one another, except it bee with consent for a time, that ye may give your selves to fasting, and prayer and againe come together that Satan tempt you not for your incontinency. 4.12.16

9 I would that all men were even as I my selfe am: but every man hath his proper gift of God one after this maner, and another after that. 2.8.42.
9 But if they cannot abstaine, let them marrie: for it is better to marry than to burne. 2.8.43. & 4.13.17.
14 For the unbeleeving husband is sanctified by the wife, & the unbeleeving wife is sanctified by the husband, else were your children uncleane: but now are they holy. 2.1. 7. & 4.16.6. & 4.16.15. & 4.16.31.
19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandements of God. 4.14.24.
21 Art thou called being a servant? care not for it: but yet if thou mayest be free, use it rather. 4.20.1.
23 Ye are bought with a price: bee not servants of men. 4.20.32.
31 And they that use this world, as though they used it not: for the fashion of this world goeth away. 3.10.1.4. & 4.19.7.
34 The unmarried woman careth for the things of the Lord, that shee may bee holie both in body and in spirit, &c. 3.10.1.4. & 4.19.7.
35 And this I speake for your owne commodities, not to tangle you in a snare. 4.10.2.
8.1 And as touching things sacrificed unto idols, wee know that wee have knowledge, &c. 4.10.22.
4 For though there bee that are called gods, whether in heaven or in earth, &c. 1.13.11
6 Yet unto us there is but one God, which is the father, of whom are all things, and we in him, and one Lord Iesus Christ, &c. 1.13. 11. & 2.3.6. & 2.14.3. & 2.15.5.
9 But take heede least by any meanes this power of yours bee an occasion of falling to them that are weake. 3.19.11. & 4.10.22.
9.1 Am I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? are yee not my worke in the Lord? 3.14.15. & 4. 1.14. & 17.17. & 4.17.29.
2 For ye are the seale of my Apostleship in the Lord. 4.1.6.
5 Or have we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas. 4.12.25.
12 Nevertheless we have not used this power, but suffer all things, that we should not hinder the Gospell of Christ. 3.4.15.
16 And woe is unto mee, if I preach not the Gospell. 4.5.6.
19 For though I bee free from all men, yet have I made my selfe servant to all men, that I might win the more. 3.19.12.
20 And unto the Iewes I became as a Iew, that I might win the Iewes, &c. 4.19.29.
22 To the weake I become as weake, that I may win the weake: I am made all things to all men, that I might by all meanes save some. 3.19.12.
10.1 Moreover, brethren I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the Sea. 2.10.5.
2 And were all baptised unto Moses in the cloud, and in the sea. 4.15.9.
3 And did all eat the same spirituall meat. 4.14.23. & 4.18.20.
4 And did all drinke the same spirituall drink, for they dranke of the spirituall rocke that followed them: and the rocke was Christ. 1.13.10. & 2.9.1. & 4.14.26. & 17.15. 21.22.
5 But with many of them God was not pleased, for they were overthowne in the wilderneſſe. 4.14.24.
11 And all these things came unto them for examples, and were written to admonish us, upon whom the ends of the world are come. 2.10.5. & 3.2.22.
12 Wherefore let him that thinketh hee standeth, take heed lest he fall. 3.2.40. & 3. 24.6.
13 There hath no tentation taken you but such as appertaineth to man, &c. 3.20.40.
16 The cup of blessing which wee bleſſe, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 4.17.10. & 4.17.15. & 4.17.22. & 4.17.38. & 4. 18.8.
17 For wee that are many are one bread and one body, because wee all are partakers of one bread. 4.17.14.
23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. 3.19.12.
25 Whatsoever is sold in the shambles, eat ye, and aske no question for conscience sake. 3.19.11.
28 But if any man say unto you, this is sacrificed unto idols, eat it not because of him that shewed it, and for thy conscience, &c. 3.19 6. & 4.10.4.
29 And the conscience I say not thine but of that other, &c. 3.19.11. & 4.10.4.
31 Whether therefore yee eate or drinke,

or whatsoever ye doe, doe all to the glory of God 3.20.44.

32 Give none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. 3.19.11.

11.4 Every man praying or prophecying having any thing on his head, dishonoreth his head. 4.19.26.

5 But every woman that prayeth or prophecieth bare headed, dishonoureth her head. 4.10.29.

7 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man. 1. 15.4.

16 But if any man lust to be contentious, wee have no such custome, neither the Churches of God. 4.10.31.

20 When yee come together therefore into one place, this is not to eat the Lords Supper. 4.18.12.

22 Have yee not houses to eat and drinke in? despise ye the Church of God? &c. 4.10.29.

23 For I have received of the Lord that which I also delivered unto you, &c. 4.17. 35.50.

24 And when he had given thanks, hee brake it, and said, take eat, this is my body, which is broken for you: this doe you in remembrance of me. 4.17.1. & 4.17.20.

25 After the same manner also hee tooke the cup, when he had supped, saying, this is the new Testament in my blood, &c. 4.17.37.

26 For as often as ye shall eat this bread and drinke this cup, yee shew the Lords death untill he come. 4.16.30. & 4.17.20.

28 Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup. 4.1.15. & 4.16.30. & 4.17.40

29 For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body. 4.1.15. & 4.16.30. & 4.17.33. 34.40.

31 For if wee would judge our selves wee should not be judged. 3.3.18.

32 But when we are judged, we are chastened of the Lord, because we should not bee condemned with the world. 3.4 33. & 3.8.6,

12.3 Wherefore I declare unto you, that no man speaking by the spirit of God, calleth Iesus execrable, &c. 2.2.20.

6 And there are diversities of operations, but God is the same, which worketh all in all. 2.3.6.9.

8 For to one is given by the spirit, the word of wisdome, and to another the word of knowledge by the same spirit. 4.3.11.

10 And to another diversities of tongues, and to another the interpretation of tongues. 1. 13.14. & 3.2.9

11 And all these things worketh even the selfe same spirit, distributing to every man severally as he will. 1.13.14. & 4.13.3.

12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: even so is Christ. 1.13.16. & 3.7.5. & 3.16.2 & 4.17.22.

13 For by one spirit are wee all baptised into one body, whether we are Iewes or Grecians, &c. 4.24.7. & 4.15.15. and 4.16. 22.

25 Lest there should bee any division in the body; but that the members should have the same care one of another. 3.20.20.

28 And God hath ordained some in the church, as first Apostles, secondly prophets, thirdly, teachers, then them that doe miracles, after that the gift of healing, helpers, &c. 4.3,8. & 4.11.1. & 4.20.4.

31 But desire you the best gifts, and I will yet shew you a more excellent way. 3.2.9.

13.1. Though I speake with tongues of men and Angels, and have not love, I am as sounding brasse, or a tinneling Cymball. 2.5.4.

2 If I had all faith, so that I could remoove mountaines, and had not love, I were nothing. 3.18.8.

3 And though I feed the poore with all my goods, and though I give my body that I be burned, and have not love, it profiteth me nothing. 4.13.13.

4 Love suffereth long, it is bountifull, love envieth not, love doth not boast it selfe, it is not puffed up. 3.7.5.6.

9 For we know in part, and wee prophecie in part. 3.2.20.

10 But when that which is perfect, is come, then that which is in part, shall bee abolished. 3.2.13.

12 For now we see through a glasse darkely, but then shall we see face to face, &c. 3.22. 11. & 4.18.20.

13 And now abideth faith, hope and love, even these three: but the chiefest of these is love. 3.18.8.

14.15 What is it then? I will pray with the spirit, but I will pray with the understanding also, &c. 3.10.5. & 3.20.32.

16 Else, when thou blessest with the spirit, how

how shall hee that occupieth the roome of the unlearned, say Amen at thy giving of thanks, &c. 3.20.33
29 Let the Prophets speake two or three, and let the other iudge. 4.8.9. and 4.9.13
30 And if any thing be reuealed to another that sitteth by, let the first hold his peace. 4.1.13
34 Let your women keepe silence in the Churches, for it is not permitted vnto them to speake, &c. 4.10.29
40 Let all things be done honestly and by order. 2.8.32. and 3.20.29. and 4.3.10. and 4.10.27.30
15.6 After that he was seene of more than five hundred brethren at once, &c. 2.23.3
10 But I laboured more abundantly than they all, yet not I, but the grace of God which is in me. 2.3.11. and 4.1.6
12 Now, if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? 3.25.7. and 4.1.14
13 For if there be no resurrection of the dead, then is Christ not risen. 3.25.3
14 And if Christ be not risen, then is our preaching in vaine, and your faith is also in vaine. 3.25.3
16 For if the dead be not raised, then is Christ not raised. 2.23.2
17 And if Christ be not raised, your faith is vaine, &c. 2.13.2. and 2.16.13
19 If in this life only we have hope in Christ, we are of all men the most miserable. 3.9.6. and 3.18.4
20 But now is Christ risen from the dead, and is made the first fruites of them that slept. 2.16.13
21 For sith by man came death, by man came also the Resurrection of the dead. 2.1.6
22 For, as in Adam all men die, euen so in Christ shall all be made aliue. 4.16.17
25 For he must reigne till he hath put all his enemies vnder his feete. 2.16.16
28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, &c. 1.13.26. and 28. 30. and 2.14.3. and 2.15.5. and 3.20. 42. and 3.25.12
36 Thou foole, that which thou sowest is not quickened except it die. 3.25.4
39 All flesh is not the same flesh, but there is one flesh of men, &c. 3.25.8
41 There is another glory of the Sonne, another glory of the Moone, another glory of the starres: for one starre differeth from another Starre in glory. 4.29.14
45 The first Adam Adam was made a liuing Soule: and the last Adam was made a quickning Spirit. 1.15.4. and 2.12.2
46 Howbeit that was not first made, which is spirituall, but that which is naturall, and afterward that which is spirituall. 4.16.32
47 The first man is of the earth, earthly: the second man is the Lord from heauen. 2.12.7. and 2.13.2. and 2.14.3. and 4.27.25
50 Flesh and blood cannot inherite the Kingdome of God, &c. 4.16.17
51 Behold, I shew you a secret thing, we shall not all sleepe, but we shall all be changed. 2.16.17. and 3.15.8.
52 In a moment, in the twinckling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed. 2.16.17
53 For this corruption must put on incorruption, &c. 3.25.7
54 So when this corruptible hath put on incorruptible, and this mortall hath put on immortality, &c. 3.25.10
16.2 Every first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit. 2.27.11

II. CORINTHIANS.

1.2 GRace be with you, and peace from God our Father, and from the Lord Iesus Christ. 2.13.13
3 The Father of mercy, and the God of all comfort. 3.20.37
6 And whether we be afflicted, it is for your consolation and saluation which is wrought in the indoring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and saluation. 3.5.4
12 For our reioycing is this, the testimony of our conscience, that in simplicity and godly pureneſſe, and not in fleshly wisedome, &c. 3.2.41. and 3.17.14
19 For the Sonne of God, Iesus Christ who was preached among you by us, &c. 4.17.30
20 For all the promises of God in him are yea, and are in him Amen, &c. 2.9.2. and 3.2.32. and 3.20.17. and 4.14.20
22 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts. 1.7.4. and 3.1.3. and 3.2.36. and 3.24.1

23 *Now, I call God for a record unto my Soule, that to spare you, I came not as yet to* Corinthus. 2.8.24. and 2.8.27

24 *Not that we have dominion over your Faith, but that we are helpers of your joy, &c.* 4.8.9

2.6 *It is sufficient unto the same man that he was rebuked of many.* 3.4.13

7 *So that now contrariwise, yee ought rather to forgive him, and comfort him, lest the same should be swallowed up with overmuch heavinesse.* 4.1.29. and 4.12.8

8 *Wherefore, I pray you, that you would confirme your love towards him.* 4.12.9

16 *To the one wee are the savour of death, unto death: and to the other the savour of life unto life, &c.* 2.5.5

3.3 *In that yee are manifest to be the Epistle of Christ, ministred by us, and written not with yncke, &c.* 2.8.57

5 *Not that wee are sufficient of our selves to thinke any thing, as of our selves, &c.* 2.2. 15, 27. and 2.3.6

6 *Who also hath made us able Ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.* 1.9.3. & 2.7.2. and 3. 1.4. and 4.1.16. and 4.14.11

7 *If then the ministration of death written with letters, and engraven in stones was glorious, so that the children of Israel could not behold the face, &c.* 2.7.7

8 *How shall not the ministration of the spirit be more glorious?* 1.9.3

9 *For if the ministery of condemnation was glorious, much more doth the ministration of Righteousnesse exceede in glory.* 4. 3.3

14 *Therefore their mindes are hardened: for until this day remaineth the same covering untaken away in the reading of the old Testament, which vaile in Christ is put away.* 2.10.13

15 *But even unto this day when Moses is read, the vaile is laid over their hearts.* 2. 10.23

17 *Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.* 2.2.8

18 *But we all behold as in a mirror, the glory of the Lord with open face, and are changed into the same image, &c.* 1.15.4. and 1. 15.5. and 3.2.20. and 3.3.9

4.4 *In whom the god of this world hath blinded the mindes, that is, of the Infidells, that the light of the glorious Gospell of Christ, which is the image of God, &c.* 1.14.13 and 1.14.18. and 1.13.2. and 2.4.1

6 *For God that commanded the light to shine out of the darknesse, is he which hath shined in our hearts, &c.* 2.9.1. and 3.2.1 and 4.1.5. and 4.3.3

7 *But wee have this treasure in earthen vessells, that the excellency of that power might be of God, and not of us.* 4.1.5. and 4.3.1

8 *Wee are afflicted on every side, yet are wee not in distresse: in poverty, but not overcome of poverty.* 3.8.9. and 3.15.8

9 *Wee are persecuted, but not forsaken: cast downe, but we perish not.* 3.15.8

10 *Every where we beare about in our body, the dying of the Lord Iesus, that the life of Iesus also might be made manifest in our mortall flesh.* 3.15.5. and. 3.15.8. and 3. 18.7. and 3.25.3. and 3.25.7

13 *And because we have the same spirit of faith, according as it is written, I believed, and therefore have I spoken, &c.* 3.2.35

5.1 *For we know, that if our earthly house of this tabernacle be destroyed, wee have a building given of God, &c.* 3.25.6

2 *For therefore wee sigh, desiring to be clothed with our house, which is from Heaven.* 3.9.5

4 *Because wee would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.* 1.15.2. and 3.9.5

5 *Who also hath given unto us the earnest of the spirit.* 2.9.3. and 3.2.36

6 *Therefore we are alwaies bold, though wee know, that whiles we are at home in this body, we are absent from the Lord.* 1.15.2. & 3.2.14. and 3.9.4. & 3.25.1. & 3.25.6

7 *For we walke by Faith, and not by sight.* 3. 2.14

8 *Nevertheless, wee are bold, and love rather to remove out of the body, and to dwell with the Lord.* 1.15.2

10 *For we must all appeare before the judgement seat of Christ, &c.* 1.13.11. and 1. 15.2. and 3.18.1. and 3.25.7

18 *And all things are of God, which hath reconciled us unto himselfe by Iesus Christ, &c.* 3.2.29. and 3.5.5. and 3.11.4. and 4.6.3.

19 *For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, &c.* 2.12.4. and 2.17.2. and 3.2.32. and 3.4.25. and 3.11.22. and 3. 14.11. and 4.1.22.

20 *Now then are wee Embassadours for Christ:*

Christs as though God did beseech you through us, &c. 3.4.27. and 4.1.22. and 4.3.1

21 For hee hath made him to be sinne for us, which knew no sinne, that wee should be made the righteousnesse of God in him. 2.16.5 and 2.16.6. & 2.17.2. and 3.5.2. and 3.11.11. and 3.11.22. and 3.11.23

6.8 By honour and dishonour, by evill report and good report, &c. 3.8.8

16 For yee are the Temple of the living God, &c. 1.13.15. and 3.6.3. and 3.16.2

7.1 Seeing then that we have these promises, dearely beloved, let us cleanse our selves from all filthinesse of the flesh and the spirit, &c. 1.15.2. and 2.5.11. and 2.9.3. and 3.16.2. and 3.25.7

10 For godly sorrow causeth repentance unto salvation not to be repented off: but the worldly sorrow causeth death, 3.3.7. and 3.4.2

11 For behold, this thing, that yee have been godly sory, what great care it hath wrought in you, &c. 3.3.15

8.11 Now therefore performe to doe it also, that as there was a readinesse to will, even so yee may performe it of that which yee have. 3.5.8

16 And thanks be unto God, which hath put in the heart of Titus the same care for you. 2.5.8

17 Because hee accepted the exhortation, &c. 2.5.8

9.6 That hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally. 3.18.6

7 As every man wisheth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerefull giver. 3.16.3

12 For the ministration of this service, not onely supplieth the necessity of the Saints, &c. 3.7.5

10.4 For the weapons of our warfare are not carnall, but mighty through God, to cast, &c. 4.8.9. and 4.11.5. and 4.11.10

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled. 4.6.3

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, &c. 4.8.1

11.14 And no marvell: for Satan himselfe is transformed into an Angel of light. 1.9.2. and 4.12.12

12.2 I know a man in Christ above fourteen yeares agone (whether he were in the body, I cannot tell, God knoweth) which was taken up into the third heaven. 1.9.1. and 1.14.4. and 4.3.3

4 How that hee was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter. 1.14.4

7 And lest I should be exalted out of measure, though the abundance of revelations, there was given unto mee a pricke in the flesh, the messenger of Satan, &c. 1.14.18. and 3.3.14. and 4.17.34

8 For this thing I besought the Lord thrice, that it might depart from mee. 1.13.20

9 And he said unto mee, my grace is sufficient for thee? &c. that the power of Christ may dwell in me. 1.3.13 & 1.13.20. and 3.3.14.

21 I feare lest when I come againe, my God debase me, among you, and I shall bewaile many, &c. 3.3.18. and 4.1.27

13.4 For though he was crucified concerning his infirmity, yet liveth hee through the power of God. And we no doubt are weake in him, &c. 2.13.2. and 2.14.6. and 2.16.13

5 Prove your selves, whether yee are in the Faith: examine your selves: know yee not your owne selves, how that Iesus Christ is in you, except ye be reprobates? 3.2.39

10 According to the power which the Lord hath given mee, to edification, and not to destruction. 4.8.1

13 The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost, &c. 3.1.2

Galathians.

1.1 PAul an Apostle not of men, neither by man, but of Iesus Christ. 4.3.13. and 4.3.14

2 And all the brethren that are with mee, unto the Churches of Galatia. 4.1.14

3 Grace be with you, and peace from God the Father, and from the Lord Iesus Christ. 1.13.13

6 I marvell that yee are so soone removed away unto another Gospell, from him that hath called you in the grace of Christ. 4.1.27

8. But though that wee, or an Angell from Heaven preach unto you otherwise than that which we have preached unto you, let him be accursed. 4.9.12

16 To reveale his Sonne in mee, that I

should preach him among the Gentiles, &c. 3.22.7

18 *Then after three yeeres I came againe to* Ierusalem *to visit* Peter, *and abode with him fifteene daies.* 4.6.7. *and* 4.6.14

2.1 *Then foureteene yeers after, I went up againe to* Ierusalem *with* Barnabas, *and tooke with me* Titus *also.* 4.6.14

3 *But neither yet* Titus *which was with me, though he were a Grecian, was compelled to be circumcised.* 3.19.12

6 *God accepteth no mans person, &c.* 3. 23.10

7 *When they saw the Gospell of the uncircumcision was committed unto mee, as the Gospell of the circumcision was unto* Peter. 4.6.7.

8 *For hee that was mighty by* Peter *in the Apostleship over the circumcision, was also mighty by me towards the Gentiles.* 4.1. 6. *and* 4.6.7

9 *And when* Iames, *and* Cephas, *and* Iohn *knew of the grace that was given unto mee, &c.* 4.6.13

14 *But when I saw, that they went not the right way to the truth of the Gospell, I said unto* Peter *before all men, if thou, &c.* 4.12.3

16 *Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, &c.* 3.17.2

19 *For I through the Law am dead to the Law, and that I might live unto God, &c.* 2.16.7

20 *Thus I live yet, not I now, but Christ liveth in me, &c.* 4.19.35

3.1 *O foolish Galathians, who hath bewitched you, that ye should not obey the truth, &c.* 1.11.7. *and* 4.1.27. *and* 4.18.11

2 *Received yee the Spirit by the works of the Law, or by the hearing of the Faith preached?* 3.2.33. *and* 4.1.6

6 *Yea, rather as* Abraham *believed God, and it was imputed unto him for righteousnesse.* 3.17.8

8 *For the Scriptures foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell unto* Abraham, *&c.* 3.11.3

10 *For as many as are of the workes of the Law, are under the curse: for it is written, cursed is every man that continueth not in all things, &c.* 2.7.5. *and* 2.7.17. *and* 2.16.2. *and* 3.11.19

12 *And the Law is not of Faith: but the Man that shall doe these things shall live in them.* 3.11.18. *and* 3.11.19

13 *Christ hath redeemed us from the curse, &c.* 2.7.15. *and* 2.8.57. *and* 2.16.2. *and* 2.16.6. *and* 2.16.19. *and* 2.17.4. *and* 3.4.27. *and* 3.11.12. *and* 3.19.3. *and* 4.13.21

16 *Now, to* Abraham *and to his seede were the promises made, &c.* 2.6.2. *and* 2.13.3. *and* 4.14.21

17 *And this I say, that the Law which was foure hundred and thirty yeeres after, cannot disannull the Covenant that was confirmed afore of God in respect of Christ, that it should make the promises of no effect.* 3.11.20

18 *For if the inheritance be of the Law, it is no more by the promise, but God gave it unto* Abraham *by promise.* 3.11.17

19 *Wherefore then serveth the Law? it was added because of the transgression, &c.* 1. 14.9. *and* 2.5.6. *and* 2.7.2

21 *Is the Law then against the promises of God? God forbid, &c.* 3.11.19. *&* 3.4.6

22 *But the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them that beleeve* 3.4.6

24 *Wherefore the Law was a Schoolemaster to bring us to Christ, that wee might be made righteous by faith.* 2.7.2. *and* 2.7. 11. *and* 2.11.5

27 *For all yee that are baptised into Christ, have put on Christ.* 2.1.3. *&* 3.1.3. *&* 4. 14.7. *&* 4.15.6. *&* 4.16.21. *&* 4.19.8

28 *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all one in Christ Iesu.* 2.11.11. *and* 4.20.1

4.1 *Then this I say, that the heire as long as he is a childe, differeth nothing from a servant, though he be Lord of all,* 2.11.2. *and* 2.11.5. *and* 2.11.13

2 *But is under Tutors and Governors, until the time appointed of the Father.* 4.10.14

3 *Even so wee, when we were children, were in bondage under the rudiments of the world.* 4.10.14

4 *But when the fulnesse of time was come, God sent forth his Sonne, borne of a woman, &c.* 2.16.5. *and* 2.7.15. *and* 2.11. 11. *and* 2.12.7. *and* 2.13.1. *and* 2.13. 3. *and* 2.17.5. *and* 4.20.15

5 *That hee might redeeme them which were under the Law, that we might receive the adoption, &c.* 2.7.15. *and* 3.19.2.

6 *And because yee are the Sonnes, God hath*

hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, that is, Father. 2.14.5. & 3.1.3. & 3.2.11. & 3. 12.5. & 3.20.37

7 But even then, when ye knew not God, yee did service unto them which by nature are not Gods. 1.4.3. & 1.12.3.

8 But now, seeing yee know God, yee are rather knowne of God, &c. 4.1.27. and 4.10.10 & 4.19.7.

10 Ye observe dayes, and moneths, and times, and yeares. 2.8.33

11 I am in feare of you, least I have bestowed on you labour in vaine. 2.8.33.

12 For it is written that Abraham had two Sonnes, one by a Servant, another by a free woman. 2.11.9. & 4.8.3

24 By the which things, another thing is meant: for these Mothers, are the two Testaments, &c. 2.11.9.

25 For Agar or Sina is a Mountaine in Arabia, and it answereth to Jerusalem that now is, &c. 3.2.6

26 But Jerusalem, which is above, is free: and is the Mother of us all. 4.1.1.

28 We are after the manner of Isaac, children of the promise. 4.16.12

30 Put out the servant and her sonne. &c. 3. 18.3

5.1 Stand fast in the liberty therefore, wherewith Christ hath made us free, &c. 3.19.3 3.19.14. & 4.10.8. & 4.10.9. & 4.20. 1.

4 Whosoever are justified by the Law, yee are fallen from grace. 3.19.14.

5 For we through the spirit, wait for the hope of righteousnesse through faith. 3.2.42.

6 In Christ Iesus neither circumcision availeth any thing, nor uncircumcision, &c. 3. 11.20.

13 For brethren, yee have beene called unto liberty; onely use not your liberty, &c. 3.19. 11.

14 For all the law is fulfilled in one word, which is, Thou shalt love thy neighbour as thy selfe. 2.8.53

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh, &c. 2.7.3. & 2.2 27.

19 Moreover the workes of the flesh are manifest, which are adultrie, fornication, uncleannesse, wantonnesse. 2.1.8. & 3.14.1. & 4.15.10

6.10 While we have therefore time, let us doe good unto all men, &c. 3.7.6. & 3.20.38.

14 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me and I unto the world. 2.16.7

15 For in Christ Iesus, neither circumcision, availeth any thing, nor uncircumcision, &c. 4.14.24

17 From henceforth let no man put me to businesse, for I beare in my body the markes, &c. 3.18.7. & 3.25.8.

Ephesians.

1.2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. 1.13.13

3 Which hath blessed us with all spirituall blessing in heavenly things in Christ. 3.22. 10

4 As hee hath chosen us in him before the foundation of the world, that wee should bee holy, &c. 2.3.8. & 2.8.51. & 2.12 5. & 2.16 4. & 3.15.5. & 3.17.15. & 3.19.2. & 3. 22. 1. 3. 23. 12 & 3.24.3. & 3. 24.5.

5 Who hath predestinate us to bee adopted through Iesus Christ unto himselfe. 2.12. 5. & 3.11.4. & 3.18.2.

6 To the praise of the glory of his grace, wherewith hee hath made us accepted in his beloved. 2.17.2. & 3.1.32. & 3.11.4.

7 By whom we have redemption through his blood, &c. 3.4.30

9 And hath opened unto us the mysterie of his will, according to his good pleasure, &c. 4. 14.2. & 4.19.36

10 That in the dispensation of the fulnesse of the times, hee might gather together in one all things, both which are in heaven, and which are in earth, even in Christ. 2.12.5. & 3.20.21

13 In whom also yee have trusted, after that ye heard the word of truth, even the Gospell of our salvation. &c. 1.7.4. & 2.2.3. & 2. 10.3. & 3.1.4. & 3.2.36. & 3.24.1. & 3. 24.8.

14 Which is the earnest of our inheritance, until the redemption, &c. 3.24.8

17 That the God of our Lord Iesus Christ, the Father of glory, might give unto you the Spirit of wisedome, &c. 2.2.21.

18 That yee may know, what the hope of his calling, and what the riches of his glorious inheritance is in the Saints. 3.2.16. & 4.8.11

20 Which he wrought in Christ, when he raised him from the dead, &c. 2.16.15.

21 Farre above all principality and power,

and might, and domination, and every name that is named, &c. 1.14.5. and 2.15.3. and 2.16.15
22 And he hath appointed him over all things to be the head to the Church. 2.15.5. and 4.6.9
23 Which is his body, even the fulnesse of him that filleth all in all things. 2.15.5. and 3.20.38. and 4.1.10. and 4.17.9
2. 1 That were dead in trespasses, and sinnes, &c. 3.24.10
2 Wherein in time past ye walked, according to the course of this world, and after the Prince that ruleth in the ayre, &c. 1.14.13. and 1.14.18. and 2.4.1. and 3.24.10
3 Among w om we also had our conversation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, &c. 2.1.6. and 2.1.11. and 4.16.17
4 But God which is rich in love, through his great love wherewith he loved us. 3.14.5
5 Even when wee were dead by sinnes hee quickned us, &c. 3.5.19
6 And hath raised us up together, and made us to sit together in the heavenly places in Christ Jesus. 2.16.16. and 3.15.6. and 3.25.1
8 For by grace are ye saved through faith, and that not of your selves: it is the gift of God. 3.13.2. and 3.14.18
9 Not of works, least any man should boast himselfe. 3.13.2
10 For wee are his workemanship created in Christ Iesus unto good works, &c. 2.3.6. and 3.3.21. and 3.14.5. and 3.15.7. and 3.23.13
11 Wherefore remember that ye being in time past Gentiles in the flesh, and called uncircumcision, &c. 4.14.12. & 4.16.15
12 That ye were, I say, at that time without Christ, and were alienates from the commonwealth of Israel, &c. 1.4.3. and 1.5.12. and 2.6.1. and 3.24.10. and 4.14.12. and 4.16.3. and 4.16.24
14 For he is our peace, which hath made of both one, &c. 2.7.17. and 2.11.11. and 3.2.28 and 3.2.32. and 3.13.4. and 4.16.13
16 And that he might reconcile both unto God in one body by the Crosse, &c. 3.17.2
19 Now therefore, yee are no more strangers and forreiners but Citizens, &c. 3.25.1
20 And are built upon the foundation of the Apostles and Prophets, &c. 1.7.2. and 4.2.1. and 4.2.4. and 4.6.5
21 In whom all the building coupled together, groweth unto an holy Temple in the Lord. 3.15.5. & 3.16.2
3. 2 If yee have heard of the dispensation of the grace of God, which is given me to you ward. 4.14.2
7 Whereof I am made a minister by the gift of the grace of God, &c. 3.22.7
10 To the intent, that now unto principalities, and powers in heavenly places, &c. 1.18.3. & 2.11.12. & 3.24.16
12 By whom we have boldnesse and entrance by confidence, &c. 3.2.15. & 3.13.5. & 3.20.12
14 For this cause, I bow my knees unto the Father of our Lord Iesus Christ. 3.2.15
15 Of whom is named the whole family in heaven and in earth. 2.14.7
16 That hee might grant you according to the riches of his glory, that ye may be strengthened, &c. 3.12.5.
17 That Christ may dwell in your hearts by Faith, &c. 2.9.3. & 2.12.5. & 4.17.5
18 That ye being rooted and grounded in love, may be able to comprehend with all Saints, &c. 2.12.5. & 3.2.14. & 3.14.19
19 And to know the love of Christ, which passeth knowledge, &c. 2.12.5.
4.2 With long suffering supporting one another through love. 4.12.11. & 4.12.13
3 Indevouring to keep the unity of the Spirit in the bond of peace. 4.12.11. & 4.12.13
4 There is one body, and one Spirit, &c. 4.1.3. & 4.3.1. & 4.6.10
5 There is one Lord, one Faith, and one baptisme. 1.13.16 & 4.7.5
7 But unto every one of us is given grace, &c. 3.15.5. & 3.1.2. & 3.6.10
8 When he ascended up on high, he led captivity captive, &c. 1.13.11. & 2.16.16
10 He that descended, is even the same that ascended far above all heavens, &c. 2.16.14. & 4.3.2. & 4.6.10
12 He also therefore gave some to be Apostles, and some to be Prophets &c. 4.1, 1.5. & 4.3.4. & 4.6.10. & 4.8.12
12 For the gathering together of the Saints, that for the workes of the ministerie, &c. 4.1.5
13 Till we all meete together, in the unity of Faith, &c. 4.14.8
14 That we be no more henceforth children, waxing & caried away with every wind of doctrine, &c. 4.3.1
15 But let us follow the truth in love, and in all things grow up into him, &c. 2.16.15. and

1.15.& 3.1.1.& 3,1.3.& 4.3.2.& 4.6.9,
& 4.17.9
16 By whom all the body being coupled and knit together by every joynt, &c. 2.13.1
& 4.6.9
17 This I say therfore, and testifie in the Lord that ye henceforth walke not, &c. 2.3.1
18 Having their cogitation darkned, and being strangers, &c. 2.3.1.
20 But ye have not so learned Christ, 3.2.6
& 3.6 4
22 That is, that ye cast off concerning the conversation in times past, the old man, &c 3.3.8.& 3.6.4
23 And be renued in the spirit of your minde. 2.1.9.& 2.3.1.& 3.3.8.& 3.7.1
24 And put on the new man, which after God is created, &c. 1.15.4
25 Neither give place to the devill. 1.14.18
28 Let him that stoll, steale no more, but let him rather labour, &c. 3.24.10
30 And grieve not the holy spirit of God by whom, &c. 2.5.8
5.1 Be yee therefore followers of God as deare children. 3.6.3
2 And walke in love, even as Christ hath loved us, and hath given himselfe, &c. 2,17
5.& 4.19.23.
6 Let no man deceive you with vaine words, for such things, &c. 3.2.27
8 For ye were once darkenes, but are now light in the Lord. &c. 3.16.2.& 3.24.10.
14 Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light. 2.5.19.
23 For the husband is the wives head, even as Christ is the head of the Church, &c. 3.6.3.& 4.6.9
25 And gave himselfef or it. 4.1.17.& 4.8. 12.
26 That he might sanctifie it, and cleanse, &c 3.3.11. & 3.6.3.& 4.1.13.& 4.15.2.& 4.16.22
27 That he might make it unto himselfe a glorious Church, not having, &c. 3.3.11 & 4.1.10
28 So ought men to love their wives as their own bodies, &c. 4.19.35
29 For no man ever yet hated his owne flesh, but nourisheth it, and cherisheth it, even as the Lord doth the Church. 4.19.35.
30 For wee are members of his body, of his flesh, &c. 2.12.2.& 2.12,7 & 3.1.3.& 4.17.9
32 This is a great mystery, but I speake concerning Christ, and concerning the Church. 4.19.24
6.1 Children obey your parents in the Lord &c. 2.8.36.& 2.8.38.& 4.20.29.
4 And ye Fathers, provoke not your children to wrath, &c. 4.20.29.
9 Neither is there respect of persons with him. 3.13.10.
10 Finally my brethren be strong in the Lord, &c. 2.5.8
12 For we wrestle not against flesh and blood &c. 1.14.13.& 1.17 8
13 For this cause take unto you the whole armour of God, &c. 1.14.13.& 2.5.11.
16 Above all take the shield of Faith, wherewith ye may quench all. &c. 3.2.21.& 3.20 21.
18 And pray alway with all manner of prayer supplication in the spirit, &c. 3.20.5.& 2. 20.7.& 3.20.12
19 And for mee, that utterance may bee given unto me, that I may open my mouth boldly, &c. 3.20.20

PHILIPPIANS.

1.1 PAul and Timothy the servants of Iesus Christ, &c. 4.3.7.& 4.3.8
4 Alwaies in all my prayers for all you. &c. 2. 2.25
6 I am perswaded of this same thing, that he that hath begun this same good worke in you, &c. 2.3.6.& 3.18.1.& 3.24.6
20 As I heartily looke for, and hope that in nothing I shall bee ashamed, but that with all confidence, &c. 3,24.3
23 For I am greatly in doubt on both sides, desiring to be loosed and to bee with Christ. &c. 3.9.4
29 For unto you it is given for Christ, that not only ye should beleeve in him, &c. 2.17 5.
2.1 Fulfill my joy, that ye be like minded, having the same love, &c. 4.2.5
3 That nothing be done through contention, or vaine glory, but that in meekenesse, &c. 3.7.4
5 Let the same minde be in you, that was even in Christ Iesus. 4.2.5
6 Who being in the forme of God, thought it no robbery, &c. 1.13.11. & 1.13.14.
7 But he made himselfe of no reputation, and tooke on him the forme of a servant, and was made like unto men, &c. 1.13.24. & 2. 13.2.& 2.16.5.& 4.17.25.

8 He humbled himselfe, and became obedient unto the death, &c. 2.13.2. & 2.14.3 & 3. 15.8. & 4.14.12.
9 Wherefore God hath also highly exalted him, and given him a name, &c. 2.11.12. & 2.13.2. & 2.15.5. & 2.16.15. & 2.17. 6.
10 That at the name of Iesus should every knee bow, &c. 1.13.14. & 2.11.11. & 2. 14.3. & 3.5.8
12 Wherefore my beloved, as yee have alwaies obeyed, not as in my presence, &c. 2 5.11 3.2.23. & 3.18.1
13 For it is God that worketh in you both the will and the deede, &c. 2.2.27. & 2.3.6. & 2.3.11. & 2.5.11. & 3.2.23. & 3. 11.12
15 That they may be blamelesse, and pure, and the sonnes of God without rebuke, &c. 3.17. 15.
17 Yea and though I bee offered up upon the sacrifice, and service of your faith, I am glad and rejoyce with you all. 3.2.6
20 For I have no man like minded, who will faithfully care for your matters. 4.6.15
21 For all seeke their owne, and not that which is Iesus Christs. 4.6.15.
3.5 An Ebrew of the Ebrewes, by the law a Pharisee. 3.14.10
6 Concerning zeale, I persecuted the Church &c. 3.24.10
8 Yea doubtlesse I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, &c. 3.11.13. & 3.25.2
10 That I may know him, and the vertue of his resurrection, &c. 2.16.13. & 3.8.2. & 3.15.8. & 3.25.2
12 Not as though I had already attained to it, either were already perfect, but, &c. 4.8. 11.
13 But one thing I doe: I forget that which is behinde, &c. 3.14.13. & 3.25.1
15 Let us therefore as many as bee perfect, bee thus minded, and if yee be otherwise minded &c. 3.2.4. & 4.1.12
20 But our conversation is in heaven, from whence also we looke for the Saviour, &c. 3.25.2. & 4.17.27. & 4.17.29.
21 Who shall change our vile body, &c. 3. 25 4. & 3.25.8. & 4.17.29.
4.3 Yea, and I beseech thee, faithfull yoke fellow, helpe those women that laboured with me in the Gospell, &c. 3.24.9
6 Bee nothing carefull, but in all things let your requests be shewed to God in prayer and supplication, &c. 3.20.28. & 3.26.40.
12 And I can be abased, and I can bound every where in all things I am instructed, &c. 3.10.5. & 3.19.9.
18 I was even filled, after that I had received of Epiphroditus, &c. 4.18.16.

COLOSSIANS.

1.4 SInce we heard of your faith in Christ Iesus, and of your love toward all Saints. 2 10.3. & 3183
5 For the hopes sake, which is laid up for you in heaven, &c. 3.18.3. & 3.25.1
9 For this cause wee also, since the day wee heard of it, cease not to pray for you, &c. 2.2.25
10 And increasing in the knowledge of God. 2.2.25
12 Giving thanks unto the father which hath made us. &c. 3.22.1
13 Who hath delivered us from the power of darkenesse, &c. 4.15.6
14 In whom we have redemption through his bl. bloud, &c. 2.17.5. & 3.4.30. & 3.15. 5.
15 Who is the image of the invisible God, the first borne of every creature 2.2.20. & 2.6 4. & 2.12.4. & 2.12.7. & 2.14.1. & 2.14 5.
16 For by him were all things created, which are in heaven, and which are in earth, things visible and invisible, &c. 1.14.10. & 2.12.7
18 And hee is the head of the body of the Church, &c. 2.12.7. & 4.6.9.
20 And by him to reconcile all things unto himselfe, &c. 1.14.10. & 2.17.2. & 3.4.27 & 3.15.5
21 And you which were in times past strangers and enemies, because your mindes, &c. 2.16.2. & 3.14.6
22 Hath he now also reconciled, in the body of his flesh, &c. 2.16.2
24 Now rejoyce I in my sufferings for you, &c 3.5.2. & 3.5.4. & 4.12.5
26 Which is the mystery hid since the world began: and from all ages, but now is made manifest unto his Saints. 2.7.17 & 2.11. 12. & 3.2.14. & 4.14.2
2.2 That their hearts might bee comforted, and they knit together in love, &c. 3.2.14
3 In whom are hid all the treasures of wisedome and knowledge. 2.12.4. & 2.15.2. & 3.2.13. & 2.11.5. & 3.11.12. & 4.8.7. & 4.10.8. & 4.18.20.
8 Beware lest there bee any man that spoile

you through Philosophy. 14.10,8.& 4.10,24

9 For in him dwelleth all the fulnes of the Godhead bodily. 1.13,13.& 3.11,5

10 And ye are compleate in him, which is the head of all principality and power. 1.14,5.& 4.6,9

11 In whom also ye are circumcised with circumcision made without hands. 4.14,24.& 4.16,11

12 In that ye are buried with him in Baptisme. 3.25,8.& 4.15,5.& 4.16,21

13 And ye which were dead in sins, and in the uncircumcision of your flesh. 2.7,17

14 And putting out the hand-writing of ordinances that was against us. 2.7,17 & 2.17,5.& 3.4,5

15 And hath spoiled the principalities and powers, and hath made a shew of them openly. 2.16,6

16 Let no man therefore condemne you of meate and drinke, or in respect of an holy day. 2.8,33

17 Which are but a shadow of things to come: but the body is in Christ. 2.7,16 & 2.8,31.& 4.14,22.& 14.25

19 And holdeth not the head, whereof all the body is furnished, and knit together by joints. 2.15,1

20 Wherefore if you be dead with Christ from the ordinances of the world. 4.10,9.& 4.10,13.& 4.19,7

21 Touch not, nor taste not, &c. 4.10,13

23 Which things have indeed a shew of wisedome, in voluntary religion. 4.10,9 & 4.10,24.& 4.13,2

3.1 If then you be risen with Christ, seeke those things which are above 3.6,3.& 4.17,36

2 Set your affections on things which are above, and not on things which are on the earth. 4.17,36

3 For ye are dead, and your life is hid with Christ in God. 2.16,7.& 2.16,13.& 3.25,1

5 Mortifie therefore your members which are on the earth, fornication, uncircumcision, &c. 2.16,13,6

6 For the which things sake the wrath of God commeth on the children of disobedience. 3.2,27

9 Lie not one to another, seeing that yee have put off the old man. 3.3,8

10 And have put on the new, which is renewed, &c. 1,15,4.& 2.12,9.& 3.3,9

11 Where is neither Grecian nor Iew, circumcision nor uncircumcision, Barbarian, &c. 14.20,1

14 And above all these things put on love, 2.8,5 1.& 3.18,8.& 4.13,13

16 Teaching and admonishing your owne selves, in Psalmes and Hymnes. 3.20,32

20 Children, obey your parents 2.8,36

24 Knowing that of the Lord, ye shall receive the reward of the inheritance. 3.18,2

25 Neither is there any respect of persons. 3.23,10

4.3 Praying also for us that Gods may open unto us the doore of utterance. 3.20,20

17 And say to Archippus, take heed to the ministery that thou hast received. 4.3,7

I. Thessalonians.

2.18 Therefore we would have come unto you (I Paul) &c. 1.17,11

19 For what is our hope, or joy, or crowne of rejoycing? 3.25,10

3.5 Even for this cause, when I could no longer forbeare, I sent him that I might know of your faith. 3.20,46.& 4.1,6

12 And the Lord increase you, & make you abound in love one toward another. 2.5,6

13 To make your hearts stable, and unblamable in holinesse before God. 3.17,15

4.3 For this is the will of God, even your sanctification. 3.16,2

7 For God hath not called us unto uncleanesse, but unto holinesse. 3.16,2.& 3.19 2.& 3.23,11

15 For this say we unto you by the word of the Lord, that we which live, and are remaining in the comming of the Lord, shall not prevent those which sleepe. 3.25,8

16 For the Lord himselfe shal descend from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise. 1.14,8. and 2 16,17

17 Then shall we which live and remaine, be caught up with them also in the clouds to meet the Lord in the aire: and so shall we be ever with the Lord. 2.16,17

5.2 For you your selves know perfectly, that the day of the Lord shall come even as a theefe in the night. 4.19,34

9 For God hath not appoint us unto wrath, but to obtaine salvation by the meanes of our Lord Iesus Christ. 3.16,2

17 Pray continually. 3.20,7.& 3.20,28

18 In al things give thanks, for this is the wil of God in Christ Iesus toward you. 3.20,28

19 Quench

19 Quench not the spirit. 1.9,3. & 2.5,11
20 Despise not prophecying. 1.9,3
23 Now the very God of peace sanctify you throughout: and I pray God that your whole spirit soule and body, may be kept blameleſſe unto the comming of our Lord Ieſus Christ. 3.6,3. & 3.17,15. & 3. 25,7

II. Thessalonians.

1.4 SO that we our ſelves rejoyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer. 3.2,11
5 Which is a token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for the which ye alſo ſuffer. 3.2,11. & 3.18.7
6 For it is a righteous thing with God, to recompenſe tribulatiō to them that trouble you. 3.9,6. & 3.18,7. & 3.25,4
7 And to you which are troubled, reſt with us when the Lord Ieſus ſhall ſhew himſelfe from heaven with his mighty Angels: 3.18,7
9 Which ſhall bee puniſhed with everlaſting perdition, from the preſence of the Lord, and from the glory of his power. 3. 25.12
10 When he ſhall come to be glorified in his Saints, and to be made marvellous in all them that beleeve (becauſe our teſtimony toward you was beleeved) in that day. 3.25,10
11 Wherefore, we alſo pray alwayes for you that our God may make you worthy of his calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power. 2.5,8. & 3.2,35
2.3 Let no man deceive you by any meanes for that day ſhall not come except there come a departing firſt, and that that man of ſin be diſcloſed, even the ſonne of perdition. 4.9.7
4 And exalteth himſelfe againſt all that is called God, or that is worſhipped, ſo that he doth ſit as God in the temple of God, &c. 4.2,12. & 4.7,25. & 4.7,29. & 4.9,4
9 Even him whoſe comming is by the working of Satan with all power and ſignes, and lying wonders. 1.14,17
11 And therefore God ſhal ſend them ſtrong delusion, that they ſhould beleeve lyes. 1 14,17. & 1.18,2. & 2.4,5
12 That all they might be damned, which beleeve not the truth, but had pleaſure in unrighteouſneſſe. 1.18.2. & 2.4,5
13 But wee ought alwayes to give thankes to God for you, brethren beloved of the Lord, becauſe he hath choſen you from the beginning to ſalvation, through ſanctification of the ſpirit, and beleefe of the truth. 3.1,2
14 Wherevnto he called you by our Goſpell, to the obtaining of the glory of our Lord Ieſus Christ. 2.10,3
3.6 We doe command you brethren, in the name of our Lord Ieſus Chriſt, that yee withdraw your ſelves from every brother that walketh inordinately, &c. 4.1,26
10 For even when we were with you, this we warned you off, that if there were any that would not worke, that he ſhould not eate. 4.16,29
12 Thoſe that be ſuch manner of perſons, we command, and beſeech for our Lord Ieſus Chriſt, that they worke with quietneſſe, and eate their owne bread. 3.1,26
14 And if there be any that follow not our counſell, note him by a letter, and have no company with him, that he may bee aſhamed. 4.12,5
15 Yet count him not as an enemy, but admoniſh him as a brother. 4.12,10

I. Timothie.

1.5 THe end of the Law, is love out of a pure heart, and good conſcience, of faith unfained. 2.5,6. & 2.8,5 1. & 3. 2,12. & 3.19,16. & 4.10,4
9 Knowing that the law is not put for juſt men, but for the lawleſſe and diſobedient, and for thoſe that will not be ruled, for the wicked, &c. 2.7,10
13 I, I ſay which was firſt a blaſphemer, & a perſecuter, and a doer of wrong: but he had mercy of me, for I did it ignorantly, not beleeving. 3.3,12
15 Chriſt Ieſus came into the world to ſave ſinners, of which I am chiefeſt. 2.12,5
17 To the king eternall, immortall, inviſible, the only wiſe God, be honour and glory, &c. 1.13,11,24
19 Having faith and a good conſciene, the which being put away, ſome have made ſhipwracke of faith. 3.2,12
2.1 I exhort therefore, that firſt of all prayer, ſupplications, interceſſions, and giving of thankes be made for all men: 3. 20,19. & 4.20,23

2 For kings and for al that are in authority, that we may leade a quiet and peaceable life in all holinesse & honesty. 4.20,5,27
4 Who would have all men be saved, and come to the knowledge of the truth. 3,.14. 15
5 One God and one Mediatour betweene God and man, the man Christ Iesus. 2.12 1. & 2.17,5. & 3,20,17,20. & 4.12,25
6 Who gave himselfe a ransome for al men, I say Christ, that testimony ordained in due time. 2.17,5. & 3.4,30
8 I will therefore that the men pray every where, lifting up pure hands without wrath or doubting. 3.20,29. & 3.25,7. & 4.19,2
3.2 A Bishop ought to be unblameable, the husband of one wife, watchfull, sober, setled, harborous, apt to teach. 4.3,12. & 4. 4,7,10. & 4.5,2. & 4.2,23,24
9 Holding the mystery of the faith with a pure conscience. 3.2,13. & 4.19,36
15 Which is the Church of the living God, the pillar and ground of all Truth. 4.1, 10, & 4.2,1,10. & 4.8,21
16 And without controversie great is the mystery of godlinesse, God was made manifest in the flesh. 1.13,11. & 4.14,2
4.1 The spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed to spirits of error, and to doctrine of divels. 4.19.4
2 Teaching lyes through hypocrisie, whose conscience is marked with a hot yron. 4. 9.14
3 Forbidding marriage, and commanding to abstaine from meat, which God hath created to be received with thankesgiving of the faithfull and of them that have knowne the truth. 4.9,14. & 4.12,23
4 For whatsoever God hath created is good, nor nothing is to be refused if it bee taken with thankesgiving. 3.19,8
5 For it is sanctified by the Word of God and prayer. 3.19,8. & 3.20.28
6 Being nourished up in the words of faith, and in good doctrine which thou hast continually followed. 3.2,13
8 But godlinesse is profitable which hath promise of this life, and of the life to come. 2.9,3. & 3.2,28. & 3.20,44
10 Therfore we labour and are reproached, because we hope in the living God, which is the Saviour of all men, but most chiefely of the faithfull. 3.8,8
13 Attend unto reading, exhortation and doctrine untill I come. 1.9,1.
14 Neglect not the gift that is in thee, which was given thee to prophecy, with laying on of the hands of the Elders. 4.3, 16. & 4.19,28
5.9 Let not a widow be taken into the number that is yonger than 60. yeeres old, that hath been the wife of one husband. 4.3,9
12 Therefore to be condemned, because they have forsaken their first faith. 4.13,18
17 The Elders that rule well, are worthy of double honor, but most chiefely those that doe labour in the word and doctrine. 2.8, 3?,4,11,1
20 Those that offend, reprove openly, that the rest may feare. 4.12,3
21 I charge thee before God and our Lord Iesus Christ, and the elect Angels, that thou keepe these things without preferring one before another, and doe nothing partially. 1.14,9,16. & 3.23,4
22 Lay hands suddenly upon no man, neither be partaker of other mens. 4.3,12,15
6.4 He is puffed up and knoweth nothing, but doteth about questions and strife of words, of which there riseth envy, strife raylings, and evill surmising. 1.3,13
10 For the roote of all evill is the love of money, the which whilest some lusted after, they have erred from the faith, and pearced themselves through with many sorrowes. 3.2,13
16 Who only hath immortality, dwelling in the light that none can attain unto, whom never man saw, neither yet can see, unto whom be honour and power everlasting. Amen. 1.6,3. & 1.18,3. & 2.2,1
17 Charge those that be rich in this world, that they be not high minded, and that they put no trust in uncertaine riches, but in the living God, who giveth all things abundantly to enjoy. 3.18,6
20 O Timothy, keepe that that is committed unto thee, and avoid profane and vaine bablings, and oppositions of science falsely so called. 1.16,8

II. Timothie.

1.1 PAul the Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus. 2. 9.3
6 I do put thee in remembrance that thou stirre up the gift of God which is in thee, by the laying on of my hands. 4.3,16
9 Who

9 Who hath saved you and hath called you with an holy calling, not according to our works, but according to his owne purpose and grace, &c. 2.12,5. & 3.14,5. & 3. 22,3. & 4.1,26.
10 But now is made manifest by the appearing of our Lord Iesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospell. 2.9,2. & 3.25,1.
12 For the which cause also I suffer these things, neither am I ashamed: I know whom I have beleeved, and I am perswaded, he is able to keepe that I have cõmited unto him against that day. 3.2,31, & 3.25,4.
14 That worthy thing that was committed unto thee, keepe through the holy Ghost which is in us. 3.2,33.
18 The Lord grant him that hee may finde mercy with the Lord in that day. 3.25,10
2.10 Therefore I suffer all things for the Elects sake, that they might also obtaine the salvation that is in Christ Iesu, with eternall glory. 3.5,4.
12 If we be dead with him, we shal also live with him, and if we suffer, we shall also reigne with him. 3.15,8.
13 If we beleeve not, yet abideth he faithful he cannot deny himselfe. 1.4,2. & 3.20,36
16 Stay prophane babling about vaine things; for they will proceed to more ungodlines. 3.2,13.
19 The foundation of God standeth sure having this seale, The Lord knoweth who be his, &c. 3.22,6. & 4.1,2,8.
20 In a great house there be not only golden and silver vessels, but also of wood and of earth, and some of them be to honour, and some to dishonour. 3.15,8.
25 Instruct them with meekenesse that are contrary minded, if that God will give them at any time repentance that they may know the truth. 1.14,18. & 3.3, 21. & 3.24,15.
26 And that they which bee taken in the snare of the Divell, in the which they be held captive, may, &c. 1.14,18. & 3.3,21
3.6 Ever learning, but they can never come to the knowledge of the truth. 3.2,5.
8 And as Jannes and Jambres withstood Moses, so they withstand the truth, men corrupt in minde, and reprobate touching the faith. 3.2,13
16 The whole Scripture is giuẽ by inspiration of God, and is profitable to teach, to reprove, & to correct, &c. 1.9,1. & 2.7,14
17 That the man of God may be perfect, being perfectly instructed to every good worke. 1.9,1
4.1 I charge thee therfore before God, and before the Lord Iesus Christ, who shall judge the quicke & the dead at his glorious comming in his kingdome. 2.16,17
8 It remaineth that there is a crowne layd up for me, which the Lord that righteous judge shal give unto me in that day. 3. 18,5. & 3.25,4
16 At my first answering no man assisted me, but all forsooke me. 4.6,15

Titvs.

1.1 PAul a servant of God, and an Apostle of Iesus Christ according to the faith of the Elect of God, and knowledge of the truth, which is according to holinesse. 3.2,12. & 3.22,10
5 For this cause I left thee in Creta, that thou shouldest goe forwards to amend those things that remaine, and that thou shouldest appoint every where Elders, as I have commanded thee. 4.3,7,8,15
6 If any be blamelesse, let him be the husband of one wife, having children that bee faithfull, &c. 4.3,12 & 4.12,23
7 A Bishop must be blameless, as the steward of God, &c. not greedie of filthy lucre. 4.5,19
9 A holder of that faithfull word which serveth to teach, so that hee may exhort by sound doctrine, and confute them that speake there-against. 4.3,6
13 This witnesse is true: wherefore reprove them earnestly, that they may bee sound in faith. 3.2,13
15 All things are pure to the pure: but to the defiled and faithlesse, nothing is pure, &c. 3.19,9. & 4.13,9. & 4.17,40
2.2 That old men bee sober, shewing themselves worthy to be reverenced, and temperate, sound in faith, love, and patience. 3.2,13
11 For the grace of God that bringeth salvation to all men hath appeared. 2.12,4. & 3.7,2. & 3.162,. & 4.1,26
12 Teaching us, that wickednes being forsaken, and worldly lusts, we should live soberly, righteously, and holily in this present life. 3.16,2. & 3.25,1
13 Looking for that blessed hope, and for that glorious comming of the glory of that great

great God our Saviour, even Christ Jesus. 3.9.5. & 3.26.2.
32. Put them in minde that they be subject to principalities, and obey powers, that they be prepared to every good worke. 4.20.23.
4. But when the bountifulnesse and love of God our Saviour towards man appeared. 2.5.17. & 3.14.5. & 4.1.26.
5. Not by the works of righteousnesse that we had done, but according to his mercy he saved us, by the washing of regeneration, &c. 1.13.14. & 2.5.17. & 3.4.25. & 4.15. 2.3. & 4.16.20. & 4.17.22.
7. That being justified by his grace, wee should be made heires according to the hope of eternall life. 3.15.6.
9. But stay foolish questions and genealogies, and contentions, and brawlings about the law, for they are unprofitable and vaine. 2.12.5.

HEBREWES.

1.1. GOd many times and diversly spake to the Fathers by the Prophets. 2.9.1. & 2.15.1. & 4.8.7.
2. In these latter dayes he spake to us by his Sonne. 1.13.7. & 4.8.7. & 4.18.20.
3. Who being the brightnesse of his glory, and the engraven forme of his person, and beareth up all things by his mighty Word, hath by himselfe purged our sinnes, &c. 1.13. 2.12. & 1.16.4. & 2.2.20. & 2.14.3.
4. Being made so much more excellent than Angels, by how much he hath obtained a more excellent name. 1.14.9.
6. Let the Angels of God worship him. 1.13. 11. & 1.13.23. & 1.14.9.
10. And thou O Lord, in the beginning hast laid the foundation of the earth: and the heavens be the works of thy hands. 1.13. 11. & 1.13.23. & 1.13.26.
14. Be they not all ministring spirits sent forth to minister for their sakes that shall be heires of salvation. 1.14.9. & 3.20.23.
2.5. He hath not put in subjection to the Angels, the world to come, of which we speak. 1.14.9.
9. But we see Jesus crowned with glory and honour, which was made a little inferiour to Angels, by reason of suffering death, that by Gods grace he might taste of death for all men. 1.13.26. & 2.16.7.
11. For he that sanctifieth, and those that are sanctified, are all of one: wherefore he is not ashamed to call them brethren. 2.13.2.
14. That he might destroy through death, him that had the Empire and power of death, that is the Devill, &c. 1.14.18. & 2.13.1.2. & 3.11.12.
15. And that he might deliver all them which for feare of death were all their life time subject to bondage. 2.16.7.
16. For in no wise he tooke the Angels, but he tooke the seed of Abraham. 1.14.9. & 2.13.1.2.
17. In all things it became him to be made like to his brethren, that he might be mercifull, and a faithful high Priest in all things concerning God. 2.13.1. & 2.16.2.19.
3.14. We be made partakers of Christ, if we keepe sure unto the end that beginning wherewith we are upholden. 3.2.16.
4.9. There remaineth therefore a rest to the people of God. 2.8.29.
14. Having therefore a great high Priest, that hath entred into heaven, even Jesus the Sonne of God, let us hold this profession. 2.7.2. & 4.4.21.
15. We have not a high Priest that cannot be touched with the infirmity of our flesh, but but was in all things tempted in like sort, yet without sinne. 2.12.1.7. & 2.13.1. & 2. 16.12. & 4.17.24.
16. Let us approach therefore with boldnesse unto the throne of grace, that we may receive mercy, and finde grace to helpe at time of need. 3.20.12.17.
5.1. Every high Priest is taken from among men, and is ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4.
4. Neither doth any man take this honour to himselfe, but he that is called of God, as was Aaron. 4.3.10. & 4.15.22. & 4.18. 9.14.
5. And so Christ tooke not to himselfe this honour, to be made high Priest, &c. 4.14. 21. & 4.18.2.
6. Thou art a Priest for ever, after the order of Melchisedec. 4.19.28.
7. Which in the daies of his flesh did offer up prayers & supplications with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared. 2.16.11.
8. Although he were the sonne, notwithstanding he learned obedience by those things that he suffered. 3.8.1.
10. And called of God an high Priest, after the order of Melchisedec. 4.18.2.
6.4. For it cannot be that those which were once lightned, and have tasted of the hea-

venly gifts, and were made partakers of the holy Ghost. 3.2.11.& 3.3.21.23.
6 If they fall, that they should bee renued againe by repentance, &c. 3.3.21.
10 For God is not unjust, that he should forget your works and labour of love, which ye shewed toward his name, &c. 3.18.7.
13 For when God made the promise to Abraham, when as he could sweare by none greater, he swore by himselfe. 2.8.25.
16 For men verily sweare by him that is greater than themselves, and an oath for confirmation is an end of strife amongst them. 2.8.27.
7.3 Without father, without mother, without kindred, and having neither beginning of his daies, nor end of his life, but is likened to the Sunne of God, and continueth a priest for ever. 4.19.28.
7 But without all controversie, that which is the least is blessed of him that is greater. 4.18.2.
11 If there had beene a full perfection by the Leviticall priesthood, &c. 2.11.4.
12 The priesthood therefore being changed, it must needs bee, that there bee a change of the law. 3.4.4.& 4.6.2.
17 Thou art a Priest for ever after the order of Melchisedech. 4.18.2.
19 The law sanctified nothing, but the bringing in of a better hope did it by the which we come neere to God. 2.7.17.& 2.11.4.
21 But this, he is made with an oath by him that said unto him, The Lord hath sworn and will not repent, thou art a Priest for ever, &c. 4.18.2.
22 Iesus is made so much greater surety of a better testament. 4.18.2.
24 And he, because he abideth for ever, hath an everlasting priesthood. 2.15.6.
25 Whereby hee is able to save those which come unto God by him. 2.16.16.
8.1 But this is the summe of that which we have spoken: that wee have such an high priest, that sitteth on the right hand of the throne of majesty in heaven. 2.16.15.
5 See, quoth hee that thou make all things according to the patterne that was shewed thee in the mountaine. 2.7.1.
6 But now our high priest hath obtained a more excellent office, in as much as he is the Mediator of a better testament. 2.16.12.
9.1 The first Testament had also ordinances of religion, and a worldly sanctuary, 4. 14.21.
7 But into the second went the high priest alone once every yeare, not without bloud which hee offered for himselfe and for the people. 2.7.17.& 2.15.6.
8 Whereby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilest as yet the first tabernacle was standing. 2.7.17.& 2.15.6.
9 Wherein were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did service. 2.7.17. 2.11.14.& 4.14.25.
11 But Christ being come a high priest of good things to come. 2.16.16.& 4.14.21. & 4.18.2.
12 Neither by the bloud of goats and calves but by his owne bloud entred hee once into the holy place. 2.17.4.& 4.18.3.
13 For if the bloud of buls and goats, and the ashes of an heifer sprinkling them that are uncleane, sanctifieth as touching the purification of the flesh. 2.17.4.
14 How much more shall the bloud of Christ which through the eternall spirit offered himselfe without spot to God, &c. 2. 16.6.& 3.16.2.& 4.14.11.
15 And for this cause hee is the Mediator of a new testament, that through death, &c. 2.7.17.& 4.17.4.
16 For where a testament is, there must bee the death of him that made the testament 4.18.5.
22 And all things almost according to the law was purified by bloud, and without sheading of bloud there was no remission. 2.15. 6.& 2.17.4.
26 But now once in the end of the world hath he appeared to put away sinne by the sacrifice of himselfe. 4.18.3.
27 And as it is ordained for men that they shall once dye, and after that commeth the judgement. 2.16.17.& 3.25.8.
28 So Christ was once offered to take away the sins of many, and unto them that looke for him, shall hee appeare the second time without sin unto salvation. 3.26.2.
10.1 For the Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer yearely, sanctifie the comers thereto. 2.7.16.17.& 2.11.4.& 4. 14.23.
2 For would they not then have ceased to have beene offered because the offerers once purged, should have had no more conscience of sinne. 3.19.15.& 4.10.3.& 4. 14.25.

4 For the blond of buls and goats cannot take away sinne. 4.14.25.
7 Then I said, lo, I come in the beginning of the book it is written of me) that I should doe O God thy Will. 2.16.5.
8 Above, when he said, sacrifice and offerings, and burnt offerings, and sin offerings, thou wouldest not have, neither hast thou pleasure therein which are offred by the law, &c. 2.16.5.
10 By the which Will we are sanctified, even by the offering of the body of Christ once made. 3.6.3.& 4.18.3.
14 For with once offering he hath consecrated for ever, those that are sanctified. 3.5.2.& 4.18.3.
19 Wherefore brethren, seeing we have liberty to enter the holy place through the blond of Jesus. 3.20.20.
20 By the new and living way which he hath prepared for us through the vaile, that is, his flesh. 3.20.18.
26 If we sinne willingly after that wee have received the knowledge of the truth, there remaineth no more sacrifice for sinne. 3.3.21.23.& 4.18.3.
27 But a fearefull looking for of judgement, and violent fire which shall devour the adversaries. 3.25.12.
29 Of how much more sorer punishment thinke ye, shall he be worthy, which treadeth under foote the Sonne of God, and counteth the blond of the testament as an holy thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.21
36 Ye have neede of patience, that after ye have done the will of God, yee might receive the promises. 3.2.37.
11.1 Now faith is the ground of things that are hoped for, and the evidence of things that are not seene. 3.2.41.& 3.25.1.
3 By faith we understand, that the world was made by the word of God, in such sort, that the things that wee see, were not made of things that did appeare. 1.5.13.& 1.6.1.& 1.16.1.
6 Without faith it is unpossible to please him, for hee that commeth to God must beleeve that God is, and that he doth reward them that seeke him. 3.11.15.& 3.14.4.& 3.20.40.
7 By faith wee being warned of God of the things which were as yet not seene, &c. 3.26.30.
9 By faith hee abode in the land of promise as a stranger, &c. 3.10.13.
17 By faith Abraham offered up Isaac when he was tryed, and he that had received the promises, offered his onely begotten sonne. 3.19.6.
21 He worshipped God leaning upon his staffe. 1.11.15.
12.3 Consider him therefore that indured such speaking against of sinners lest yee should be wearied and faint in your minds. 3.3.15.
5 And you have forgotten the exhortation, which speaketh unto you as unto children: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reproved of him. 3.4.32.
8 For if you bee without correction, whereof all are partakers, then are yee bastards and not sonnes. 3.8.6.
9 Moreover, wee have had the fathers of our bodies which corrected us, and wee gave them reverence, should we not much rather be in subjection unto the father of spirits, that we might live? 1.15.2.
17 For ye know how that afterward when he would have inherited the blessing, hee was rejected, for he found no place to repent, although hee sought the blessing with teares. 3.3.24.
18 For ye came not to the mount that might bee touched, nor unto burning fire, nor to blackenesse, and darkenesse, &c. 2.11.9.
22 But yee came to the mount Sion, and to the city of the living God, the celestiall Jerusalem, and to the company of innumerable angels. 1.14.9.
23 To the congregation of the first borne which are written in heaven, and to God the judge of all. 3.25.6.
13.4 Marriage is honourable amongst all men and the bed undefiled: but whoremongers and adulterers God will judge. 4.9.14.& 4.12.25.& 4.13.3.
8 Iesus Christ the same yesterday, and to day, and also for ever. 2.10.4.
15 By him therefore let us daily offer up to God the sacrifice of praise, that is, the fruit of the lips, which confesse his name. 3.20.28.& 4.18.16.17.
16 To doe good, and to distribute forget not: for with such sacrifices God is pleased 3.4.36.& 3.7.5.& 3.15.4.& 4.18.17.
17 Obey your guides and bee ruled by them, for they watch for the health of your soules, as such that shall give account therefore. 1.15.2.

Iames.

1.2 MY brethren, count it for an exceeding joy, so often as you fall into temptations. 3.20 46.

12 Blessed is the man that suffereth temptation, for when he shall be tryed, he shall receive the crowne of life. 3.17.10.

13 Let no man when he is tempted say, that he is tempted of God, for God cannot be tempted with evill, neither doth hee tempt any man, 3.20.46.

14 But each one is tempted when he is drawne away by his owne concupiscence, and is intised. 3.20.46.

15 Then when lust hath conceived, it bringeth forth sin, and sinne when it is finished bringeth forth death. 3.3.13.

17 Every good gift and every perfect gift commeth from above from the Father of lights, with whom there is no variablenesse, neither shadow by turning. 1.13.8.& 2.2.21 & 4.14.10.

21 Wherefore lay apart all filthinesse and superfluity of maliciousnesse, and receive with meekenesse the word that is ingrafted in you which is able to save your soules. 4. 17.25.

2.5 Hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to those of whom he is beloved. 3.23.10

10 For whosoever shall keepe the whole law, and yet faileth in one point, he is guilty of all. 3.14.10.& 3.18.10

14 What availeth it him my brethren, though a man say hee hath faith, when hee hath no workes, can the faith save him? 3.2.9.12.

19 Thou beleevest there is one God, thou doest well, and the devils beleeve and tremble. 3. 2.10.

21 Was not Abraham our father justified thorow works, when hee offered Isaac his sonne upon the altar? 3.17.11.

4.3 You aske and you receive not, because you aske amisse, that yee might consume it on your lusts. 3.20.7.

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giveth grace to the humble. 2.2.10.& 3. 12.5.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands yee sinners, and purge your hearts ye wavering minded. 3. 3.16.

11 He that speaketh evill of his brother speaketh against the law and condemneth it, but if thou condemne the law, &c. 4.10.7.

12 There is one law-giver that is able to save and to destroy. 4.10.7.

14 Who can tell what shall bee the next day, for what is your life? it is even a vapour, &c. 3.20.28.

15 For that yee ought to say, if the Lord will and if we live, we will doe this or that. 3. 20.28.

5.12 Before all things, my brethren sweare not neither by heaven, neither by earth, neither any other oath, but let your yea be yea, and your nay nay, &c. 2.8.26.

13 Is any man afflicted amongst you? let him pray: is any man merry? let him sing Psalms. 3.20.7.

14 Is any sicke amongst you? let him send for the Elders of the Church, and let them pray for him &c. 4.19.18,21.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up, and if hee have committed sinne, it shall be forgiven him. 3,20.11,

16 Acknowledge your faults one to another and pray one for another, that yee may bee healed: for the prayer of a righteous man availeth much if it be fervent. 3.4.6,12.& 3.20.27.

17 Elias was a man subject to those things that we be, and hee prayed earnestly that it might not raine, and it reigned not on the earth for the space of three yeares and sixe moneths. 3.20.26.

IPeter.

1.2 TO the elect according to the foreknowledge of God the Father unto sanctification of the spirit through obedience and sprinkling of the bloud of Iesus Christ, grace and peace be multiplyed unto you. 3. 3.1.& 3.14.6.& 3.21.6.& 4.15.2

3 Blessed be God the Father of our Lord Iesu Christ, who of his great mercy hath begot us againe into a lively hope, by the resurrection of Christ Iesu from death. 2.16.13.

5 Who are kept by the power of God through faith to salvation, which is prepared to be declared in the last day. 3.2.24.& 3.18.3.
7 That the tryall of your faith, being much more precious then gold which perisheth although it be tryed by fire. 3.8.4
9 Receiving the end of your faith, even the salvation of our soules. 1.15.2.& 3.18.3. & 3.25. 1.
11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the suffering that should come unto Christ, &c. 1.13.18.& 2.9.1
12 Vnto whom it was revealed, that they should not minister unto themselves, but unto us the things which are now shewed unto you by them. 2.9.1.& 2.11 6.
15 But as hee which hath called you is holy so be you holy in all manner of conversation. 3.6.3.
16 Be you holy, for I am holy. 3.6.2.
18 Knowing that yee were not redeemed with corruptible things, as silver and gold from your vaine conversation, received by the traditions of the fathers. 2.17.5.
19 But with the precious bloud of Christ, as of a lambe undefiled and without spot. 2. 7 5.& 3.6 3.
20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes. 3.22.6.& 4.18. 20.
21 Which by his meanes doe beleeve in God that raised him up from the dead and gave him glory, that your faith and hope might be in God. 2.16.13 & 3.2.1.43.
22 Seeing your soules are purified by obeying the truth through the spirit unto brotherly love without fayning. 1.15.2.& 2.5.11.
23 Being borne againe, not of mortall seed, but of immortall, by the word of the living God, who liveth and endureth for ever. 2.10.7. & 4.1.6.& 4.16.18.31.
2.5 And ye as lively stones, be made a spirituall house, &c. 4.6.5.& 4.15.16.
9 But yee are a chosen generation, a kingly priesthood, a holy nation, a people that God hath challenged to himselfe, that you should shew forth the vertues of him which hath called you from darkenesse, into his wonderfull light. 2.7.1.& 3.13.2.& 4.18.17.& 4.19.25.
11 Behold, I pray you as pilgrimes and strangers, and that you abstaine from the lusts of the flesh, which strive against the soule. 1.15.2.
13 Be you subject unto every ordinance of man for the Lords sake, whether it be to the King, as to the superiour. 4.20.23.
17 Honour all men, Love brotherlinesse, feare God, honour the King. 4.20 7.
21 Christ hath suffered for us, leaving us an example that we should follow his steps. 3. 16.2.
24 Who bore our sinnes upon his body on the crosse, that we being dead to sin, might live to righteousnesse: by whose stripes ye are healed. 2.16.6.& 2.17.4. & 3.4.26.& 3.4 27.& 3 4.30.& 4.14.21
22 You were as strayed sheepe, but now yee be turned to your shepheard and bishop of your soules. 1.15.2.& 3 25.6.
3.7 Likewise ye husbands, use your selves as it becommeth men of knowledge, giving honour to the woman as to the weaker vessel, &c. 4.20.29.
18 For Christ suffered once for sinnes, the just for the unjust, that hee might bring us to God, and was put to death concerning the flesh, but lived according to the spirit. 2.13 2
19 By the which he also went, and preached to the spirits that were in prison. 2.16.9.
21 To the which also the figure that now saveth us, even baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ. 3.19.15. & 4.10.3.& 4.14.4.& 4.14.24.& 4.15 2.& 4.16.21.
4.3 It is enough for us that in the forepart of our life, we have lived according to the lust of the Gentiles, when we walked in, &c 3. 15 8.& 3. 24.11.
8 Before all things have fervent love amongst you, for love covereth the multitude of sin. 3. 4.31.& 3.4.36.
10 Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifull graces of God. 3. 7 5.
11 If any man speake, let him speake as the words of God. 3.8.8.& 4.8.9.
17 For the time is come, that judgement must begin at the house of God, if so bee it begin first with us, what shall be the end? &c. 3. 4.34.
5.1 The elders which bee amongst you, I beseech also that am an elder, &c, 4.6.7.
2 Feede the flocke of God, which dependeth upon you. 4.6.3.& 4.10.17.
3 Not as though yee were lords over Gods heritage. 4.4.9.& 4.10.7.

5 God resisteth the proud and, giveth grace to the humble. 3.12.5.
6 Humble your selves under the mighty hand of God, that hee may exalt you in due time. 3.2.40.
7 Having all your care cast upon him: for he careth for you. 1.17.6.
8 Be yee sober and watch, for your adversary the Devill, as a roaring lion walking about seeketh whom he may devour. 1.4.18.& 1. 14.13.& 3.20.46
10 And the God of all grace, which hath called us unto his eternall glory in Christ Iesus, after ye have suffered a little, make you perfect, &c. 3.20.46.

II. Peter.

1.4 WHereby most great and precious promises bee given us that by them we should be partakers of the godly nature, &c. 3.11.10.& 25.10.
5 Therefore give even all diligence thereunto joyne moreover vertue to your faith and with vertue knowledge. 2.5.11.
10 Wherfore brethren, give rather diligence to make your calling and election sure: for if you doe these things, you shall never fall. 3.13.8
14 Seeing I know the time is at hand, that I must lay downe this my tabernacle, as the Lord Iesus declared unto me. 3.25.6.
19 We have also a most sure word of the Prophets, to the which ye doe well that you take heede, as unto a light that shineth in a darke place vntill the day dawne, &c. 1.9.2.
21 For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. 1.13. 7.& 1.13.18.
2.1. There were false Prophets amongst the people, as amongst you there shall bee false teachers, &c. 4.9.4.
4 If God spared not the Angels that sinned, but cast them downe into hell, and delivered downe into the chaines of darkenesse, &c. 1. 14.16.& 1.14.19.
9 The Lord knoweth how to deliver the godly out of temptations. 3.20.46.
19 Of whomsoever a man is overcome, even of the same hee is brought into bondage. 2. 2.8.
3.4 Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning, &c. 3.24.2.
8 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeeres, and a thousand yeares as one day. 3.2.42.
9 And would have no man to perish, but would have all men to come to repentance. 3.24.15.

I. Iohn.

1.1 THat which was from the beginning that we have heard, that we have seene with our eies, that we have beheld, and that our hands have handled of the word of life. 2.14.2.& 2.14 7.& 4.17.8.
7 That if we walke in the light as he is in the light, we have mutuall fellowship, and the blood of his sonne Iesu Christ purgeth us from all sinne, &c. 2.17.4.& 3.5.2.& 4. 14.21.
9 If we confesse our sinnes, he is faithfull and just, so that he will forgive us our sins, &c. 3.4.9.& 3.29.
10 If we say we have no sinne, we make him a lier, &c. 3.20.45.
2.1 If any man have sinned, wee have an advocate with the father Iesus Christ the righteous. 3.4.26.& 3.20.17
2 He is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world, 2.17.2.& 3.4.26.& 3. 20.20.
12 I write unto you little children, because your sinnes be forgiven you for his names sake 2.17.5.& 3.4.26.
18 Little children it is the last time: and as you have heard, Antichrist shall come. 4. 18.20.
19 They went out from us, but they were not of us, for if they had beene of us, they would have continued with us, &c. 3.3.23.& 3. 24.6.7.
20 But ye have annointment from him that is holy, and you know all things. 3.1.3.
23 Whosoever denieth the Sonne, the same hath not the father. 2.6.4.
27 But the ointment that you have received of him, abideth in you, neither need you that any man teach you, but as the same ointment teacheth you, &c. 3.1.3

3.1. Beho

3.1 *Behold, what love the father hath shewed on us, that we should be called the sonnes of God, for this cause the world knoweth you not, because it knoweth not him.* 3.6.3. & 3.20.36.

2 *Dearely beloved, wee are now the sonnes of God, but yet it doth not appeare what we shall be: and we know, that when hee shall appeare, wee shall belike him: for we shall see him as he is, &c.* 2.9.3. & 3.2.14. & 3.11.10. & 3.25.10. & 4.18.20.

3 *And every man that hath this hope in him, purgeth himselfe even as he is pure.* 3.16.2.

8 *Hee that committeth sinne is of the devill, for the devill sinneth from the beginning, but the sonne of God, &c.* 1.14.15.18.19. & 3.15.8.

9 *Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can hee sinne, because he is borne of God,* 2.3.10. & 2.5.11.

10 *In this are the children of God knowne, and the children of the devill, &c.* 1.14.19. & 3.16.2.

15 *Who so hateth his brother, is a man killer, and yee know that no man killer hath eternall life abiding in him.* 2.8.39.

16 *Hereby have wee perceived love, that hee laid down his life for us, therefore we ought also to lay downe our lives for the brethren.* 2.14.2.

20 *For if our hearts condemne us, God is mightier than our hearts, and knoweth all things.* 3.4.18.

22 *And whatsoever wee aske, wee receive of him, because we keepe his commandements &c.* 3.27.10.

24 *Hee that keepeth his commandements, dwelleth in him and he in him: and by this we know, that hee dwelleth in us, even by the spirit that hee hath given us.* 3.1.4. & 3.2.39.

4.1 *Deerely beloved, beleeve not every spirit, but prove the spirits whether they be of God, &c* 4.9.12.

3 *What spirit soever confesseth not that Christ Iesus is come in the flesh is not of God.* 4.17.32.

10 *Herein is love, not that we loved God, but that he loved us, &c.* 2.17.2 & 3.24.6.

11 *Deerely beloved, if God so loved us, wee we ought to love one another.* 3.16.2.

13 *By this we know that we dwell in him & hee in us, because hee hath given us of his spirit.* 3.1.4. & 3.24.2.

18 *There is no feare in love, but perfect love casteth out feare, for feare hath painfulnesse, and he that feareth, &c.* 3.2.27.

19 *We love him because he loved us first.* 2.16.3.

5.4 *Whatsoever is borne of God, overcometh the world, and this is the victory that overcommeth the world, even your Faith.* 1.18.3. & 2.5.11. & 3.2.1.

6 *This is, that Christ Iesus which came by water and blood, &c.* 4.14.22.

7 *There be three which beare witnesse in heaven, the Father, the Word, and the holy Ghost, and those three be one.* 3.1.1.

8 *And there bee three that beare witnesse in earth, the spirit, the water, and the blood, and these three agree in one,* 3.1.1.

12 *He which hath the Sonne, hath life, but he that hath not the Sonne of God hath not life in him.* 3.14.4. & 3.15.6.

14 *And this is the assurance that wee have in him, that if wee aske anything according to his will, he heareth us, &c.* 3.20.5.

15 *And if we know that he heareth us, whatsoever wee aske, we know that we have the petition that we have desired of him.* 3.20.52.

18 *He that is borne of God, keepeth himselfe.* 2.5.11.

19 *Wee know wee be of God, and the whole world lyeth in wickednesse.* 3.2.14.

20 *The same is very God and life eternall.* 1.13.11.26.

21 *Babes keepe your selves from idols. Amen* 1.11.13.

II IOHN.

1.7 *MAny deceivers are entred into the world, which confesse not that Iesus Christ is come in the flesh.* 4.17.2.

The generall Epistle of IVDE.

1.6 *THe Angels also which kept not their first estate but left their owne habitation, hee hath reserved in everlasting chaines under darkenesse, unto the judgement of the great day, &c.* 1.14.16. & 1.14.19. & 3.25.6.

9 *Yet* Michael *the Archangel, when hee strove against the devil, and disputed about the body of* Moses, *durst not blame him with cursed speaking, but said, the Lord rebuke thee.* 1.14.8. & 1.14.19.

The Revelation of S. John.

1.5. TO him that loved us, and washed us from our sinnes by his blood. 4.14.21.

6. And made us Kings and Priests to God. his father. 2.15.6. & 5.18.17.

5.13. And all the creatures that are in heaven, and on the earth, and under the earth, and in the Sea, and all that are in them, heard I saying, &c. 3.5.8.

7.14. These be they that came out of great affliction, and have washed their long robes, and have made them white in the blood of the Lambe. 3.5.2.

13.5. And a mouth was given him that spake great things, and blasphemie. 4.7.25.

14.13. Blessed are the dead hereafter, those I say, that die for the Lords sake. Even so saith the spirit: for they rest from their labours. 3.5.10.

18.6. Reward her as she hath rewarded you, and double unto her double, according unto her works. 3.9.6.

19.10. And I fell before his feet, to the I might worship him: but he said unto me, See thou doe it not, I am thy fellow servants, and one of thy brethren which hath the testimony of Jesus. Worship God. 1.12.3. & 1.14.10.

4.20. And I saw seats, and they that sate upon them, and judgement was given unto them, and I saw the soules of them that were beheaded for the witnesse of Jesus, and for the Word of God, and which did not worship the beast, neither his image, neither had taken his marke upon their foreheads, or on their hands, and they lived and reigned with Christ a thousand yeares. 3.25.5.

21.27. And there shall enter into it no unclean thing, neither whatsoever worketh abomination or lies: but they that are written in the Lambs booke of life. 4.16.17.

22.8. But I, when I had heard and seene these things, I fell downe to worship before the feet of the Angell which shewed me these things. 1.12.3. & 1.14.10.

9. But hee said unto mee, See thou doe it not, for I am thy fellow servant, and one of thy brethren the Prophets, &c. 1.14.10.

18. If any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke. 4.9.2.

19. And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, &c. 4.9.2.

FINIS.



